

# Reasons Not to Envy the Wicked

*Book of Psalms*

By Ken Wimer

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**Bible Text:** Psalm 73:6-28

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## **Shreveport Grace Church**

2970 Baird Road

Shreveport, LA 71118

**Website:** [www.shrevegrace.org](http://www.shrevegrace.org)

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If you will, look with me in your Bibles to Psalm 73 and we will read the entire psalm again, but I want to primarily look with you at verses six down to the end of the chapter and consider the reasons why not to envy the wicked. This is really the subject here. We saw last time how the chapter begins with God truly God is good to Israel. And just in a general overview considered how God continues to deliver those that are his for whom Christ died, delivers not only from a wicked world, but from ourselves and our sin that we live with day and night.

But here today we want to consider reasons why not to envy the wicked. Verse one.

A Psalm of Asaph.

Truly God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither: and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the most High? Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning.

If I say, I will speak thus; behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me; Until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they

are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.

Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant: I was as a beast before thee. Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.<sup>1</sup>

Let's ask the Lord's blessing as we continue.

*Most gracious heavenly Father, as we open up your Word, make us mindful once again of our need of your Spirit to be our teacher and to instruct us in the things of Christ. I pray, dear Lord, that you would take these hearts of ours that are prone to wander and, Lord, we feel it, prone to leave the one we love and who has loved us and paid that ultimate sacrifice with his death in order to satisfy you law and justice. I pray, dear Father, that through your Word our eyes would be caused to be fixed once again upon our blessed Redeemer, our Savior, the representative of sinners such as we are. And I pray that our hearts would be strengthened. And forgive us for ever looking around to those about us or even looking within somehow to find some comfort even in the graces that you grant by your Spirit, but, Lord, that you would give us eyes to see Christ alone. We would see him and ask that through this time in your Word our eyes would so be directed. And we are mindful to give you all the praise and the glory in our dear Savior's name. Amen.*

All right. So why not to envy the wicked. I think we have all fallen into the trap of envying people in the world, those about us, particularly some who seem to be prospering. And if you are in a business such as I am, there is an awful lot of competition. There is an awful lot of push to try to be the best and out do the rest. And without the grace of God it would be easy to get caught up in that sort of rat race an attempting to out do all others. And then when things don't work out as you imagined or would like suddenly to feel as if the question, why would they prosper and not ourselves? But we have here, I believe, in this portion, particularly verses six through 16, two matters that should make us think twice, give us pause before considering, before we envy those about us.

And the first reason not to envy is the nature of sinners is anything but enviable, when you consider not only who they are, but who we are. As I have often said, it is just a matter of one worm raising its head against another worm. But all worms being down in the slime pit apart from the grace of God. And certainly this is brought out here by

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<sup>1</sup> Psalm 73:1-28.

Asaph, the writer of this psalm when he considers those about him. Notice in verse six some of the things, the characteristics that he mentions. And I will just say in mentioning these and others we certainly, by God's grace, can identify these in ourselves, as you have heard people say. Whatever finger you point that way, you have got three more pointing back at yourself. How true that is.

But notice the number one thing that he mentions in verse six, pride.

“Therefore pride compasseth them about as a chain.”<sup>2</sup>

What you see in someone else prospering as, perhaps, something to envy, now by the Spirit of God you pull back and look at it and say, “That is a bondage,” because what drives others to compete and to prosper and to get ahead, bottom line is nothing more than pride. When you think about it it is really nothing more than covetousness, because you are never really happy with what you have. And so in the interest of bettering yourself—how many times have we heard that? Keep excelling. Ultimately what drives you to that? It is pride. It is a thought that I can be better than these that are around me. And the author or the Spirit through Asaph declares here that it is nothing but a chain that encompasseth them, that binds them. Think about a servant that is bound by a chain. That is what binds men's hearts. That is what binds our heart and would destroy us were it not for the grace of God. And then the second characteristic that you see there, again, reasons not to envy others, is violence. Think about what people will do to themselves or to their loved ones or even to fellow cohorts, whatever it is, the situation, just to be number one, just to get out ahead. And the word, I believe, aptly describes maybe these hands have never taken and murdered anybody, but what drives murder is hatred. What drives murder is selfishness. And so violence covereth them as a garment.

The third characteristic that we see here in verse seven.

“Their eyes stand out with fatness: they have more than heart could wish.”<sup>3</sup>

Again, a view of fatness meaning to be well off. And their eyes stand out with fatness. Here is somebody that obviously as you look at lacks nothing and they have more than heart could wish. Again, you have to ask yourself if they have more than heart could wish, why would they wish for more. Well, again, covetousness, which Scripture calls idolatry. There is an idolatrous longing after what they don't have or we don't have versus being content with such things as we have.

Verse eight characterizes this nature as being corrupt, putrid. Imagine taking the top off of a cesspool and the putrid stench that is this word. There is nothing good in what is corrupt. And it is what drives all that we are and everything that we have. So why would you envy another fellow sinner? Are you envying their corruption that is driving them to destruction? Except God himself be pleased to arrest them and stop them, as he has you. So these are good thoughts. These are reasons to give pause before we go envying others.

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<sup>2</sup> Psalm 73:6.

<sup>3</sup> Psalm 73:7.

They are corrupt and it says they speak wickedly concerning oppression. Again, the tongue. How men speak, putting down others in order to raise themselves up. It all stems from a corrupt heart.

“...they speak loftily.”<sup>4</sup>

Again, these are all tied together. Out of the heart the mouth speaks. I know a lot of times people try to give excuses for something that some one said. Oh, they really didn't mean it that way or they will say, “I didn't really mean it that way,” but out of the heart the mouth speaks. There is a reason it came out. And so it just manifests what is in the heart. Slandering would be another way of describing that.

But notice it is not just what they say about fellow men. See, that is something that shows the corruption of men's hearts. They will get more concerned over what someone has said about them and people get all upset about what so and so said about so and so, but look at verse nine.

“They set their mouth against the heavens, and their tongue walketh through the earth.”<sup>5</sup>

Think of how many in using God's name to advance their cause. And I don't care whether it is movie stars or whether it is politicians. Somehow religion always gets brought into this. And when you stop and hear what men are saying about God, having a Spirit of God, you realize just how much men slander against God. They speak of whom they know not. There is no fear of God in their eyes. We could just as well be reading here Romans chapter three, couldn't we, where there is none righteous, no not one. And when you consider this, the next time you are tempted to covet another person's position and you step back and consider why it is you are even coveting that person, what is it that you covet, their condemnation, their corruption, the things that are driving them to do what they do and say what they say, their blasphemous? Why would you covet a blasphemous person or even try to find some good in what they have said about God or Christ even though it is an outright lie? That is the time if ever to speak up. Better to take a slander against yourself. But when it comes to who God is and who Christ is, there is nothing there to covet.

“...their tongue walketh through the earth.”<sup>6</sup>

In other words, walking is a custom. This is their manner. I find that when all of the sudden a man's profession or religion is introduced into a conversation, all kinds of things start going on in here. Do I stay? It is like a bad joke. Do I by my silence contribute to what they are saying? Should I get up and walk out? That sensitivity should be what is there instead of laughing with them or coveting what they do or how they present themselves, because it is nothing but a blasphemy against the Lord.

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<sup>4</sup> Ibid.

<sup>5</sup> Psalm 73:9.

<sup>6</sup> Ibid.

And so these are the reasons, the first reason that we are not to envy, all that man is, all that he is in his nature. Just consider your own nature. What is there really to envy? There is nothing good in this flesh.

And notice these things can perplex even the Lord's people. I believe that is the key to verse 10 here where the writer by the Spirit of God expresses how often the mind of the Lord's people may be perplexed about questions, even questioning God or particularly questioning God. When you begin to covet what another has and whether you say it or not, it is covetous, yes, in its corruption. But ultimately it is a complaint against a holy God for how he is directing your path and his sovereign government over the people of the world is like the vine dresser that went out to hire those people. And different ones complain about them all getting the same reward, the same compensation. It was based on need, not on greed. At the end of the day each one got what was necessary when you weigh it to go home and put a meal on their table. And isn't that what the Lord taught is disciples to pray? Give us this day our daily bread? If he has so provided for us—and he does—why on earth would we ever complain for not having more. And yet we do, because we are the same nature of those that we covet. And again were God to leave us to ourselves, we would certainly know the same end.

But it says here in verse 10:

“Therefore his people return hither.”<sup>7</sup>

Whose people? Well, you have got to go all the way back up to verse one.

“Truly God is good to Israel.”<sup>8</sup>

His people, those who are truly the Lords that have been loved by him and chosen out and given to his Son, these things when it says they return hither, in other words, it is difficult, he is saying, to keep your mind from going there. How often we come back to men about us and let that preoccupy our minds rather than the goodness of God and all that we have in him. They return hither. They keep coming back. The mind is a difficult think to stop. Even when you are sleeping, if your are focused on something and it is pulling one way, you might lay down and go to sleep, but suddenly you wake up. And if you tell somebody the next day I woke up at such and such a time, what is the first thing they say? Your mind must be racing. What have you got on your mind.

And here in verse nine and 10 it expresses that where our mind is occupied and keeps coming back with the perplexities of things about us and why things are the way they are and we get caught up in that same mindset of would have, could have, should have. What if we ... we cannot reason that way. The only thing that brings comfort and cuts a conversation short is to say it is what it is by the will of the Lord and he has so purposed it.

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<sup>7</sup> Psalm 73:10.

<sup>8</sup> Psalm 73:1.

But at the same time it says there:

“...and waters of a full cup are wrung out to them.”<sup>9</sup>

These are things sometimes in trial that bring tears. And we say sometimes our heart is full. All of these things that preoccupy our mind and heart bring us to exhaustion. And that is the expression here of the writer as he considers these matters.

How quickly our own thoughts become perplexed and confused even as God’s children, when those thoughts are focused on the, what I would call, apparent successes of the wicked, because reality is perception. If you perceive that they are better off, if you perceive that they are prospering, forgetting what we are about to read here concerning their end, then it is going to constantly literally drive you mad and that is where we need the Lord to intervene and to deliver our thoughts.

But the worst of all of this is how it affects our view of God himself and causes us to ask questions that ought, really never to be asked in questioning his wisdom, because that is really what you question. You are questioning his goodness, questioning even his sovereignty. And we see that in verse 11 how this is connected.

“And they say...”<sup>10</sup>

Now this is God’s children. These are ones that in a lapsed moment of judgment.

“And they say, How doth God know? and is there knowledge in the most High?”<sup>11</sup>

Now, if we are honest, I believe that we would have to say everyone of us listening to this has thought that. It has come to our mind whether we have ever expressed it or not in the deep recesses of a perhaps a trial or a tragedy asked, where is God. Where is God in this? That is the nature of our heart. That shows our depravity because the first one that we will blame is God. And forget all of his benefits and blessing. And notice, again, verse 13.

Do you realize that our greatest enemy is our own self righteousness? Someone has said sin has slain its thousands and self righteousness its ten thousands. And no matter how much we believe we have grown in grace and the knowledge of the Lord, such is our nature. Again, that is what we are looking at. Why would we envy the wicked? What is it that drives them? The same thing that drives us, to cause us to question God or to say in verse 13.

“Verily I have cleansed my heart in vain, and washed my hands in innocency.”<sup>12</sup>

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<sup>9</sup> Psalm 73:10.

<sup>10</sup> Psalm 73:11.

<sup>11</sup> Ibid.

<sup>12</sup> Psalm 73:13.

We get into the same mindset as anybody else when things aren't going the way we think they ought to. We say, "Ok, what else do I need to do? What else do I need to confess? What else is there that I need to purge my mind and heart of so that the Lord will start blessing me again?"

Do you realize how conditional that thinking is? That is why David said in Psalm 130:

"If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?"<sup>13</sup>

Do you really want God to deal with you on that basis? Do you really think that it is by cleansing your hands and purifying your heart so to speak that now he is going to do what you want him to do? Do you see how blasphemous that thinking is? That is conditional. Ok, Lord, I am going to clean this up. It is negotiating with God so that now you will make me prosper like so and so. As the world says, you must be doing something right whenever there is some success. You must be living right. How many times has that been brought up?

But the reality is in the deep recesses of our own depraved hearts, how often we might even think that way. Ah, the Lord is blessing me, because I have cleansed my heart or I have purified, washed my hands in innocence.

But again the thought is here.

"For all the day long have I been plagued, and chastened every morning."<sup>14</sup>

I believe the Lord in mercy deals with us that way lest we would go down the path of self righteousness or works salvation to where we think, ok, you know, I don't... I am not justified based on my works, but I maintain my salvation by my works. When it says there in verse 14:

"For all the day long have I been plagued, and chastened every morning."<sup>15</sup>

That is a mercy. That is a good thing as I mentioned in the last message. Whom the Lord loves he chastens. Why would he let you think that by purifying your hands or cleansing your heart that somehow you are going to direct how he leads your life? So he continues to chasten you lest your thoughts go that way.

"If I say, I will speak thus; behold, I should offend against the generation of thy children."<sup>16</sup>

In other words, to reason that way or to speak that way is an offense, not only to God, but to any that are his children, because that is not the reason the Lord blesses them.

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<sup>13</sup> Psalm 130:3.

<sup>14</sup> Psalm 73:14.

<sup>15</sup> Ibid.

<sup>16</sup> Psalm 73:15.

So that is the first point we see here, why we are not to envy the wicked. Their nature, our nature is anything but enviable.

But here in verses 16 through 28 is a second reason not to envy the wicked and that is their end is less than desirable. Don't envy their prospering now and covet that unless you also desire the same end, because both go together. The reason they are pursuing that path and God is giving them those temporal blessings is that that is all they will know when in reality broad is the way that leads to destruction. So why would you envy them, unless you would also envy the end, which, when you sit down with some of these and reason with them in their lost estate, they don't care. They never even... they feel like what they have now is everything they ever hoped for. And we will deal with the end when that comes. That is the way they reason.

But look how it is put here. The author writer says:

When I thought to know this, it was too painful for me; Until I went into the sanctuary of God; then understood I their end.<sup>17</sup>

And so everything else from here forward deals with their end. And the first thing we note here is in verses 18 through 20, the end of the wicked. And when I talk about the wicked, we are all wicked by nature, but in Scripture it is a reference to those that God has given over to their own reprobate minds. Why would we envy somebody like that? It is in reference to those that God has left to themselves. It is like it spoke there of the natural minded Israelites, that God gave them meat, but sent leanness to their souls. They have got the meat. They got the thing that they coveted. God granted it to them, but left them in a lost estate. So why would we envy the wicked, those who have no ransom, no satisfaction. Here in verses 18 through 20 it is described in two ways. Notice. What is their end? Well, verse 18 says:

“Surely thou didst set them in slippery places.”<sup>18</sup>

So note the word slippery. And then the second part:

“...thou castedst them down into destruction.”<sup>19</sup>

And so the first thing that I note here is it says

“...thou didst set them in slippery places.”<sup>20</sup>

So we see God's hand of judgment here. Just because a person is not dead, doesn't mean that God hasn't rendered his judgment. There are many walking dead in this world right

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<sup>17</sup> Psalm 73:16-17.

<sup>18</sup> Psalm 73:18.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid.



now. Now we can't determine that. We have no way of knowing until the Lord does take them out. They might be one of the Lord's that Christ has redeemed and in time, like Saul of Tarsus, he is going to draw him even though all this time they breathed out blasphemies and persecutions against the Lord's people. But there are those Cains that are walking around this world right now. Their only concern is that their judgment is too hard to bear. And so God gives them in some temporal sense some measure of mercy. In other words, causing them to prosper. But all the while he has set them, notice, "Thou didst set them," verse 18. They didn't just fall into this. God did set them in slippery places.

That word slippery just means in a place that is not permanent. If it is slippery it is not permanent. It is not where any foothold can be secured. Nothing like being settled on the rock, Christ Jesus. You know, all other ground is sinking sand. And so don't envy those that have been put in those slippery places. Why would you? Why would you envy that end? But notice how it is described. It is not just a temporary fall. If God has set one in judgment in that place, it is ultimately for their destruction.

"...thou castedst them down into destruction."<sup>21</sup>

So, again, this is God's prerogative. The word destruction there, is ruin, eternal ruin and that justly so that in the end any that God condemns and separates from himself in eternal condemnation every mouth will be stopped. There is not one that can say he acted unjustly in doing so. And so this is what we are to consider, their end, how slippery, how temporary that particular prosperity is that you are looking at is. But ultimately, unless they are the Lord's and Christ has redeemed them and in his grace will deliver them and draw them out of that pit, then it will ultimately be for their eternal ruin. And so this is what we consider, the end of the wicked.

But verses 21 to 28 and you can see verse 19.

How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.<sup>22</sup>

In other words, whatever you saw in them that made you covet them and television, Hollywood has a way of really fixing people up and making them look good. A lot of make up. Look how long it takes sometimes even before they do a scene. I have heard of a person having to sit in a chair for eight hours to get it just the way they want it. But that is all it is, is makeup. Take all that away. Underneath is still that, a sinner that is a rebel by nature unless the Lord is pleased to deliver them.

But even as a dream, think of all of the sudden waking up and reality. You were dreaming something and it seemed good for a while and then suddenly you awakened and all of the sudden reality hits. That is how it is described here in verse 20.

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<sup>21</sup> Ibid.

<sup>22</sup> Psalm 73:19-20.

And so seeing that you can see here in verse 21:

“Thus my heart was grieved, and I was pricked in my reins.”<sup>23</sup>

You know, this is a blessing when the Lord is pleased to remind us of, not only who men are, but who we are. And also to remind us of what we have in Christ Jesus. If that is the case, why would you envy the wicked? Would you trade for a moment your position in Christ with that slippery slope that they are on? No. If the Lord has saved us, he has delivered us from that. We of all people should understand. This would be like a person that has been delivered out of a burning building. Why would you ever want to go back into one or be caught in one? And so here in verses 21 and 22, when the Lord is pleased to remind us of our blessed state in Christ I believe we grieve for two reasons. There is a grieving expresses... when he says my heart was grieved and I was pricked in my reins, it expresses a work of grace that we be not hardened just like those that for an instant, for a moment we were coveting. We grieve, first of all, that we ever were envious of them.

Have you ever been... had your heart turned from somebody that you were envying and perhaps even angered at to now being brought to tears on their behalf that had the Lord left me in that state I would be just like them? That is a work of grace when the Lord causes you to pull back in that way. But, secondly, we grieve that we ever questioned God's goodness and justice in how he deals not only in our lives, but in the lives of those about us. To me that is the greatest offense of all, that that thought would be addressed toward one who cares for his own more than they or we ever care for ourselves, that sent his Son. He spared not his Son, but delivered him up that we might freely enjoy all things, he might freely give us all things.

We have no reason to covet those that are without. So when the writer here talks about my heart was grieved, it literally means soured. It is like pulling a jug of milk out of the fridge and you want to pour it on your cereal and you are all excited about eating that cereal and you open the lid and it is just like, oh, soured. You know, you start looking for substitutes to put on your cereal. But the meaning is that his heart was dissatisfied, dissatisfied with how he was even thinking in the first place, how we were thinking. That is a mercy if the Lord so deals in our hearts. Just satisfied and soured particularly about doubting the wisdom and justice of God in dealing with people and how he deals with it.

But then, again, pricked in my reins. The reins are often in Scripture representatives, the seat of our thoughts and affections. The Scriptures, the translators use the word bowels, the deepest, innermost part of our being, wherever that is, like the Word. And that is what the Word does, it pierces even to the dividing asunder of soul and spirit and the joints and the marrows. And so in the inner most part the Lord—and this is a work of grace. This writer would never have been pulled back from this sort of thinking were it not that he were the Lord's and the Lord was pleased to deliver him in his mind and heart. And these, verse 23 to 28, then... and he confesses. He says.

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<sup>23</sup> Psalm 73:21.

“So foolish was I, and ignorant: I was as a beast before thee.”<sup>24</sup>

That is not something that we confess prior to conversion and now we are converted, well, we never say it again. The Lord constantly, daily shows us that we are no better than those that he has left to themselves. We have the same nature, but for his grace. But what is it that sustains us? Look at verses 23 down to 28. We will wrap this up. When God is pleased to strengthen our mind and heart graciously, our view of him and his glory settles us, once again, in the truth of who he is and what he has accomplished for us as sinners.

Notice verse 23. It causes us to see his hand upholding us through every trial and difficulty, much like a surgeon’s hand guides that scalpel. That is how I see verse 23.

“Nevertheless I am continually with thee: thou hast holden me by my right hand.”<sup>25</sup>

Now you might see that as a father taking the little hand of a child, the right hand of a child and walking him along. But who is the child of God’s right hand? It is Christ. And so when you read that nevertheless I am continually with thee. How? In Christ. Thou hast holden me up by my right hand. By Christ. It is not that he is just walking along beside you and guiding you. The word there is holden me up by my right hand, by him who is my right hand, him who is seated at the right hand of the majesty on high, none other than Christ himself. So that is a blessing when we consider our state. This is what we are in Christ as compared to those that God has given over to condemnation.

Verse 24, a reminder, again. Nothing happens or befalls us but what the Lord has directed it and will continue to direct us all the way into glory.

“Thou shalt guide me with thy counsel.”<sup>26</sup>

I know that word has been greatly watered down today, because you have got all kinds of counselors over there and what they are trying to do is just give you some seed thoughts and kind of direct you. You make the decision. That is the way the word counsel is. But here in the original it is a much stronger word. When we think about the counsel of God it is what he has purposed. And so we read that. Thou shalt guide me exactly according to how you have purposed. And afterward receive me to glory. So every detail of our path of our life has been ordained of him and directed of him and in that we rest.

What a blessed state. Would you really envy the wicked whom God has given over to their own reprobate minds? Or would you rather regardless of what is going on over here and how he is directing them, rest in the reality that everything about me and what I am right now is exactly according to what he has purposed and directed. And therein we bow.

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<sup>24</sup> Psalm 73:22.

<sup>25</sup> Psalm 73:22.

<sup>26</sup> Psalm 73:24.

And verse 25, here is another blessed reminder. Where there is no hope or help on earth, a child of God has in glory that advocate that never changes.

Notice it doesn't say what have I in heaven. That is how the natural mind things. They think in terms of what. What will it be like? But also the natural mind often thinks of who, but they are not thinking of whom. Who will be there? And so they are all going down this path. I can't wait to get together again and see this buddy and that buddy and this person and that person. They will all be waiting for me. But notice the singleness with which the writer here, Asaph, writes.

“Whom have I in heaven but thee?”<sup>27</sup>

Notice one particular object of heaven, hope of glory. Don't you know that was what was on the mind and heart of that thief, that dying thief when the Lord said, “Today you will be with me in paradise”? That is the hope that the Lord gives. And that is a blessing. When all earthly hope and help is gone, to know that, notice, there is none upon earth that I desire besides thee. It is a blessing when the Lord weans us from every earthly comfort. Even though it is not comfortable going through it, but all of that to fix our hope on Christ alone.

And verse 26 where the flesh fails, and it does, the spirit of grace strengthens and causes the heart to rest in him who is our hope of glory.

“My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.”<sup>28</sup>

God is, the sovereign God who is merciful and just and shows mercy because that justice has been satisfied in his Son the Lord Jesus Christ alone.

What a strength in the Hebrew when it says that God is the strength of my heart. That word strength is literally the word rock. God is the rock of my heart. My refuge, my defense. And, again, all of that points to the Lord Jesus Christ.

You notice the difference, then, between verses 27 and 28. Who would you rather identify with?

“For, lo, they that are far from thee shall perish.”<sup>29</sup>

Why envy those that are perishing?

“...thou hast destroyed all them that go a whoring from thee.”<sup>30</sup>

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<sup>27</sup> Psalm 73:25.

<sup>28</sup> Psalm 73:26.

<sup>29</sup> Psalm 73:27.

<sup>30</sup> Psalm 73:28.

That is a strong word, but that is what they are. They are left as spiritual prostitution to go after their gods, whatever it may be, compared to verse 28.

“But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.”<sup>31</sup>

His works of grace, mercy and redemption, salvation, justification, pardon, forgiveness in Christ. And he alone our hope of glory.

All right. I trust that is a help to us.

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<sup>31</sup> Psalm 73:28.