

A Happy People

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Let's go to the book of Psalms, Psalm 144. Psalm 144. What amazing things the word of God shows us and as far as our capacity to understand God in this fallen and very finite state we're presently in, that capacity is realized only through the word of God. God shows something of himself in nature. God reveals something of himself in our conscience but radically beyond that, he reveals himself fully in his word.

Psalm 144. David writes,

1 Blessed be the LORD, my rock, Who trains my hands for war, And my fingers for battle; 2 My lovingkindness and my fortress, My stronghold and my deliverer, My shield and He in whom I take refuge, Who subdues peoples under me. 3 O LORD, what is man, that You take knowledge of him? Or the son of man, that You think of him? 4 Man is like a mere breath; His days are like a passing shadow. 5 Bow Your heavens, O LORD, and come down; Touch the mountains, that they may smoke. 6 Flash forth lightning and scatter them; Send out Your arrows and confuse them. 7 Stretch forth Your right hand from on high; Rescue me and deliver me out of great waters, Out of the hand of aliens 8 Whose mouths speak deceit, And whose right hand is a right hand of falsehood. 9 I will sing a new song to You, O God; Upon a harp of ten strings I will sing praises to You, 10 Who gives salvation to kings, Who rescues David His servant from the evil sword. 11 Rescue me and deliver me out of the hand of aliens, Whose mouth speaks deceit And whose right hand is a right hand of falsehood. 12 Let our sons in their youth be as grown-up plants, And our daughters as corner pillars fashioned as for a palace; 13 Let our garners be full, furnishing every kind of produce, And our flocks bring forth thousands and ten thousands in our fields; 14 Let our cattle bear Without mishap and without loss, Let there be no outcry in our streets! 15 How blessed are the people who are so situated; How blessed are the people whose God is the LORD!

I have just simply entitled this "A Happy People." David is reflecting back on the great things God has done, some things he's requesting from God but I think also he is seeing himself having come through some great tribulations and trials and God was the one who

brought him through. That's why I. Notice he says, God is our rock. "Blessed be the LORD, my rock." Why does he use the word "rock"? Because a rock is a rock. It's a picture of stability, of strength immutable and immoveable, unshakable and unbreakable. God is our rock. So we see that powerful vision coming out of there. It's like David says, "Everything else is fleeting. Everything else is moving. Everything else is weak but not God. He's our rock." David didn't say, "I'm a rock," he said, "God's a rock." We need to be founded on that rock.

Notice, first of all, I want you to think about David viewing God as a rock of courage. A rock of courage. It's amazing how much courage this little guy had named David. He had heard about the Philistines, of course, attacking Israel, the people of God. And he heard about a mighty warrior among the Philistines named Goliath and David comes to King Saul and says, "I want to go and take out that Philistine." King Saul, in fact, looks at David and says, "David, that guy will mutilate you. He is a massive giant. He's not even human." David said, "Well, I understand that but I've learned something about being in the will of God. If you're in the will of God, God will give you the power and strength to do what you're supposed to do. For example, it was the will of God for me to keep sheep. My father gave me that task and on two occasions I took on wild, ferocious beasts and killed them with my own hands. One time it was a lion and one time it was a bear." And he said, "If you'll just let me go, I'll take care of that Philistine too." So he got some smooth stones and his sling and sure enough went out there and slew Goliath. Killed him dead. Cut off his head. Held it up for everybody to see.

David had great courage. He had a rock of courage but his courage was not in himself, it was in God. It's amazing how much courage you have if you're really functioning in God's will and through God's power. Now, he had already had enough under his belt to know this was true and maybe that's where some of us have been a little bit weak. Maybe too many times when the challenge was on, we kind of stepped back and went around some things and we don't yet know how faithful God can be. God can be a rock of courage for us and sometimes I see teenagers who have more courage in godly things than some folks who are senior adults because they've stood on...I've seen teenagers who had lost moms and dads and had a difficult home life and I've seen them stand on the word of God in difficult situations. Not stand against their parents. We teach children, "If your parents are lost, you honor your parents, of course." But, I mean, they didn't have encouragement. They didn't have guidance. They had parents who had probably encouraged them against the things of the Lord and they would stand as a rock. Well, God gives us that rock of courage.

Also, not only the rock of courage but a rock of conquering. A rock of conquering. Notice how he says it here, "Blessed be the LORD, my rock, Who trains my hands for war, And my fingers for battle." What a powerful picture this is. As a matter of fact, over in 1 Samuel if you want to turn there for just a moment, 1 Samuel 17, beginning in verse 38, "Then Saul clothed David with his garments and put a bronze helmet on his head, and he clothed him with armor. David girded his sword over his armor and tried to walk, for he had not tested them. So David said to Saul, 'I cannot go with these, for I have not tested them.' And David took them off." So he took off Saul's war garment.

"He took his stick in his hand and chose for himself five smooth stones from the brook, and put them in the shepherd's bag which he had, even in his pouch, and his sling was in his hand; and he approached the Philistine. Then the Philistine came on and approached David, with the shield-bearer in front of him. When the Philistine looked and saw David, he disdained him; for he was but a youth, and ruddy, with a handsome appearance." I've often wondered why it mattered that David looked good at this point but the Bible says that.

Verse 43, "The Philistine said to David, 'Am I a dog, that you come to me with sticks?' And the Philistine cursed David by his gods. The Philistine also said to David, 'Come to me, and I will give your flesh to the birds of the sky and the beasts of the field.' Then David said to the Philistine, 'You come to me with a sword, a spear, and a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have taunted. This day the LORD will deliver you up into my hands, and I will strike you down and remove your head from you. And I will give the dead bodies of the army of the Philistines this day to the birds of the sky and the wild beasts of the earth, that all the earth may know that there is a God in Israel.'" Doggone, that's brash. Just rear back and let him know, "I'm going to kill you and I'm going to kill everybody with you and we're going to feed you to the birds. You don't taunt my God." That's what David is saying, again, back on the courage issue.

Verse 47, "'that all this assembly may know that the LORD does not deliver by sword or by spear; for the battle is the LORD'S and He will give you into our hands.' Then it happened when the Philistine rose and came and drew near to meet David, that David ran quickly toward the battle line to meet the Philistine. And David put his hand into his bag and took from it a stone and slung it, and struck the Philistine on his forehead. And the stone sank into his forehead, so that he fell on his face to the ground. Thus David prevailed over the Philistine with a sling and a stone, and he struck the Philistine and killed him; but there was no sword in David's hand. Then David ran and stood over the Philistine and took his sword and drew it out of its sheath and killed him, and cut off his head with it. When the Philistines saw that their champion was dead, they fled."

Now, notice because...here's the key to the whole thing, the key to the whole thing: David's driving motivation was the vindication of the name of God. Did you get that? The vindication of the character of God and that's the way churches ought to be and that's the way pastors ought to be and that's the way heads of households ought to be. They ought to guide their families and guide their congregations to stand on the word of God to prove God's name to the community and let the Goliaths come but if you'll stand on the word of God, then God's power will back up God's will. Listen: it's always God's will for him to be glorified according to his purposes and his plan and he has chosen in this day and age to glorify himself in his church. I believe, brothers and sisters, that's the only reason why we've been sustained this long as pastor and people because just about all of our failures and all of our weaknesses and all the times we've had to repent and you know we have had to, we've chosen to strive that God may prove he's who he is by being the

church he's called us to be no matter what goes on around us and God's going to sustain that.

Well, he's the rock of courage for us. He's the rock of conquering. David conquered so many enemies starting with the bear and the lion and moving on up a little higher to Goliath and then on we go into all the enemies that he conquered when he became king of Israel. Now, think about it in a practical application today how we fight against the world and the flesh and the devil, the enemies that spiritually we war against and think about how our God, through his provision for us, namely his Son Jesus Christ, how we conquer. First of all, the world of flesh and the devil, whatever else they do, they try to conquer us with guilt. Guilt. "You know you're a sinner. You know you fail. You know you're unclean. You know you're dirty. You know you're filthy." Guilt but how has our God become a rock of conquering in that situation? Here's what God does: he said, "I know my children are like that. I know the ones even though I chose them before the foundation of the world, I know that you can rightfully charge them before my throne with filth and guilt and condemnation for their sins but," God says, "here's something, accuser of my children, here's something, accuser, you can't overcome: I have chosen to hang my Son on a cross and when my Son hung on the cross, I imputed into him their wickedness and guilt and I have allowed my Son to impute back into them his righteousness. Their guilt is gone." So next time you start feeling down, next time you start feeling dirty and condemned and doomed and unworthy and a lawbreaker and defiled in the eyes of God, raise your head and look at Christ. He is the one who has declared you not guilty. I'm sorry, that doesn't stick. That doesn't work. When somebody tries to come against our Christianity and against our convictions and they say, "Well, you guys sin and you guys do this." You say, "Look, it's not nearly...you don't even know how bad it is. If you could see my heart the way God sees it but he has imputed to me his precious righteousness and he imputed onto his Son my very guilt."

So he conquers the guilt issue that we have to fight against. Secondly, he conquers the grasp. The grasp the enemy would have on us. You know, salvation means not only are we saved from the penalty of sin, that's eternal loss in hell, salvation means the moment we are converted and believe on Christ, we begin to be saved from the power of sin. It's called progressive sanctification. We're not perfect but we get to progress and God has given us those spiritual disciplines of getting in the word of God and praying. And how valuable it is, by the way, to meditate on the word of God, to grow in your battle against sin and the world, the flesh and the devil, body life. Everything that's involved in spiritual discipline centers in a healthy church family and the body life you have there of love and encouragement and care and compassion and when necessary accountability and discipline. All of that is a part of the progressive sanctification that loosens the grasp of being held by the world, the flesh and the devil. It enables us to progress in sanctification.

Then, of course, not only the guilt and the grasp but finally the climax of glorification. There is a climactic end of this pilgrimage that's really just the beginning of our true pilgrimage and that's when we become like Christ. When we will see him, we shall be as he is. In Romans 7, as the Apostle Paul talks about the war he's waged with his own flesh, striving to serve and walk with God, now some people say, "Well, that was a recording

from Paul's life before he was converted." I just don't think there's anyway in the world you can twist that around to make that mean that. The Apostle Paul was writing in Romans 7 about his fight with the filth of his own flesh. Then he comes to the end there in Romans 7:24, "Wretched man that I am! Wretched man that I am! Who will deliver me from this body of death?" He says, "Thanks be to God through Jesus Christ our Lord!" who gives us the victory. There is one that's going to give me a climactic conquering, if you will, through glorification. So we can conquer over these through the Lord. He's our rock of conquering.

He's the rock of courage, the rock of conquering, notice, the rock of care. David went through some tough stuff and it was sometimes all he had was to know that God cares. Maybe some of you are there tonight. A lot of things haven't turned out for you in life like you had hoped they'd turn out for you. Hopes have been dashed. Friends and family members have deeply disappointed you. Heartache has come your way. Well, David was in God's will. Now listen to me: in God's will. Valiantly and courageously honoring God and the next thing he knows, Saul is trying to kill him and all he ever did for Saul was honor him. But Saul was jealous, saw David rising in popularity and Saul tried to have David killed and David finds himself hiding in a cave alone, fearing for his very life and in those times, David had the rock of care. His God cared for him. He knew that.

Verses 2-4, "My lovingkindness and my fortress, My stronghold and my deliverer, My shield and He in whom I take refuge, Who subdues my people under me. O LORD, what is man, that You take knowledge of him? Or the son of man, that You think of him? Man is like a mere breath; His days are like a passing shadow." So David reflects back on what he is, just another typical mortal human being. David knew that the specialness of his life was the grace of God. He knew there was no inherent unique qualities about him. He wasn't special. Sir, let me say to you, you're not special. I'm sorry, you're just a rank and file sinner. We all are. David knew he was just nothing. He knew we were born in sin, we practice sin and we spread sin.

He went on and said, "Man is just a mere breath. Why would you even think about man?" Someone said take the four elements of the earth: air, fire, water and earth. The four elements we know: earth, air, fire and water. He said that man is fleeting like the dust in the air; he's disappearing like vapor in water; he is a breaking bubble; and in the fire he's a consuming smoke. There is just nothing left to us. Leave man to himself and what does he do? He destroys himself. Dr. Vance Havner, this is back in the 60s, he used to say, Dr. Havner would say, "I used to say society is going to the dogs." He said, "Now I can't say that anymore, I have respect for dogs." David in effect is saying, "There is no logical reason, God, for you to take thought of me or man in general." Why would God fool with any of us? There is no reason why an infinitely holy God should care for us. Whoever taught you that God's obligated to you has lied to you. There is nothing in you that causes God to have to care for you, period.

Why would God take thought of us? That's what David says, "O LORD," verse 3, "what is man, that You'd even take thought of him, that You'd have any knowledge of him? We're so nothing compared to You." There's no logical reason. Knowing anything at all

about the transcendent holiness and infinite greatness of God, there is no reason why he would want us. He certainly doesn't need us because we are totally polluted by sin and we are offensive to him. He does not desire us. He should not help us and he should not defend us. What thought do we give of gnats as we watch them playing in the sun? Or ants or worms as we observe them crawling on the ground? Yet the proportion between us and them is finite. The proportion between us and God is infinite. God's more wondrously superior to us in infinitude than we are to ants or worms.

Why would man give any thought to God? Why would God care? Yet he does care. If you look at the word of God and balance it out, you'll find phrases like this, "according to his good pleasure." He just desired to do it. He looked at us and said, "Do you know what? It's perfectly just for me to crush them in eternal wrath but I'm going to choose for the glory of what I am to act differently toward them," and he cares. And he doesn't just kind of care, he cares with a God-sized care. That's what David is talking about here. He says, "God, when I think about who you are and I think of how thoroughly and wondrously and gloriously and faithfully you care for me, I'm just blown away." Now, surely in this life there has been a time or two where somebody made a gesture toward you, a thoughtfulness or a kindness or did something for you and it just kind of hit your mind, "I don't deserve that. A person like that, why would they even think about me?"

Well, it's that much, much, much more that God would think about us but he does. He cares when death comes knocking at our door, maybe at our family's door. He cares that we face sorrows. He cares that we experience pain. He cares that we deal with loneliness. He cares that we are sometimes frightened and afraid. He cares that we are sometimes hurt. He cares that we are sometimes depressed. That's why David said, "Not only, God, why would you even think about me?" Right after that he says, verse 2, first phrase, "My lovingkindness and my fortress." "You have shown such deep care for me." Wow. No pain is too small for God to be concerned about. No need is to slight for God not to care. No wonder the songwriter said, "No one ever cared for me like Jesus. There is no other friend so kind as he. No one else could take the sin and darkness from me. O how much he cares for me."

David said, "He is God, our rock." David says, "He's been my rock of courage. He's been the rock of conquering against my enemies. He's been a rock of care in my life." Secondly, God's our rescue. God's our rescue. Look at verse 5. First of all, let me just jump down to verse 7 and get the word "rescue" out here. "Stretch forth Your hand from on high; Rescue me and deliver me out of great waters." We don't know specifically what great waters but it was a difficult situation. It involved enemies, "Out of the hands of aliens," he says. So he's talking about God as his rescue. Now, back up to verse 5 now and look at the phrase David uses here, "Bow Your heavens, O LORD, and come down." In other words he's saying, "Come down and rescue me." Have you ever felt like you needed to ask God to do that? We ought to. Call on God.

When David says, "Bow the heavens," it's a graphic picture. In my mind, I see the stupendous, infinite weightiness of the glory and majesty and beauty and power of Christ and it's as if when he starts coming down, all the celestial and terrestrial heavens bend

under the weight of this God. He's that substantial. That's what David is saying, "You are so mighty compared to the little gnats of the earth called men." He's just saying, "Bow the heavens and come down." Can you all just vision that in your mind, the mighty God coming down from heaven and just kind of bowing and parting? Powerful.

Jesus did bow the heavens and come down for us and he did come from heaven to rescue us. He rescued us from sin and misery and from all of our enemies. By the way, had he never come down, we could never go up. You know, all the other religions you will ever hear about, ever study or ever know about in life tell you how to get to God. Christianity is not that. Christianity is not telling you how to get to God. Christianity is telling you how God got to you because he cared. He's a rock of caring for you. He didn't have to. Nothing desirable in you. He's just a being who has a love capacity beyond humans. He can love that which he finds reprehensible to his very nature. Do you know what that does? That makes us worship him and treasure him all the more.

Verses 5 and 6, the last phrase of verse 5, "Touch the mountains, that they may smoke. Flash forth lightning and scatter them; Send out Your arrows and confuse them." So he has these images, these metaphors of smoke and lightning and we know when we see these things in Scripture it always speak of judgment. Mount Sinai as the children of Israel were encamped around the mountain and God was giving Moses the law, what happened? Dark smoke and fire and lightning. Thunderous roars came out of that picture because the law speaks of judgment and God was giving the law. We know at Calvary the Bible says the earth was darkened. We know there was an earthquake associated with our Lord's death and particularly his resurrection. All that speaks of judgment. We know in the book of Revelation and other parts of the Scripture when the final judgment comes, the earth will be filled with great signs like lightnings and thunders and darkness and smoke. And we know that Jesus has come to us to rescue us so when that judgment does fall, it does not fall on us.

David said, "God, you're my rock. You're my rock of courage. You're my rock of conquering. You're my rock of care. You're the great God who rescues me." III. God is also our reason to sing. He's our reason to sing and I said this to you the other day and let me just give you my feeling on things. The music the world enjoys is not all bad. I don't think it's sin for you to enjoy some of the music the world likes. Now, a lot of it is pure filth, we know that but it's not all bad. I mean, they sing about, I listen to songs about hound dogs and fishing and, you know, just stuff life's about. Just stuff. Then there are songs about love and the way it makes you feel, the way it makes your heart flutter and how you're just intoxicated with it. That's not all wrong. Sometimes it gets wrong but it's not all wrong. Then there are songs about the incredible pleasures of sexuality and much of that is wrong because it's not done in a holy and biblical way. But the Song of Solomon is a whole book in the Bible which explores and exalts the great pleasures God has given sacred human sexuality so we know singing about that, it's not all wrong. But do you not look at the television or listen to the radio or look up stuff online and say, "Is that all you've got?" It just gets old. About the five millionth song where a guy is talking about his sexual exploits, I'm just getting a little tired of it.

Here's the point: the world doesn't get it. There is a place for those God-given things to be holy and righteously enjoyed in God but we have a much higher pleasure. We have found much higher joys. We didn't lose the other ones but we gained new ones. That's what David talks about here. Look at it in verse 9, "I will sing a new song to You, O God; Upon a harp of ten strings I will sing praises to You, Who gives salvation to kings, Who rescues David His servant from the evil sword." Look, here's what happens: when God saves you and changes you, your song changes. You begin to taste the glories and the treasures and the pleasures of the wonders of God. His great power. His beauty. His wisdom. Could you have ever fathomed a God who would foreknow you from the foundation of the world and elect you and predestined you and sent the Gospel to you and used the Spirit of God to accompany the Gospel to convict you of sin, to woo you to Christ, to regenerate your soul, to grant you in grace repentance toward God and faith in Jesus Christ, to seal you by the Holy Spirit of promise, to have his Son sit at the right hand of the majesty on high and ever faithfully intercede for you and keep you and humble you and discipline you so that you would have some progressive sanctification, and one day transform you and give you the likeness of his Son so that in heaven forever you can be a trophy of what he can accomplish? When you start contemplating that, you think, "Oh, how wise God is! How powerful God is! How glorious God is! No man could come up with that."

Again, salvation is about proving what God can do with riches. Salvation is not primarily about you missing hell, it's about God getting glory. So when you start seeing that, you realize, "Yeah, I can sing about my hound dog and I can sing about my girlfriend and that's okay but there's something bigger and better that gets my heart and grabs and captivates my attention. I have to sing about the greatness of this God." David said, "You have given me a new song." "Your Cheating Heart" just don't work anymore. Now the song is, "There's within my heart a melody. Jesus whispers sweet and low. Fear not I am with thee. Peace be still in all of life's ebb and flow. Jesus. Jesus. Jesus. The sweetest name I know."

You know, the problem is most Baptists have been under such anemic, shallow preaching, they don't know these wonders. They ain't got much to sing about because they haven't learned much. Now, let me tell you something, are you strapped, are you okay? There are some good preachers out there who aren't preaching good because the congregations won't let them preach good. There are deacons who will run them off, start controversies, divisions in the church or the pastor's got to be involved in everything that happens, every visit, every appointment. Every time grandma goes in the hospital to have her bunion cut off or whatever it is, the pastor's got to be there. Listen to me, listen to me: preaching is heart work. Preaching is emotionally draining and a pastor's got to restore if he's going to be anything in the pulpit. You get that. You've supported that and that's why I'm still able to function 35 years later and I mean that literally. That's the only reason why I'm able to have any fire and conviction left. You get that but the great majority of young pastors, I mean the great majority, the great majority, are just burning it at both ends and in the middle and thinking they've got to get up on Sunday and be John MacArthur, John Piper, Jeff Noblit or whoever when they have killed themselves all week chasing everything in the world that's secondary. Because, you see, Satan loves that

and what happens in the end? All the little senior adult ladies in church, "Oh, he's so sweet. He was there for me." Yeah, but he's not able to teach you the great glories of Christ because at the end we want Christ to be there for you. Not a human preacher but the glorious Christ who is revealed through the preaching of his word primarily.

Are y'all getting this? This ain't new for you. We've been doing this...just say amen every now and then. Good heavens. I'm commending you for being way mature above the average and you're sitting there like you're humble or something. You know, I counsel with pastors every week. I don't if Christie can correct me but I don't know the week that goes by that I don't do some counseling with a pastor and he's just dying under the load. Just dying because blue collar workers and factory workers or whoever it is just can't understand why he can't just whip out powerful sermons and do everything else too. I guess that's why when Paul was training Timothy and he told him about preaching and teaching the word, he says, "Exhaust yourself in that work." His point was: that's exhaustion enough. Let other things go.

Well, David said, "I've learned the things of God. I've learned the glories of God. I've seen his power, his wisdom, his beauty and the songs I used to sing, they're okay but they don't compare to the new song I have now." Just think about how much David had to sing about when as a young shepherd boy he's out there keeping the sheep and God gave him supernatural powers to kill a lion and a bear with his own hands. I imagine David ran through the hillsides just shouting and praising God. Then at times would get his harp and just rear back and sing melodious melodies of what a God this is. When he was anointed King of Israel, being a nobody from nowhere. His brothers were much more distinguished, much higher candidates in the world's eyes than David was but he was chosen. David praised God. He killed Goliath and now his vision of God and what God's about is greater and bigger. He's rising in popularity and you remember the people would say, "Saul has killed his thousands but David has killed his tens of thousands." Imagine how David's song kept changing. Then he's running for his life from Saul. Perhaps that's part of what he's reflecting on here in this Psalm but God sustains him and God protects him. Look, he didn't grow bitter. He didn't grow ill spirited toward God in his situation and he wouldn't put his hand to touch Saul because Saul was God's king even though Saul was wicked and wrong. He's learning the wisdom of God. He's got so much to sing about. Then he commits adultery with Bathsheba and vilely dishonors his God. God disciplines David but God tells him through the prophet, "You can be forgiven." Then David's view of God's grace, love and forgiveness gets bigger still. His song keeps growing and growing and growing.

You see, the Song of Zion gets sweeter and sweeter the longer we live for our Lord. The more we experience his goodness and his faithfulness and his love and his mercy through all the events of our lives, our song gets richer and sweeter and deeper. And it is true as you go on as a child of God, your song with either get better or it will get bitter. You'll either get sweeter and more in love with God as you see his sovereign hand in everything or you'll grow bitter and hard-hearted.

Real quickly, I'll not much more than mention this, IV. David is praising God that God is our rewarder. He's talking about primarily, I think, David is looking forward to that coming millennial kingdom but there are, let me put it this way: I'm convinced it's the pattern of God to bless families and bless a people that honor God. I know that's not an absolute in Scripture. I know there are good and godly parents who have kids that go bad and I don't understand all of that all the time but as a pattern, you see God's blessing falling on the children and the children's children.

David says here in verse 12, "Let our sons in their youth be as grown-up plants." He's talking about the health and the vigor and the strength of a grown up plant. "And our daughters as corner pillars fashioned as for a palace." Strong, attractive, dignified ladies. Good kids.

Verse 13, "Let our garners be full, furnishing every kind of produce." Bless, Lord, our efforts to provide and build a nation. "And our flocks bring forth thousands and ten thousands in our fields." Verse 14, "Let our cattle bear Without mishap and without loss." Just a blessing of God on their property and, of course in this agricultural setting, that was everything. Your wealth was your agriculture, your livestock. Then the last phrase of verse 14, "Let there be no outcry in our streets!" In other words, we don't want to be known for crime and violence. Of course, ultimately that will be fulfilled in the millennium but when a people honors God, those kind of things are diminished. I've always enjoyed reading in church history about the two or three great awakenings that have been experienced in reading where city after city, town after town, all the taverns closed down because so many people were getting converted nobody went to the bars anymore. Crime just went down. David said, "We want to be a godly nation that experiences that kind of blessing."

"How blessed are the people," he says, verse 15, "who are so situated; How blessed are the people whose God is the LORD!" You can say, "Happy, how happy, how happy?" You see, God is the author of all true happiness. He is the donor of all true happiness. He is the maintainer of all true happiness. He is the center of all true happiness. Thomas Brooks said, "Therefore he who has Him for his god and for his portion is the only happy man in the world." You see what this world's lying screaming does. You turn on your television and this world just blasts through the most out-and-out lies and dishonesty, saying in effect, "If you will dishonor God, if you'll violate the truths of Scripture, you could be happy and fulfilled, tolerant and caring and bring equality to others." It's a blasphemous lie. It's not true.

Happy people are those whose God is the Lord. How blessed, how happy is the people whose God is the Lord. That should be written in the halls of Congress. It should be written in the Senate chamber. It should be written in the chamber of the Supreme Court. It should be written in the council chambers of the United Nations. It should be the core curriculum in our schools. It should be the first and essential plank of every political party platform. It should be the motto of every king, president and prime minister. It should be drilled into the conscience of every citizen. It should be written on the tablet of every human heart. Happy is the people who God is the Lord.

Let's stand together in prayer.