

# Judgment Rendered

*Book of Psalms*

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**Bible Text:** Psalm 119:118-120  
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It's good to see everybody here this morning. Let's begin our study time together by turning to Psalm 119 and my text is taken from verse 118 down to 120. Psalm 119 and we will read the entire portion here but the text will be from 118 down to 120.

113 I hate vain thoughts: but thy law do I love. 114 Thou art my hiding place and my shield: I hope in thy word. 115 Depart from me, ye evildoers: for I will keep the commandments of my God. 116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. 117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually. 118 Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood. 119 Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies. 120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

Let's have a word of prayer.

*Gracious Father, as we take up Your Word once again today, I pray for Your blessing as we consider it together. Give us eyes to see your Blessed Son, the LORD Jesus Christ, through what we are reading here. We don't want to be as blind people, feeling about, attempting to have some understanding but, LORD, that you would grant us your Spirit of Grace that we might know Thee Who is Life Eternal through your Son, the LORD Jesus Christ. May we see Him in every portion of Scripture and particularly here as we consider His great work and that judgment rendered through Him and by Him and upon Him that you might be a just God and Savior. And I am mindful to give you all of the praise and honor and glory and ask this in our Dear Savior's name. Amen.*

So that's what I've entitled this particular study here, "Judgment Rendered." I know that we all live some pretty comfortable lives and whenever there is upheaval, whenever there is something catastrophic that takes place, all of a sudden we're like ants just scurrying about and we know that everything that takes place in this world, but particularly, even in our home lives, is from the hand of God and if He is pleased to render judgment in any way, we have to bow and say we don't deserve better. And particularly when it involves the execution of His judgment even in the death of those about us. I think about it every

time I read about a car crash, I read about some tragedy and flooding where somebody's life is taken or someone killed in a war or famine, we almost become numb to those things, don't we, as we read about them and see them? And yet if you stop and consider that it is God executing His judgment for those individuals at that time and it was purposed all along. They just found out about it.

So as we read here in this particular Psalm, we read some things that are hateful. I know people like to speak of God in terms of love, "Oh, God is loving," and He is, God is love but let's remember that the very first attribute of God is His righteousness and justice. He loves His righteousness. He loves His justice. He cannot exercise love apart from satisfaction of that justice and righteousness. So in verse 113 when we read, "I hate vain thoughts: but thy law do I love," that gives us a view because everything in Scripture is a revelation of God, that gives us a view of His character, His attributes.

He hates sin and sin is not just what we do, notice here, "I hate vain thoughts." You notice the word "vain" is in italic so it's comprised, it's not a separate word, it's comprised in this word "thoughts." "I hate thoughts that are vain, empty." You stop and ask yourself, "Well, what is a vain thought?" Well, even the thought of foolishness is sin. A vain thought is any thought that is not entirely to the glory and honor of God. Then you stop and think just how much we are filled with vain thoughts. We are vessels of vain thoughts.

And when the LORD says here, "but thy law do I love," you see, God is love but He loves His law; He loves His justice, His righteousness. And this is man's problem because left to ourselves we would consider that somehow, we can get around this and yet to get around it would make God unjust. He would have to lower His standard in some way to save any one of us and that He cannot do.

So as we saw last time, what's revealed here concerning God and His character, the fulfilling of this must be through someone other than ourselves. I don't believe that David, in writing this, was writing in consideration of himself as the LORD by His Spirit gave him these words to write, this Psalm, this song. And again, the inspiration of Scripture when you talk about this Word being inspired, it wasn't just God opening the writer's mind and just pouring in the thought like a dictation and then writing away as if he were some sort of computer. There was thought that was put into this Word, so much so as we've been seeing that each one of these sections begins with the Hebrew letter that precedes it that's up under the title. Here it is "Samech." I don't know if you've ever tried to write poetry and come up with alliteration, but that's pretty amazing when you consider the longest chapter in the Bible is all alliterated in the Hebrew language, and not just going through the alphabet, but where every verse relates somehow to the meaning of that Hebrew letter. Words have meanings, letters have meanings. I believe that's why the LORD chose the Hebrew language as the means of communicating His Word in the Old Testament and in the New Testament the Greek. They are picturesque languages. And I know some might argue that their language is more picturesque than another but I've studied Hebrew, I've studied it for three years, had to take tests where there was nothing but a Hebrew text in front of you and you had to go back and discern between certain

words and what they meant based just on a little bit of what they call a yod, a little tip thing changed the whole meaning.

But as we saw last time, Samech, here the meaning is "to uphold," and so the sense is for any to satisfy God's righteousness and to earn that love and acceptance with Him, it would take one being upheld and that's the word that we see there in verse 116, "Uphold me according unto thy word, that I may live." But upheld in such a way as the result is perfect righteousness. That's how I know that David is not describing himself here because were he alive today he would be the first to testify before us that this wasn't about him. In fact, he doesn't have to be alive today to testify because he left these writings. And go back and read his last words there in the book of Samuel, he recognized that as far as his house was concerned, anything to do with righteousness was not so, but he said, "God has established with me an everlasting covenant." He gives all the glory to God and that everlasting covenant whereby God purposed to save sinners but do it in sending a Man Who would come and work out this righteousness and be upheld, you see, that's the sense of this word "Samech," in every thought, word and deed. Not just in word and deed but thought, word and deed, to the satisfaction of God the Father.

And that's what the LORD Jesus Christ did, so when we read these words, we understand that our LORD Jesus would have prayed this to His Father. We never need to wonder what was it, and sometimes you read there in the Gospel, it says the LORD went apart and prayed all night. What would He have been praying? Well, He came to fulfill all of Scripture, so His mind and meditation would have been something that none of us could ever even think of accomplishing and that would be to be mindful of everything that was written of Him in this Scripture, and that He could not let one Scripture go unfulfilled and still be the Savior. Now, you talk about a task. That would be impossible for any one of us, especially because we are in a fallen state. We can't retain Scriptures for any length of time, even portions of Scripture, to say nothing about every Scripture that's here. I still, as much as I have been reading and studying these Scriptures, I'll have someone come up to me and say, "Have you ever considered this?" And they'll quote the Scripture and I'm sitting there thinking, "I've got to look that up." I know I've read it before but as far as what it means, I'm going to have to study it.

That's what we are in our flesh, but consider our LORD, He wasn't running around with scrolls under His arms and going back and referring to these Scriptures. It was in His mind and heart. You say, "How could that be?" He is the Author. The Spirit of God in directing these writers to write, that Spirit was the Spirit of Christ. That's what the New Testament says.

If you look over there in 1 Peter 1, notice in verse 10 it says, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you," look at, "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." So David writing these words here in this Psalm would have been directed by the Spirit of Christ.

He is Eternal God. He became a man but He is eternal God and so everything that is written here pertained to Him. We know that from what Christ said, that when the Spirit would come after He ascended, He would take the things concerning Christ and reveal them unto His disciples. That's why there is a unity between the Old and New Testament. Not even the disciples were walking around with parchments to which they could refer. Everything that they wrote in writing was recall. And you look at the precision with which they wrote the Words of Christ, that there is no contradiction between what Matthew wrote, what Mark wrote, what Luke wrote, what John wrote, what Paul wrote. They all say the same thing. It's all about the LORD Jesus Christ.

So that being said, I want us to consider these verses here in 118 to 120 because, as I said, these are judgment terms. It says, "Thou hast trodden down all them that err from thy statutes." So here we see described a judgment. When you see the words "trodden down" with regard to the work of the LORD Jesus Christ that He came to accomplish, there was a treading down of the enemy. In fact, one of the prophets speaks of Him entering into the winepress alone. It's a picture of how they used to make wine, and some places evidently still do, where the grapes are put in this big pit and the wine pressers, they pull up whatever skirt they've got and they get down in there in their bare feet and they get trouncing around in it and out comes the juice. That's a picture of the work of the LORD Jesus Christ in what He accomplished in His life and His death. There was a treading down. "Thou hast trodden down all them that err from thy statutes." That sounds to me like a judgment rendered.

Now, when you look at Psalm 119:21, and we looked at this some time ago, it is put another way over there, "Thou hast rebuked the proud that are cursed, which do err from thy commandments." So think of our LORD Jesus Christ coming in the flesh and yet coming into a world of wickedness. In fact, the Scriptures, John wrote of it that, "the light was in the world but the darkness comprehended it not. He came unto his own but his own received him not." Every step that our LORD Jesus Christ took upon this earth was one of opposition. There were enemies all about Him. In fact, Psalm 22 describes it as the bulls of Bashan. Imagine, those bulls were evidently among the most severe of the day and the meanest, and imagine one being put in the middle and being charged at. That's the picture of the suffering of our LORD Jesus Christ up to the cross. The cross was the culmination of their wrath and hatred toward Him, the Son of God, but it began all the way back from His birth, didn't it, when Herod found out that there was a King that was born? You talk about viciousness, being willing to send out a decree to kill every two-year-old child and under just to try to rid his earth, supposedly his earth, of this One that these came from the East to worship. Talk about anger. Talk about opposition.

And yet none of that deterred our LORD. He is called a Man of War. He is called the Captain of our Salvation. Were this the mission of just any one man and not the God-man, our striving would be losing. There would be no victory. I'm thankful it's not in my hands. I'm thankful it's in the hands of this One Who did come and as we read here, did render judgment, did trod down, notice, "all them that err from thy statutes." Now, this is an interesting way of reading the Scriptures that the Spirit gives us understanding, because there was a twofold judgment that our LORD Jesus endured. One was the

salvation of sinners and the other was the condemnation of sinners. A twofold, double edged sword because I stop and read here in verse 118, "Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood," and I have to bow and say, "That's me. How do I differ? Why am I not cast off?" Well, it's because that trodding down of that judgment that I deserved fell on Him.

So in this we have a picture of substitution. God didn't just look the other way with regard to that people that Christ came to save, but in order for God to be just and justified, it required that my judgment, this trodding down of me because I've erred from His statutes, I'm full of deceit and falsehood but that He bear it and that's one aspect of what we read here. That's why I know that when Christ laid down His life it wasn't for every single person in the world otherwise the judgment would be over because here it is put as if it's already accomplished, isn't it? "Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood." You say, how could it be written in the past tense? Well, in the Hebrew language, if you wanted to show the certainty of something, even though it was yet to be accomplished, you put it in the past tense. We do that sometimes in English. Someone asks you, "Will you do the thing I asked you to do?" And you say, "Consider it done." Now, you haven't done it yet but consider it done. It's done. What you're saying is, "Don't even think about it anymore. I'll take care of it."

So with regard to that people that God the Father gave to His Son, set apart from eternity, purposed to save, that satisfaction wasn't done by decree alone. It took the LORD Jesus Christ actually coming and treading down every enemy that held us in captivity in order to accomplish this salvation. But on the other hand, the treading down of all them that erred from Thy statutes, this is the part where the LORD rendered a judgment there at Calvary that defeated forever every enemy that stood against us, if we are one of the LORD's. You say, "Well, who are those enemies?" Well, Satan. It began back there in the fall. Is not this the fulfillment of what was prophesied there that the Seed of the woman would crush the head of the seed of the serpent? That's where the venom is. There was a defeat of Satan that took place in the finished work of the LORD Jesus Christ, in fact, so complete, that Christ, even before He reached the cross said what? "Now is the judgment of the prince of this world. Now is the prince of this world cast out."

You say, "Well, but Satan is still alive." Yes, but chained. In other words, he is not able to affect, in any way, one of the LORD's children by way of condemnation and judgment because Christ has won the victory. I don't know about you but that gives me some comfort. In John Bunyan's book on "Pilgrim's Progress" when he was taking that pathway up to Interpreter's house and suddenly he sees two lions on either side of that path and he stops, he is frozen, and Interpreter opens the door and says to him, "Come on, they're chained." You know, the roar of the lion can't kill you. It can make you afraid but it can't kill you. God's elect are dealing with a chained lion. Now, as far as the world goes, God continues to give him authority over the reprobates to do whatever he will with them. They will spend eternity separated from God together, but not with regard to these for whom Christ paid the debt. There was a judgment rendered.

You say, "Well, what about sin?" Yup. I think many times we tend to blame Satan like so many say, "The devil made me do it," we pretend to blame Satan when the real issue is right here in this old flesh. And by the way, Satan kind of likes the fact that you give him that honor. That's his. Any time you can mention his name, he's all in. But this flesh that we have in us sometimes can make you wonder, was there really a victory won? Because it's a very real enemy, isn't it? And yet, I can tell you with all the confidence that we find here in Scripture, and you can ask none other but the Apostle Paul himself, when he wrestled with this flesh to the point where he said, "Oh wretched man that I am! Who shall deliver me from the body of this death?" That's what he called it. Back in the day, the Romans chained you to a partner when you were a prisoner and if one of them died, they didn't come immediately and unhook that dead body, you dragged them around for a while. That was just part of the punishment. And that's what Paul was describing when he said, "Who shall deliver me from the body of this death?"

Well, the reality is there is a death that took place, it's just that the problem is we're still dragging the body around. That's why he said consider the flesh dead, mortify the flesh means to consider it dead. It doesn't mean to get in there and wrestle with it. But who shall deliver me from the body of this death? What does he say? "I thank God through Jesus Christ my LORD." And do you know what? I get up every day thanking God. I used to try to, I used to go down in that pit with the flesh and just try to wrestle it, but I'm telling you what, you're going to come out battered and bruised every time. When you make a stand with this flesh and decide, "Today I'm not going to have another thought like that," you won't get out that door but what that flesh is going to be beating you to death because your eyes are on the wrong place.

That's kind of like when the LORD came to speak to Adam and Eve in the garden and now we have covered ourselves with those fig leaves, our little method of trying to wrestle with the flesh and we are beat up and down again and when the LORD addresses us we say, "Well, we knew we were naked and so we took some fig leaves." That's what methods are, fig leaves, just trying to cover up our nakedness and the LORD said, "Who told you you were naked?" And here's the opposite of that, as far as the work of Christ is concerned, and maybe this will be of some help, that we are not naked; that this work that the LORD Jesus Christ accomplished, because it is so complete, that His robe of righteousness that has been put to the account of every one of His people, you can't be clothed with any better garment than that so what are you doing pulling back that robe, so to speak, and looking at your nakedness and trying to think, "No, I've still got this flesh under here." No, you don't. God doesn't see it!

You see, that's the part of this where I read it like in verse 119, there has been in the work of Christ, "a putting away of the wickedness of the earth like dross." Either Christ accomplished the work or He didn't. Either we stand wholly justified in that righteousness of God that Christ came and earned and established and worked out and God imputed, or we have no righteousness. But I'm happy to be able to stand up here today and tell you that as far as this flesh is concerned, we are to consider it judged. This judgment has been rendered.

The LORD gave me this outline some years ago, I don't even know if it's original, but I liked it, I've kept it, that at the cross, the penalty of sin was paid. In other words, the curse of sin done away. Now, that's hard for us to believe because we're still wrestling with this flesh, but there is therefore now no condemnation. So at the cross, the penalty of sin was removed. That regeneration when the Spirit of God comes and reveals Christ in the heart, there is a turning from darkness to light. It's not then that we're justified but it's then that we're made to see our justification that Christ accomplished there at the cross.

So in regeneration, we're delivered from the power of sin in the sense that it cannot condemn us. You see, for me, that comfort in this judgment having been rendered because that's what we're looking at, is that no matter how egregious that sin, and any sin, even the thought of foolishness is sin, but no matter how egregious the sin, God sees it no more. You see, our problem is, we kind of take it up and roll it around in our minds and hearts and think, "Well, maybe this one here was too much for Christ to have paid the debt." I'll tell you, there's no case too hard for God and either Christ put it away or didn't.

And the thought that the LORD has given me over the years, because I still wrestle with myself, my sin, is that this nature has not changed. I get up every day and look in the mirror and there is that old Ken Wimer still staring back at me. The only thing that's going to kill it is death, it has to be put in the grave. That day is coming, but in the meantime, think about this: that when our thoughts are laid low and certainly it's the Spirit that does that to show us that we are still what we are, yet consider that if the LORD paid your debt or my debt, even that sin He paid for. Think of it that way instead of carrying it around like a dead body because we can beat ourselves up and in that case our eyes are off of Christ and on ourselves. It doesn't change our state if Christ paid our debt, he doesn't see it, "our sins have been removed as far as the east is from the west, so far has he removed our transgressions from him," so God doesn't see it, our problem is that we keep looking at it instead of looking to Christ.

So we see that. There was a treading down of the enemy. You stop and think about the world that lies in wickedness. That's an enemy. Think about how many people have been eaten up by this world, taken away, caught up with it, the riches, the pursuit of it. We work with people all the time. I'm in a very lucrative business outside of preaching here in this pulpit. When I leave that door and go to work during the week, I put on my suit and tie and it's a very aggressive business and numbers posted every day and requirements and just sales, sales, sales. People pursuing and they're posting their new houses they're building, new boats they're buying and all these...that's their pursuit. And yet here I am making a living, right in the middle of all that, and I can't tell you how many times when I pull up in the driveway, turn off the motor, shut the door, walk in the house and sat in my easy chair and thought, "I am so thankful that there is more to life than sales; that there is a life that God has given me to live that those that I rub shoulders with every day have no clue."

We have no reason to be jealous of this world and its pursuits but do you know what? But for the Grace of God we'd be pursuing it. We'd be right in there. You say, "Where does that restraint come from?" It comes from the LORD, by His Grace. You know, everybody

beats up on Lot, why he chose Sodom and Gomorrah. And I've heard so many messages about Lot being a backslidden Christian, whatever that means. But you consider 1, the faith that the LORD gave to Lot because the promise was made to Abraham, wasn't it? And when Lot heard what had been revealed to Abraham, that same Spirit drew Lot to go with him. You say, "Well, that's the LORD? I'm following you."

And the LORD prospered them both. And you look at the issue because their servants couldn't get along. The pasture was running out. That's a blessing there, riches. You see, it's not riches that are evil, it's the love of those riches. And that's the thing we read about Abraham, as much as God promised him this earthly country, in Hebrews 11 it says he sought another country, a better country. His eye was set upon Christ no matter what the riches were.

So when it came down to his servants wrestling and fighting each other, Abraham said to Lot, "You choose the portion that you want and whatever you choose, I'll go the other direction." Now, I don't know if you've ever looked at a map recently of Israel but there's not a lot of room. We're not talking about a big country here. So if you look at Israel, to the west is the sea. Lot knew that God had promised that land to Abraham so he was not going to say, "Well, I'm taking this land here. I like it here." It was an act of faith, as such, for Lot to say, "I'll move to keep the peace," as it was for Abraham to say to Lot, "Pick whatever you want to." There was a oneness of Spirit. They weren't arguing with each other. The proof is that, when those kings came and took Lot and his family, Abraham saddled up immediately and went after him. Such was the love that there was between him and Lot.

But you look at that map, where are you going to go? Well, you're going to go to the east. What lay to the east? Sodom and Gomorrah. So it wasn't because Lot was backslidden. He lived very much in the world, but when you read what Peter wrote about him, which was the testimony of the Spirit, it said "just Lot," that's what he called him, "vexed his righteous soul day and night by what he saw." He was a man just like any one of us and yet kept of the LORD.

That's God's testimony of him. I like to go back and read the story of Lot as one that was in the world but not of it, kept of the LORD. And I know people say, "Well, what about that time when those messengers came, the angels, and he offered his daughters to those that were pounding on the door? What kind of man would do that?" Well, if you go back and read that story, as a result of him offering his daughters to that crowd that was out there, and Lot knew them, he knew their reprobation. He knew their depravity. In fact, they were offended that he sent his daughters out and not those messengers, the men, the angels that were in the form of men. They were offended. In fact, you go back and read it, they said, "Who has made you judge over us?" The reason he offered his daughters was to show just how far fallen they were; how much in their depravity they loved men rather than what God has established as the natural relationship between a man and a woman. That's why it's called Sodom and Gomorrah.



So the world, is an enemy, some people are still very critical of the fact that I preach the Gospel and yet I work in the world. They kind of see that as being, you know, ungodly. "How do you do that?" I'll tell you, I'm in contact with more people of the world. If you talk about the Scriptures saying, "Go ye into all the world," it's not talking about going out and organizing preaching campaigns and trying to get people to make a decision. The Word of Christ, when it says, "Go ye into all the world," if you look in the original it's actually, "As you are going." And that's not addressed just to preachers, do you realize that is addressed to every child of God? That as you are going, whether it's to the grocery store, whether it's to the mine, whether it's to the foundry, whether it's to the retail store, whether it's to the sewing shop, I don't care, the restaurants, as you are going, teach others.

But we don't have to be forceful. You know, I've had more conversations about Christ in my work as I go about my work from place to place, than I've ever had anybody on that phone call me sitting at a desk. I can't imagine coming down here and sitting at this office for eight hours and waiting for the world to get a hold of me. Guess what? They're not. They won't. But go out there, be the salt and light. How about getting beat up with the rest of the world? When someone walks in on a Wednesday night and says, "I'm tired," I can tell you, "I'm tired." I've been out there getting battered right along with you but do you know what? Let's take a deep breath and let's open this Word one more time and let's look to Christ. Let's get some Rest and then get right back up there and go out there tomorrow. What did the LORD say? "Occupy until I come." That's what He told His servants.

So even with regard to the world, the world is an enemy, but what did Christ pray in His High Priestly prayer? He said, "I pray not that you take them from the world." Have you ever thought about that, why it is that as soon as we're converted we're just not ushered out of here? Well, the LORD's going to prove His Grace. He's going to show us, even in living in this world, that this salvation is a salvation from the power of sin.

But then there is what we all wait for, and that is salvation from the very presence of sin. I don't know about you but I'm getting desperate. The older I get, the less I'm liking living in this world. You know, some people want to ask the LORD for long life, I'm starting to think, "You know, we're serving a life sentence here." There is not a whole lot left to really experience and get excited about to think that it's worth continuing to live here long. Now, believe me, I don't have a death threat. I had a friend one time that was pumping gas and some real zealous religious woman, as he put the thing in to pump the gas, she was on the other side and she popped her head around the gas pump and she said, "Are you ready to go to heaven?" And he didn't know whether she had a knife or a gun or a bomb and he said, "Do you mean now?" You know, we're not all just like, "Woo! Get me outta here!" But in one sense we are like, "Get me outta here." But it's the LORD Who does that, He weans us.

But I know that this work of putting away all the wicked of the earth like dross is something that we look forward to. It's been put away. That's our anticipated end, that one day, yes, I've been delivered from the penalty of sin, from the power of sin, the Spirit

keeps me, but by God's Grace I'll be delivered from the presence of sin and be able to worship Him just as He is.

Well, there's a lot more here but I pray the LORD will bless that to our hearing and understanding.