

## 1972 Occupation with Suffering

Series Number	Lesson Number	Date Taught	Scripture	Lesson Summary
<a href="#">956</a>	<a href="#">1</a>	04/02/1972	Ps. 77:1-4	Suffering in reversionism
<a href="#">956</a>	<a href="#">2</a>	04/02/1972	Ps. 77:5-13	Reversionism intensifies suffering
<a href="#">956</a>	<a href="#">3</a>	04/02/1972	Ps. 77:14-16	Doctrines of occupation with Christ; the Arm
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Ps.77:1-4

**72 Occupation with Suffering**  
04/02/1972 Easter Sunday Suffering in reversionism

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this is the 14<sup>th</sup> point in reversionism. Reversionism leads to suffering; Psalm 77

All cursing is related to the old sin nature; but cursing can be used for blessing. When the believer names his sin to God, that suffering is turned to blessing. Mental attitude sins perpetuate sin in the life. Suffering from the rejection of authority related to the laws of divine establishment Matt. 27? Rapid accelerated edification complex growth. Reasons for suffering summarized. Suffering to demonstrate the power of grace. To illustrate doctrine. Suffering from national disaster, 4<sup>th</sup> and 5<sup>th</sup> cycles of discipline. Suffering from war.

### Doctrine of Suffering

from [http://gracebiblechurchwichita.org/?page\\_id=591](http://gracebiblechurchwichita.org/?page_id=591)

- I. Preliminary considerations.
  - A. This doctrine will focus on the believer and the divine viewpoint respecting his sufferings.
  - B. The Christian faces the same sufferings or tests that are common to all men, 1Cor.10:13.
  - C. The difference is that the positive believer's sufferings and tests all work together for his good, Rom.8:28.
  - D. While in the midst of them, the believer can have inner peace, Jn.16:33, and happiness, Jam.1:2.
  - E. Some of the categories of suffering include:
    1. Persecution.
    2. Living grace testing.
    3. Health tests.
    4. Various dangers.
    5. Temptation.
  - F. See Doctrine of Testing.
- II. Suffering cannot separate us from God's plan, Rom.8:35-39. No common human problem (CHP) can remove us from God's plan, including death.
- III. The sufferings of Jesus Christ, Isa.53:3,4:
  - A. Were the subject of prophecy, Act.3:18; 17:2,3; cp. Mt.16:21; Lk.24:26,46.
  - B. Include His unique sufferings as related to bearing sins, Heb.2:9,10; 13:12.

- C. Include His resistance to all manner of temptation, Heb.2:18; 4:15.
- D. Include such things as:
  1. Rejection by His own people, Isa.53:3; cp. Jn.1:11.
  2. Could not tap into His deity for His own benefit, Phil.2:5-8.
  3. Betrayal by a close associate, Ps.41:9; cp. Mt.10:4.
  4. Forsaken by His disciples, Zech.13:7; cp. Mk.14:50.
  5. Accused by false witnesses, Ps.35:11; cp. Mt.26:59-61.
  6. Hit and spit upon, Isa.50:6; cp. Mt.26:67; Lk.22:63.
  7. Mocked, Ps.22:7,8; cp. Mt.27:31.
  8. Scourged, Mt.27:26.
  9. Hands and feet pierced, Ps.22:16; cp. Lk.23:33; Jn.20:25.
  10. Crucified with thieves, Isa.53:12; cp. Mt.27:38.
  11. Rejected by His own family, Jn.7:5.
  12. Hated for no reason, Ps.69:4; cp. Jn.15:25.
  13. Friends stood at a distance, Ps.38:11; cp. Lk.23:49.
  14. People shaking their heads, Ps.109:25; cp. Mt.27:39.
  15. Garments removed and divided, Ps.22:18; cp. Jn.19:23,24.
  16. Stared at, Ps.22:17; cp. Lk.23:35.
  17. Suffered thirst, for which gall and vinegar were offered Him, Ps.69:21; cp. Mt.27:34; cp. Jn.19:28.
- E. Christ is our supreme example under suffering, 1Pet.2:21,23.
- IV. Suffering is a regular part of the Christian's experience in the cosmos, Jn.16:33 "In the world you have tribulation, but take courage; I have overcome the world."
  - A. Jesus taught His disciples to expect it, Jn.15:17-20.
  - B. Paul briefed new converts on the eventuality of it, Act.14:22 "strengthening the souls of the disciples, encouraging them to continue in the faith and saying, 'Through many tribulations we must enter the kingdom of God.'"
  - C. There is both a variety and an abundance of CHPs for the believer in time (referred to as Phase 2 of the plan of God), Ps.34:19; 2Cor.1:5; 1Pet.1:6.
  - D. The Christian way of life also has various blessings that parallel our CHPs, Mk.10:28-31.
  - E. We will be persecuted for the truth, 1Thess.1:6; 2Tim.3:12.
- V. All suffering and testing are accompanied by comfort and encouragement from the Lord, 2Cor.1:3-7.
  - A. The more you face sufferings that are undeserved, the more you can expect to be encouraged by God, 2Cor.1:3.
  - B. But you must be in fellowship and looking for the many forms in which this comfort comes to you.
  - C. Obviously complete deliverance from the test brings comfort, but God also comforts you while under the test itself, 2Cor.1:8-11; 1Thess.3:6-8.
- VI. Undeserved suffering is the category of suffering that brings blessing to the believer.
  - A. 1Peter is the epistle of undeserved suffering as seen in the expressions:
    1. Doing right, 1Pet.2:15,20; 3:6,17.
    2. Suffering unjustly, 1Pet.2:19.
    3. Prove zealous for what is good, 1Pet.3:13.
    4. Suffer for the sake of righteousness, 1Pet.3:14.
    5. Share the sufferings of Christ, 1Pet.4:13.
    6. Suffer as a Christian, 1Pet.4:16.
    7. Suffer according to the will of God, 1Pet.4:19.

- B. The epistle deals with their persecutions by those from the outside (mainly verbal slander).
  - C. Such suffering finds favor with God, 1Pet.2:19,20.
  - D. The believer is not to fear such attacks, 1Pet.3:14,15.
  - E. He is not to be ashamed, 1Pet.4:16.
  - F. Deserved suffering brings no blessing, just cursing and divine discipline, 1Pet.2:20; 3:17; cp. 4:15.
  - G. Believers are not to be surprised when negative volition persecutes and maligns them, 1Pet.4:12; 1Jn.3:13.
- VII. The mental attitude toward suffering that the adjusted believer is to possess.
- A. Inner peace, Jn.16:33; Phil.4:6,7.
  - B. Inner happiness, 2Cor.7:4; Jam.1:2; 1Pet.4:13.
  - C. Must be willing to do so, Rom.12:12; Phil.1:29; 2Tim.2:3,9.
- VIII. Suffering produces the virtue of patience, Rom.5:3,4; Jam.1:2-4.
- A. Suffering and surpassing grace blessing in eternity (SG3).
  - B. Suffering and the tests of the Christian way of life which we pass accumulate Phase 3 reward, 1Pet.1:37; Jam.1:12.
  - C. Those who remain positive under the various testing and sufferings associated with the body of death reap surpassing grace reward in Phase 3 (SG3), 2Cor.4:17,18.
  - D. Our present sufferings pale when compared to our Phase 3 glory, Rom.8:18; 2Cor.4:17; 1Pet.5:10.
  - E. To the extent you are willing to acclimate to your allotted CHPs, you will inherit Phase 3 reward, 1Pet.4:13; cp. Rom.8:17.
- IX. Some things to keep in mind.
- A. The Lord knows your sufferings and will deliver you from them all, Ex.3:7; Ps.9:12; 35:10.
  - B. God will not put upon you tests you are not ready to handle, 1Cor.10:13.
  - C. He will supply you with the grace to handle any test, Prov.3:34.
  - D. Failure to handle persecution and testing explains why some peel off from doctrine, Mt.13:20,21.
  - E. You will not face unique tests, 1Pet.5:9; cp. 1Thess.2:14; 2Cor.1:7.
  - F. Suffering renders you worthy of God's kingdom, 2Thess.1:5.
  - G. Your sufferings help complete the measure of suffering of the corporate body of Christ necessary before the Church's glorification, Col.1:24.
  - H. Avoid fear and soul fainting, Rom.8:15-17; Heb.10:32ff.

## REASONS FOR SUFFERING

From: <http://doctrine.landmarkbiblebaptist.net/suffering.html#Reasons>

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called ..." (I Peter 2:19-21).

From this passage we can see two categories of suffering: 1) suffering for our faults (sins), and 2) suffering even when we do well. These are the two main categories of suffering. All the reasons for suffering in our lives fall into these two categories. What then are the reasons for our suffering?

1. To Recruit Us (Salvation):

God uses problems, difficulties, and suffering in our lives to drive us into His arms. A few examples:

\* The Philippian jailer, for fear of His superiors because he thought the prisoners in his charge had escaped, was about to kill himself when Paul said, "we are all here" and then led him to Christ (Acts 16:23-34)

\* A "nobleman, whose son was sick," was distressed for fear that his child might die trusted Christ in his mental anguish (John 4:46-53)

\* There was "a woman of Canaan" whose "daughter [was] grievously vexed with a devil" (Matthew 15:21-28)

\* Also "a woman having an issue of blood twelve years" that trusted Christ in her suffering (Luke 8:43:48)

\* Then there was another "woman which had a spirit of infirmity eighteen years, and was bowed together, and could not lift up" (Luke 13:11-13)

\* Naaman, "the captain of the host of the King of Syria, ... [who] was a leper" also believed (II Kings 5:1-15)

\* Jacob because pain of conscience and fear of Esau (Genesis 32:9-32)

\* Adam and Eve (Genesis 3:19-21)

All these came to God through anguish and suffering. In my own life it was through the seeming meaninglessness of life after the loss of a loved one that drove into the arms of my Lord and Saviour Jesus Christ!

## 2. To Ready Us (Teach):

"It is good for me that I was afflicted; that I might learn Thy statutes." (Psalm 119:71).  
What do we learn through suffering? Suffering teaches us:

\* Obedience: "Before I was afflicted I went astray: but now have I kept Thy Word. I know, O LORD, that Thy judgements are right, and that Thou in faithfulness hast afflicted me." (Psalm 119:67, 75)

\* Purity: "The refining pot is for silver, and the furnace for gold: but the LORD trieth the hearts." (Proverbs 17:3; cf. Malachi 3:3). "Rejoice, though now for a season, if need be, ye are in heaviness (sorrow) through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour." (I Peter 1:6-7) God's tests are always constructive in their intention.

\* Patience: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect (mature) and entire, wanting nothing." (James 1:2-4; cf. II Corinthians 6:3-10; II Peter 1:5-7)

\* Compassion: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of all mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation (comfort) also aboundeth in Christ." (II Corinthians 1:3-5; cf. 6:4-5) Suffering helps us to have empathy for others in trouble so we can better help them. The Word of God tells us: "Bear ye one another's burdens, and so fulfil

the Law of Christ" (Galatians 6:2; cf. Romans 12:15; 15:1-2). What is "Law of Christ?" Jesus said: "This is My commandment, That ye love one another, as I have loved you" (John 15:12; cf. I John 4:21; I Thessalonians 4:9).

### 3. To Refine Us (Produce Fruit):

Jesus said: "I am the true vine, and My Father is the husbandman. Every branch in Me that beareth ;not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the Word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vind: no more cand ye, except ye abide in Me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me Ye can do nothing." (John 15:1-5)

In order to produce a good crop of grapes every vineyard must be tended by an expert husbandman who knows how and when to fertilize, water, and prune (purge) it to produce the best crop. The spiritual vineyard is tended by our Heavenly Father, who knows best how to train and develop the personality of His children for their own good, and so that they might win others to Christ. Pruning is the very important in tending the vineyard. In the early spring vineyards look like a collection of bleeding stumps; but in the fall they are filled with luxuriant grapes. There are two main reasons for pruning: 1) trim away the dead wood which harbors insects and disease, and can cause the branch to rot, 2) live wood must be cut back to prevent such heavy growth that the life of the vine goes into the branch and leaves, rather than into the fruit. The Lord Jesus Christ is the main vine, who supports the life of every branch. Believers are totally dependent on Christ for their eternal life, and their spiritual fruit and service. Suffering painful pruning produces fruit "if [we] abide [remain united in heart, mind, and will] in [Christ], and [His] words abide in [us through hearing, reading, studying, and memorizing it] ..." (John 15:7; cf. I John 2:6, 24, 28, 3:24; II Timothy 2:15; Psalm 1:1-2, 119:11). Fruit will be produced in the life of a Believer if he will only abide. Suffering cultivates and produces:

The fruit of the Spirit (Galatians 5:22-23): The fruit of the Spirit is:

- Love (II Peter 1:7).
- Joy (Colossians 1:11).
- Peace (Colossians 3:14-15).
- Longsuffering (Colossians 3:12)
- Gentleness (Colossians 3:12-13; James 3:17).
- Goodness (Ephesians 5:9).
- Faith (II Peter 1:5).
- Meekness (Colossians 3:12).
- Temperance (II Peter 1:6).

The fruit of service to God (I Corinthians 3:5-15): The fruit of Spirit produces "good works" (Ephesians 2:10; Hebrews 10:24; Titus 2:7, 14, 3:8, 14; I Peter 2:12; I Timothy 5:25). Believers should "learn to maintain good works for necessary uses, that they be not unfruitful" (Titus 3:14).

The fruit reproduction (I Corinthians 3:8-9; Mark 4:14-20; Psalm 126:5-6): The ultimate fruit of good works is to get folks saved. The fruit of a Christian is another Christian. Winning people to is the #1 priority both for the individual Christian (Matthew 4:19; Jude 22-23; Romans 11:14; I Corinthians 7:16), and for the local church collectively (II Corinthians 5:20; Matthew 28:16-20; Acts 1:4, 8, 13:1-5; Romans 10:14-15; Hebrews 10:24-25). Those who we will be our "crown of rejoicing in the presence of our Lord Jesus Christ at His coming" (I Thessalonians 2:19-20; cf. Philippians 4:1). "The fruit of the righteous is a tree of life; and he that winneth souls is wise." (Proverbs 11:30, cf. 14:25; Daniel 12:3)

### 4. To Rectify Us (Chastening):

"For the time is come that judgement must begin at the House of God: and if it first begin at us, what shall the be of them that obey not the Gospel of God?" (I Peter 4:17)

"But if ye be without chastening, where of all are partakers, the are ye bastards, and not sons."  
(Hebrews 12:8)

Jesus said: "As many as I love, I rebuke and chasten: be zealous therefore, and repent."  
(Revelation 3:19)

"For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." (I Corinthians 11:30-32)

What kinds of chastening are there in store for erring sons of God?

\* Many Are Weak And Sickly (I Corinthians 11:30):

"Is any sick among you? Let him call the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed any sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed ..." (James 5:14-16)

If we are ill then we ought to confess our wrongs to the ones we have sinned against (this always includes God). After we get right with them then we should ask our pastor(s) and local church to pray for us.

\* Many Sleep (I Corinthians 11:30):

Because many saved folks refuse to repent the Lord calls them home prematurely. This is called "a sin unto death." The Lord will not tolerate the continuance of children in gross willful sin!

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Hebrews 10:26-27)

"Brethren, if any of you do err from the Truth [fails to abide] and one converteth him [helps him to repent]; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:20; cf. John 15:1-5; Galatians 6:1-2)

"If any man see his brother sin as sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death. There is a sin unto death. I do not say that he shall pray for it." (I John 5:16)

Spiritual Believers ought to try to "restore such an one" who is "overtaken in a fault," but we are not to pray for those who are involved in constant willful sin (Galatians 6:1; Hebrews 10:26).

5. To Revive Us (Correct):

"LORD, in their trouble have they visited Thee, they poured out a prayer when chastening was upon them. Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in Thy sight, O LORD." (Isaiah 26:16-17)

Suffering sometimes helps Believers to:

\* Examine and judge ourselves (I Corinthians 11:28, 31).

\* Confess our sins (I John 1:9): "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." (Proverbs 28:13; cf. Psalm 51)

\* Pray (Psalm 32:3-7; cf. Luke 11:13).

\* Learn (God's) Statutes (Psalm 119:71).

\* Keep (God's) Word (Psalm 119:67).

6. To Recompense Us (Requite):

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life eternal." (Galatians 6:7-8)

This is the natural law of sowing and reaping. It says that if one sows he reaps a crop of corruption. The crop is always reaped well after it is sown, and the crop is always more than was sown.

7. To Rebuke Satan:

"And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan ..." (Zechariah 3:1-2)

Perhaps the best case in point of God allowing Satan to cause suffering in the life of a Believer to show Satan up for the snake he is, and prove the righteousness of the Believer is the case of patient and righteous Job (Ezekiel 14:14, 20; James 5:11). God had blessed Job with a large family (7 sons and 3 daughters), and wealth (Job 1:2-3).

"[Job] was perfect and upright, and one that feared God, and eschewed evil. ... Now there was a day when the sons of God [angels] came to present themselves before the LORD, and Satan came also among them ... And the LORD said unto Satan, Hast thou considered My servant Job, that there is none like him in the Earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the LORD, and said, Doth Job fear God for nought? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face. And the LORD said unto Satan, Behold all that he hath is in thy power; only upon himself put not forth thine hand. ..." (Job 1:1, 6-12)

At this Satan went forth and stole all his possessions, and murdered all his servants and children (Job 1:12-19).

And when Job heard of all this havoc "[he] arose, and rent his mantle, and shaved his head, and fell down on the ground, and worshiped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. In all this Job sinned not, nor charged God foolishly." (Job 1:20-22)

"Again there was a day when ... Satan came ... before the LORD ... And the LORD said unto Satan, Hast thou considered My servant Job, that there is none like him in the Earth, a perfect and upright man, one that feareth God, and escheweth evil? And still he holdeth fast his integrity, although thou movedst Me against him, to destroy him without cause. And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. Put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face. And the LORD said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown ... Then saith

his wife unto him, Dost thou still retain thine integrity? Curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and not receive evil? In all this did not Job sin with his lips." (Job 2:1-10)

If we read the entire Book of Job we see that righteous Job was made even more righteous through all his sufferings (Job 42:1-6), and Satan was show up for the no good lying snake that he is, plus "the LORD turned the captivity of Job ... also the LORD gave Job twice as much as he had before." (Job 42:10). From the Book of Job we learn these facts:

\* Righteousness can be maintained during suffering (Job 1:22, 2:10).

\* No matter how severe suffering is, it will pass, and everything will work out fine for those that trust God (Job 42:10-13).

\* About Satan:

- He is the "adversary" (I Peter 5:8).
- He is "the accuser of the brethren" (Revelation 12:10).
- He desires to "sift [Believers] as wheat" (Luke 22:31).
- He is a "liar" and there is no truth in him (Jon 8:44).
- He is "a murderer" (John 8:44).

8. To Reflect God's Glory:

"[Christians] are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls." (I Peter 1:5-9)

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (I Peter 2:19-21)

"But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." (I Peter 3:14-18)

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (I Peter 4:12-16)



"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen!" (I Peter 5:10-11)

From these passages in First Peter we learn the following things about suffering and glory:

\* The trial of our faith through suffering will hopefully produce praise and honor and glory at the second coming of Christ (I Peter 1:7, cf. 4:13, 5:10).

\* God has called us unto His eternal glory by Christ Jesus, but first we must suffer for a short while in the here and now (I Peter 1:6, 5:10). Always keep in mind that the suffering will pass!

\* There is no glory when we are buffeted for our faults (I Peter 2:20).

\* If anyone suffers as a Christian for righteousness' sake or for giving an answer for reason of the hope that is in you, don't be ashamed, but glorify God because of it (I Peter 3:14-15, 4:16; Matthew 5:9-10).

\* It is a blessing to be reproached for the name of Christ, because the Spirit of glory and of God is upon all such (I Peter 4:14; cf. Matthew 5:11-12; John 14:26, 15:26, 16:13-14).

Psalm 77 inscription [To the chief musician. On Jeduthun. A Psalm of Asaph.](#)

Choir directors are used to putting up with a lot of problems; so they understand suffering. Those related to musicians know that artists often have an artistic temperament, which is simply the thin veneer over a sin nature.

Jeduthun means *praising*. 1Chron. 16:38

Asaph is a famous Levite, also appointed by David around 1000 B.C. 1Chron. 6:39 and one other place. Prophet, poet and musician. He is responsible for 12 of the psalms. 50 73–83 His ministry in the written part of the Word of God is in poetic form. In the KJV, poetry is set up like prose.

There are those who are suffering, and they want the pastor to run to them and pat them on the head and help blow their nose. It is a waste of time to help those who are suffering and in reversionism. Even God cannot help them. V. 2: [My soul refused to be comforted](#). The key is Bible doctrine in the soul. Bob had 3 phone calls from people who said, "I want to see you now" and Bob told them where to go. It is not Bob's job to run around and wipe noses. He does not want to sit around with people who make their own suffering. Reversionism makes a mouse look like an elephant; so most of the time, their suffering is related to minor things.

"Do you have 5 minutes?" means that the person thinks that you have a magic wand and that you can wave it and make their lives better. Bob is thought to be the witch doctor with the greatest magic wand of all. Nearly all of his calls on suffering interrupted his study of Psalm 77.

"Some wife just brought her husband for the first time, and if you want, I'll spend time with you after class."

This is Easter, coming to church on Easter is not going to improve your business. But, you will not die for coming to church on Easter because God has a sense of humor.

The writer cries from the intensity of his pain. How does this person know that God heard? He knew this after he recovered from reversionism. This describes the problems graphically the sufferings of reversionism. God is caused to hear because of His faithfulness.

Psalm 77:1 [My voice is to God, and I cry; my voice is to God, and He gave ear to me.](#)

The writer, in reversionism, turned to the Lord as a last result. Occupation with the Person of Jesus Christ is the solution for suffering. Are you concentrating on the Lord? Are you occupied with the suffering?

This is the person who is stretching out to God, their hands outstretched all the time they are in panic. They are in reversionism and they are constantly calling to God. Reversionism turns cursing into greater cursing.

This person had no doctrine in his soul, and, therefore, could not be comforted.

### Summary

1. In reversionism, the soul is empty of doctrine. It is filled with scar tissue.
2. Inevitably, scar tissue results in emotional revolt and reversionism. There is a tendency to look for the waving of the magic wand. He goes by how he feels.
3. Consequently, the soul of such a believer rejects the only source of consolation, which is Bible doctrine in the soul.
4. Therefore, the believer is occupied with his suffering rather than with Christ.
5. Such a believer, like Asaph, sought help from the Lord in times of disaster, and here, it is self-induced disaster; but the soul rejects the only available help. Bible doctrine is like muscles; it is kept current by exercising it every day.
6. Only Bible doctrine gives capacity for category #1 love and occupation with Christ.
7. The believer's consolation comes from doctrine or from occupation with Christ.
8. The inner resources for occupation with Christ exists to the extent that doctrine resides in the soul through gap. No doctrine in the soul; no inner resources for suffering or adversity. We may have a great victory in our past, but that does not guarantee a future victory. In the past, we may have had an edification complex; and now, we are in reversionism, and our suffering is intensified.
9. In the next verse, the believer will try to remember God; but there are no category #1 memories based on Bible doctrine.
10. Therefore, the issue of suffering; the believer will be occupied with suffering and fall apart, or he will be occupation with Christ and have great blessing.
11. The believer without doctrine for any reason has no help in times of suffering.

Psalm 77:2 [In the day of my distress I sought the Lord; my hand was open \[my hands never became slack\] in the night and did not grow numb; my soul refused \[was unwilling\] to be comforted.](#)

Qal imperfect means "I will remember God." This is an attempt to remember someone who has been forgotten. Consolation must come from doctrine in the soul. Under disaster conditions, doctrine cannot be learned fast enough to mitigate against the difficulties of suffering. There will be no recovery from his suffering. The difficult time to relearn doctrine is while you are under great pressure. That is the time to apply the doctrine that you are supposed to know. You need to be able to enjoy the suffering.

Bob tells the story of the squirrel who puts away nuts; and the rabbit who does not. He knew that he would work in Easter somehow.

There is no magic wand that is waved. God does not suddenly take away the suffering.

Psalm 77:3 [I remember God and am troubled \[I am agitated emotionally\]; I meditate and my spirit faints. Selah.](#)

This believer is exhausted by adversity, but he is so upset that he cannot sleep. He is terribly disturbed. He is blaming God for his inability to sleep. He is punchy and tired and nothing makes sense. Pressure had resulted in a loss of sleep and incoherence in the believer under suffering. Suffering is intensified by reversionism.

Psalms 77:4 You seized the watches of my eyes; I am troubled [so deeply upset that] and I cannot speak [coherently].

Psalms 77:1-4 My voice to Elohim and I cry out my voice to Elohim and He was caused to listen to me. In the day of my distress, I sought diligently to the Lord. My hand by night was stretched out and never became slack. My soul rejected consolation. I remember my Elohim but was too agitated in the emotions. I complained and my spirit fainted. You, God, hold my eyelids open; I am so deeply disturbed that I cannot speak coherently.

**Ps.77:5-14**

**72 Occupation with Suffering**  
**04/02/1972 Reversionism intensifies suffering**

**956\_0002**

“Why People are Flaky at Easter.”

The 14<sup>th</sup> point in the doctrine of suffering; reversionism intensifies suffering. People apparently are falling apart; maybe because it is Spring and the sap is running. There was a time when he had wisdom in his soul; mastery of the details of life; but he lost this through neglect of doctrine. His human spirit no longer stores Bible doctrine. You can never derive comfort from zero. He even goes back to his human spirit to find something to help him. You start out by going negative. Emotional revolt of the soul cause femininity in the male and masculinity in the females.

Psalms 77:5 I thought upon the days of old, the years of bygone ages.

Scar tissue always darkens the soul. All divine light is blotted out. Scar tissue always causes a frantic search for happiness. The believer who was once mature and once possessed and edification complex, the same believer turns around and blasphemes. In pressure, he even doubts his own salvation. He has doubts that the Lord can keep him.

The Hiphil is causative active voice. Hiphil imperfect + a Qal infinitive.

Psalms 77:6 I will remember my song in the night; I will speak with my own heart, and my spirit carefully searches.

**Will the Lord Thrust Me Away Forever; Weill He Never Take Pleasure in Me Again?**

1. He is totally suffering. He has scar tissue of soul. This has led to reversionism. This believer is totally despondent.
2. While despair reigns and no security in the first line, there is a little in the second line. The believer expresses despair and lack of security; but he is still saved. He has not lost his salvation. God has not taken away any of his freedom.
3. Emotional revolt and reversionism have caused scar tissue to express itself in maximum hopelessness and depression.
4. Reversionism deprives a believer in suffering.
- 5.
6. Reversionism intensifies suffering; occupation with catastrophe. Great depression; great anxiety.
7. Only the edification complex of the soul and occupation with Christ can fix things. These things are positive steps in times of suffering. This is caused by scar tissue; emotional revolt of the soul; occ with suffering is reverse process reversionism. Scar tissue leads to

depression when suffering hits. In adversity, scar tissue expresses itself in depression, despondency, no sense of security. In normal times, it is

Psalm 77:7 *Will the Lord cast off forever; and will He not add, to be pleased any more?*

This person used to know what grace was all about. People who have rejected grace always want you to grace them out when they are in this sort of a situation. You've never lived until you have had a person like this who wants you to grace them. God can only treat us in grace. However, even after the wave of the magic wand, they say, "Has grace gone forever?"

"I'm not going to write you a phoney card saying it was good to have you here. I don't know if it was good or not. You were probably very impressed that you got here; I'm not impressed at all." Berachah Church was designed for one reason to tell you what is in the Bible.

"You may have thought that this was a lonely hearts club and that you would get to stand up and tell the person behind you that you love them." Some of you think that it is good luck to come there; good luck to come to a church now and again. So you peel off some bills and drop them into an offering place. God cannot be bribed and He has no price. You cannot bribe God with your attendance. Coming once and a while doesn't help; and they want you to spend all kinds of time with them. There will be pressure and prosperity in your life this year.

There is nothing in the Bible for a layman. We all operate on the basis of divine operating assets. Last church, people probably ran up to you and shook your hand. You are not any good here unless you are interested in doctrine. Bob is happy for people who do not wear hats on Easter. What sucker sold you that sorry outfit yesterday? Bob would rather see the same old slacks or shorts you wear on Bible class night. It must be hooked up with every night of the week.

The last 20 Easter's you heard the resurrection. There is no comfort in the midst of adversity and difficulties. Bible doctrine is something that you get one day after the next. "You expect to talk to me or Buddy Dano and understand in 20 minutes all that God wants you to know. You're crazy."

When a mouse squeaks, you'll think an elephant stepped on you. Reversionism amplifies your problems. Has His Word failed? God's Word has not failed; it is just not in that person's soul anymore.

Psalm 77:8 *Is His grace gone forever? Has His Word failed for all generations?*

Has God neglected to be gracious? Has he forgotten to be gracious? That this person is alive and complaining is a sign of God's grace. Has God closed down His tender mercies? Selah means the orchestra plays and he just sits.

*My voice unto Elohim, and I cry out; my voice to Elohim and He was caused to listen. This is grace. In my day of distress, I sought diligently for the Lord. My hand by night was stretched out and never became slack. My soul rejected consolation. I will try to remember Elohim, but I was too agitated in my emotions. This is a believer in reversionism. You hold my eyelids open. I will try to remember my song in the night. I made diligent inquiry in my spirit. I have evaluated days of old, which is the Red Sea incident. I complained with my right lobe; I made diligent inquiry. Will the Lord thrust me away forever? Has His grace ceased forever? Has His Word failed from one generation to another? Has God neglected to be gracious? Has He in anger closed down His mercies? I'll rest. I've had it. And I said, this reversionism makes me sick; of for the years of the Most High. I will be caused to remember the deeds of the Lord because I will remember from the former times, Your wonderful way. And I will turn complaint regarding Your deeds. O Elohim, Your way is holiness.*

Psalm 77:9 [Has God forgotten to be gracious; has He in anger shut up His tender mercies? Selah.](#)

This scar tissue, this emotional revolt, it causes me illness. These things cause him to be occupied more than ever with self-pity. The right hand of the Most High. Asaph took in doctrine and he transferred it into his soul and he began to build; grace orientation; mastery of the details of life.

Psalm 77:10 [And I said, This is my sickness, the years of the right hand of the Most High;](#)

He is determined to recover from reversionism. He is determined to get back his edification complex. He is now ready for gap recovery. He will take the long road back.

As he thinks back and remembers, some of what he learned begins to be meaningful again. The Exodus generation complained and griped and yet God graced them out. This takes us to the Red Sea incident.

Psalm 77:11 [I will remember the works of Jehovah; surely I will remember Your wonders of old \[the grace deeds of the Lord\].](#)

He is saying, "I'm going to rebound and start coming to Bible class." Doctrine is perfect; people are not. No one earns or deserves or works for grace. "I will convert complaints into doctrinal viewpoint." A believer without doctrine is like a fish out of water. This is a believer who has been there, in a difficult place without Bible doctrine. And he has changed his mind and he is going to learn doctrine.

God was able to pour out on Asaph maximum love and success. So he stops to recognize Elohim in His pouring out of grace. Reversionism recovery is based upon taking in doctrine day after day. Occupation with Christ.

Psalm 77:12 [I will also meditate on all Your works and muse of Your doings \[I will convert my complaining into divine viewpoint of Your works\].](#)

The point of recovery. Asaph says, this is the answer to suffering. This is the hopeless situation of the Jews, how they screamed and blasphemed and how God graced them out and took them through the Red Sea.

Psalm 77:13 [O God, your way is in holiness; who is a god, great like God?](#)

**Ps.77:14–16**

**72 Occupation with Suffering**

**956\_0003**

**04/02/1972 Doctrines of occupation with Christ; the Arm**

[My voice unto Elohim, and I cry out; my voice to Elohim and He was caused to listen. This is grace. In my day of distress, I sought diligently for the Lord. My hand by night was stretched out and never became slack. My soul rejected consolation. I will try to remember Elohim, but I was too agitated in my emotions. This is a believer in reversionism. You hold my eyelids open. I will try to remember my song in the night. I made diligent inquiry in my spirit. I have evaluated days of old, which is the Red Sea incident. I complained with my right lobe; I made diligent inquiry. Will the Lord thrust me away forever? Has His grace ceased forever? Has His Word failed from one generation to another? Has God neglected to be gracious? Has He in anger closed down His mercies? I'll rest. I've had it. And I said, this reversionism makes me sick; of for the years of the Most High. I will be caused to remember the deeds of the Lord because I will remember from the former times, Your wonderful way. And I will turn complaint regarding Your deeds. O Elohim, Your way is holiness.](#)

### Occupation with Christ and Gap

1. The basis for...the function of gap. No one can be occupation with Christ unless he takes in Bible doctrine on a daily basis. This is the highest of all functions in the Christian way of life.
2. With doctrine as the target for gap.
3. Occupation with Christ maximum category #1 love response is based upon glorification of Christ.
4. Occupation with Christ is sop for the Christian life.
5. Occupation with Christ is illustrated by the doctrine of RM/RW. 1Cor. 11:7
6. The function of gap is the believer responding to Christ's love in phase II.
7. The sealing of the Holy Spirit guarantees eternal love relationship between Jesus and the believer.
8. Occupation with Christ includes total dependence on grace provision.
9. Related to stability and inner happiness.
10. Occupation with Christ is the basis for blessing in suffering. Psalm 77

You and only You [are] God [El not Elohim] . Asaph got too tied up with music and music can praise God only if the musicians have doctrine in their souls. The easy way to get away from the Word of God is to become enamored of other things. Music was more of an expression of life then than it is today.

Your profession can become a basis for neglecting doctrine. This is even true of pastor-teachers. Even true of prophets in the day of Asaph.

Had God's Word failed during Asaph's gneraion; the Re Sea crowd to Asaph's. This is what Moses was doing when the Jews were standing still how did Asaph know these thigs were said? Moses was a musical genius.

Sdsph id dsinh, "I am no worse than the Jews of the Red Sea. If they can make it, I can recover." So he remembers a song that the choir sang.

Psalm 77:14 **You are the God who does wonders; You have revealed [caused to make known] Your strength among the peoples.**

This is purchasing freedom and following through with liberation. The Jews were taken by the grace power of God.

### Doctrine of the Arm

1. The work of creation was the work of Jesus Christ; it is said to be figer work. Heb. 1:10 the work of salvation was arm work. Jesus Christ is called the arm of the Lord in the Old Testament; this is one of His titles as Savior. The arm of the Lord is Jesus Christ as Savor. John 12:38
2. The arm of the Lord as a Messianic title is also used of the 2<sup>nd</sup> advent of Christ. Isa. 51:5 53:10 63:
3. The word *arm* is also used in the Old Testament for dependence upon human ingenuity.
4. The arm is also used to express the military defeat with the fifth cycle of discipline. Jer. 21:4-5 Ezek. 30:21
5. The establishment of the Jewish nation with its deliverance from slavery. Psalm 77:15
6. The arm is used in connection with divine blessing. Used to bless a ruling dynasty.
7. The arm is also used for the Tribulation dictator of Palestine.

Psalm 77:15 You have redeemed Your people with Your arm, the sons of Jacob and Joseph. Selah.

Now we come to the Red Sea. The waters are spread by an east wind; it bluw thjis way and piled the waters up on each side. They have moved into the gap. The waters are still parted and the Jews are there. The suffix refers to Jesus Christ. The emphasis goes back to Jesus Christ Who executed the plan. The Father is involved, therefore the plural. The waters saw God give a signal.  
Ex. 14

Psalm 77:16 The waters saw You, O God, the waters saw You; they were afraid; yea, the deeps trembled.

Ex. 14:23 And the Egyptians pursued, and all the horses of Pharaoh came after them, his chariots and his horsemen, into the middle of the sea.

Ex. 14:24 And it happened in the morning watch: Jehovah looked on the camp of the Egyptians in the pillar of fire and cloud. And He confused the camp of the Egyptians.

Ex. 14:25 And He took off the wheels of their chariots, and made them drive with difficulty. And the Egyptians said, I will flee from the face of Israel, for Jehovah is fighting for them against the Egyptians.

Moses is to stretch out his hand; just like the psalmist stretched out his hand.

Ex. 14:26 And Jehovah said to Moses, Stretch out your hand over the sea, and let the waters return on the Egyptians, on their chariots, and on their horsemen.

Ex. 14:27 And Moses stretched out his hand over the sea, and the sea returned to its usual flow, at the turning of the morning, and the Egyptians were fleeing to meet it. And Jehovah shook off the Egyptians into the middle of the sea.

The water returns and pours our over them. Not one of them remains alive.

Ex. 14:28 And the waters returned and covered the chariots and the horsemen, together with all the army of Pharaoh, those going after them, into the sea. And not even one was left among them.

Ex. 14:29 And the sons of Israel walked on dry ground in the middle of the sea, the waters being a wall for them, from their right and from their left.

Ex. 14:30 And Jehovah saved Israel in that day from the hand of Egypt. And Israel saw the Egyptians dead on the lip of the sea.

Ex. 14:31 And Israel saw the great hand with which Jehovah worked against Egypt. And the people feared Jehovah, and they believed in Jehovah and in His servant Moses.

Ex. 15:5 the depths cover them; they have dropped into the depths like a stone.

Ex. 15:6 Your right hand, O Jehovah, is glorious in power; O Jehovah, Your right hand dashes the enemy to pieces.

Ex. 15:7 And in Your majesty's greatness You pull down those rising up against You; You send forth Your wrath; it consumes them like stubble.

Ex. 15:8 And by the spirit of Your anger waters were heaped up; the running waters stood like a wall; the depths congealed in the heart of the sea.

Ex. 15:9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my soul shall be filled with them; I will draw my sword; my hand will destroy them.

Ex. 15:10 You blew with Your wind, the sea covered them; they sank like lead in mighty waters.

Ex. 15:11 Who is like You among the gods, O Jehovah? Who is like You, glorified in holiness, fearful in praises, O Worker of wonders?

Ex. 15:12 You stretched Your right hand; the earth swallowed them.

Ex. 15:13 In Your mercy You led the people whom You redeemed; You guided in Your strength to Your holy dwelling.

Ex. 15:14 Peoples heard; they tremble; trembling seized the dwellers of Philistia.

Ex. 15:15 Then the chiefs of Edom were terrified; the leaders of Moab were seized by trembling; all the dwellers of Canaan were melted.

Ex. 15:16 Terrors and dread fell on them; by the greatness of Your arm; they are silent as a stone, until Your people pass through, O Jehovah, until pass through the people whom You have bought.

Ex. 15:17 You shall bring them in and plant them in the mountain of Your inheritance, the place You have made for Your dwelling place, O Jehovah; the sanctuary which Your hands have prepared, O Lord.

Ex. 15:18 Jehovah reigns forever and ever!

Ex. 15:19 For the horses of Pharaoh went in with his chariots and his horsemen into the sea, and Jehovah brought back the waters of the sea on them; and the sons of Israel walked on dry land in the midst of the sea.

Now back to the passage.

Psalm 77:16 The waters saw You, O God, the waters saw You; they were afraid [the waters twisted and turned?]; yea, the deeps trembled [agitated].

The Jews were afraid. The armored force; the first armored division. They are in pursuit. The Jews are trapped in a cul desac. It is deep; there is no way they can get across.

The Jews were very much afraid. Asaph cried out; and Asaph got this from the cantata and he wasn't there, but he was afraid.

Ex. 14:10 And Pharaoh came near, and the sons of Israel raised their eyes, and, behold! The Egyptians were pulling up after them! And they were greatly afraid. And the sons of Israel cried to Jehovah.

The Jews just blame Moses for this. Moses snatched these Jews out of slavery. They had despair. Moses has manufactured out of his thinking this plot to kill them; that is how they saw it.

They blamed Moses for causing them to go out of Egypt; but he did not do that. They did that of their own volition. They are saying that Moses made them. He just made them do it, is what they are alleging. No one made 2 million Jews go anywhere. These Jews are speaking in scar tissue and emotional revolt.



Ex. 14:11 **And they said to Moses, Were there no graves in Egypt, that you have taken us away to die in the wilderness? What is this you have done to us, to bring us out from Egypt?**

Didn't we warn you about this in Egypt? They desire to be slaves to the Egyptians. They are sure they will die in the desert.

1. Reversionism prefers slavery to death. Emotional revolt prefers slavery to death.
2. Doctrine prefers death to slavery. The edification complex prefers death to slavery. They did not have the thinking of Patrick Henry.

Ex. 14:12 **Is this not the word which we spoke to you in Egypt, saying, Go away from us, and let us serve the Egyptians. For it is good for us to serve the Egyptians, than to die in the wilderness.**

These people are all milling around. So Moses needs to get them to stop being afraid and to get organized and to take a stand. Moses recognizes their free will even though they have just cancelled it out.

Ex. 14:13 **And Moses said to the people, Do not be afraid. Take your stand and see the salvation [yeshua] of Jehovah, which He will prepare for you today. For as you see the Egyptians today, you shall not continue to see them again forever.**

The Lord would fight for them and they would be quiet. You will keep your damn mouth shut. They are lipping off to Moses; they are complaining. Churches need to be told to shut up. To stop yapping. You do not learn by talking. This is why the Bible says, "Women, don't talk in church." You do not learn grace by talking.

Ex. 14:14 **Jehovah will fight for you, and you be silent.**

Now we need to get back to the grace deliverance.

Psalm 77:16 **The waters saw You, O God, the waters saw You; they were afraid [the waters twisted and turned?]; yea, the deeps trembled [agitated].**

**Ps.77:17**

**72 Occupation with Suffering  
04/02/1972Thunderstorm Parenthesis**

**956\_0004**

Second session, completing this study. V. 17 is a parenthesis. We go from v. 16 to v. 20, **The waters saw You, O God, the waters saw You; they were afraid [the waters twisted and turned?]; yea, the deeps trembled [agitated]. You led Your people like a flock by the hand of Moses and Aaron.**

The principle of the parenthesis. There is a thunderstorm which includes lightning, thunder and precipitation. The language of a thunderstorm describes total reversionism. Gap and scar tissue; Gap and emotional revolt; gap and reversionism.

Psalm 77:17 **The clouds poured out water; the skies uttered a voice; and Your arrows flew out.**

This illustration is taken from a thunderstorm; just as fear amplifies the storm, so reversionism intensifies suffering. When a person hears thunder and is frightened, before the storm comes, they are already afraid. These are dense clouds and this refers to Moses and Aaron with water. In Jude 12, false teachers are described as clouds without water.

The clouds pour down water is an intensity of teaching.

### Summary

1. There must be an intensity of teaching leading to the edification complex. This comes under the subject of gap.
2. Saturation of doctrinal teaching results in mature believers. They are characterized by an edification complex of the soul.
3. Turned sour by neglecting Bible teaching.
4. The Jews who were once mature rejected the teaching of Moses and Aaron. They are the dense clouds with water. God used literal water or lack of it to teach the Jews a lesson.
5. So the clouds poured down water.

The skies speak loudly. The voice of Moses in singing and in teaching Bible doctrine. The clouds pour down water; Moses speaks like thunder. But there was negative volition toward the message of Moses and Aaron.

Psalm 77:17 [The clouds poured out water; the skies uttered a voice; and Your arrows flew out.](#)

To and fro; hither and yong, here and there. The message was given in the greatest of power, yet it was neglected. The arrows are shot everywhere; no one is paying attention. Not being on target means negative volition toward the Word of God.

Now gap and the emotional revolt. The whirlwind is the unstable believer. Such a person is unstable. They are whirling away from Bible doctrine. They are a victim of their own instability. People show up, get their feelings hurt, and then they disappear. Instability. You cannot build an edification complex coming and going.

Just like lightning flashing across the skies, they saw Moses. He was there; he was available; he could not be missed. Lightening and thunder also warn of coming storms. Lightning flashings illuminate the inhabited earth. This illustrates gap.

An unstable believer is someone in emotional revolt. They say that doctrine does not work. They were there when the lightning was flashing and the under was roaring; bu the cannot make l on doctrine.

Psalm 77:18 [The voice of Your thunder in the tempest; lightnings lit up the world; the earth trembled and quaked!](#)

God's way is in the sea, which is the Red Sea. This is the way to liberty; the way that God opened up.

### Summary

1. This was a pattern for the Jews of the exodus generation.
2. They came out of Egypt in scar tissue, emotional revolt and reversionism. The entire generation was saved but reversionistic.
3. Pressure and testing did not produce occupation with Christ. The intensifcaiton of theo suffering instead.
4. When the Jews came to the Red Sea and saw the Egyptian chariots, they panicked.
5. The pressure brought out their reversionism. They were occupied with the pressure and not with Jesus Christ.
6. The message of Moses was like lightning and thunder. His messages did not change their pattern of reversionism. They had a demonstration of the message, the miracle and the grace deliverance.

7. Reversionism was to be their pattern for 40 years until they all died the sin unto death. Reversionism cannot conquer and keep the land of Canaan. No victory in phrase II for reversionists.
8. God's way or grace was manifest to them in the Red Sea, but as God's way was manifest by the teaching of Moses and Aaron. God's grace was manifest in the deliverance at the Red Sea. The Jews did not earn or deserve this deliverance. God in His perfect grace delivered them anyway. The Jews failed to appreciate the message of God. They lived in intensified misery and they died the sin unto death.

The grace marks are footprints; God moved back the sea for them.

They see the footprints of those who walked right in front of them. Every time they look down, they see footprints; grace, grace, grace. 1000's of Jews marching across the bottom of the Red Sea. They saw the footprints, but they did not understand the grace involved. This is grace. If there is not doctrine in the soul, grace goes unnoticed. This is their deliverance for the next 40 years. Every time you miss Bible class, you miss the footprints of grace.

Psalm 77:19 *Your way is in the sea; and Your path is in the great waters; and Your footsteps are not known [understood].*

You led Your people like a flock of dumb sheep. The Jews were like sheep; they were stupid; they were helpless and useless. It all called for grace. God still requires human leadership.

This flock of sheep maligned Moses for 40 years. He was the recipient of more mental attitude sins and more sins of the tongue and he took it for 40 years; he was a grace man and he led the Jews.

Psalm 77:20 *You led Your people like a flock by the hand of Moses and Aaron.*

Asaph says, *My voice to Elohim and I scream out. My voice to Elohim and He was caused to listen. In the day of my distress, I sought diligently my Lord. My hand was stretched out and without slack. I tried to remember Elohim, but was too agitated in my emotions. You hold my eyelids open; I cannot speak coherently. I complained with my right lobe. Will the Lord thrust me away forever; has His grace ceased from me forever. Has God neglected to be gracious. Has He closed down His mercies? I will try to remember my song in the night [his song in the night was Ex. 15, but he could not remember because of scar tissue, emotional revolt, and reversionism]. This reversionism makes me sick; oh for the years of the Most High. I will be caused to remember the grace deeds of the Lord; I will remember from the Red Sea incident, Your wonderful way. And I will turn my complaint to speech regarding Your deeds. Your way is holiness; who is great like Elohim? You, the Father God, manufacturing out of grace a wonderful thing. You have caused your power to be made known. You manufacturing out of grace a wonderful deliverance and your omnipotence among the people. You have redeemed with Your arm, Your people. The water saw You, O Elohim; they twisted and turned (the clouds poured down water; the clouds gave a voice; your arrow of lightning shoot here and there. The voice of Your thunder in the whirlwind. The land trembled and shook. In the sea, Your way of deliverance and your paths in the mighty waters, Your footprints of grace were not understood) You have led Your people Israel like a flock [of dumb sheep]; under the authoritative hand of Moses and Aaron.*

End of series.