

## "Redeemed from the law"

September 12, 2013

Psa 31:1-5

Last week we talked about God's favour [H7522](#) upon His people. We observed how verse 7 of Psalm 30 is really at the crux of how God shows his favour ([Psa 30:7](#)).

A closer look at the word favour in this verse [H7522](#) reveals to us that it is God's desire, pleasure, or will that is being accomplished when His favour is being shown. That favour may manifest in God delivering us from temptation, which we are told to pray for ([Mat 6:13](#)), but more commonly the Lord delivers us by giving us the strength to go through the trials (make my mountain to stand), and in so doing demonstrates his favour to us ([1Co 10:13](#)).

[Psa 30:7](#) "Lord, by thy favour" [H7522](#) [G2307](#)

[Mat 6:10](#) "Thy kingdom come. Thy will [G2307](#) [H7522](#) be done in earth, as it is in heaven."

[Eph 2:3](#) "fulfilling the desires" [G2307](#) [H7522](#)

[Rev 4:11](#) "for thou hast created all things, and for thy pleasure" [G2307](#) [H7522](#)

These verses above demonstrate that God is working all things according to the counsel of His will ([Eph 1:11](#)), which works both the light and the darkness, the evil and the good of ([Isa 45:7](#)) and that this is His good pleasure or favour or will to do this. For God's elect, the kingdom that we are praying to come [G2064](#) is within (knowing there will be the outward fulfillment) ([Luk 17:21](#)).

Satan as a tool for humanity, being used to help us grow, is something that is hidden from the masses, yet we know that he serves us in his ability to deceive ([Job 26:13](#), [Rev 12:9](#), [Luk 10:18](#)). Having our eyes open, we realize that God has given us an adversary that we overcome daily by Christ within us ([Eph 1:18](#), [1Jn 2:13](#)).

As the body of Christ we are growing in reassuring each other ([Col 1:8-13](#), [3Jn 1:4](#), [Eph 4:13](#)) of this mystery of faith that we are blessed to hold onto and grow ([come](#)) into ([1Ti 3:9](#), [1Ti 6:12](#), [2Pe 3:18](#), [Rom 10:17](#), [Heb 4:2](#), [Rom 3:27](#)).

God's good pleasure in this age is for the elect to be judged and prepared as a living sacrifice ([Rom 12:1](#)) for the rest of the world. He must humble His elect very deeply ([Php 2:9-11](#), [Rev 3:8-9](#), [1Jn 4:17](#)) so that they know the work of becoming saviours to all the world was a predestined work which was accomplished not by our might or power, but by His holy spirit ([Zec 4:6](#), [Rom 3:27](#)).

This week's study is very much about our prayers and petitions, our sighing and crying ([Eze 9:4](#)), which we make unto the Lord as we go through this process of becoming a new creation.

[Psa 31:1](#) **To the chief Musician, A Psalm of David.** In thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

[Psa 31:2](#) Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me.

[Psa 31:3](#) For thou *art* my rock and my fortress; therefore for thy name's sake lead me, and guide me.

[Psa 31:4](#) Pull me out of the net that they have laid privily for me: for thou *art* my strength.

[Psa 31:5](#) Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

[Psa 31:1](#) **To the chief Musician, A Psalm of David.** In thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

If we are going to have this prayer of David answered in our lives to never let us be ashamed, it will be because God is delivering us by grace and faith which is seen in type and shadow by David's words "in

thy righteousness" H6666 or G1343

David is inspired to speak of God's "righteousness" H6666 delivering him, which is the same word found in the new covenant for righteousness G1343 , but we must always remember that David's righteousness along with John the Baptist and all the patriarchs and great men and woman of old was based upon the law and so Paul writes in the book of Philippians ([Php 3:9-10](#), [Gal 2:20-21](#)).

Verse 9 ([Php 3:9](#)) speaks of this faith of Christ, but verse 10 makes it clear that this faith works in conjunction with our trials ([1Pe 1:7](#)) or fellowship of his sufferings [Php 3:10](#). We become "made conformable unto his death" ([1Co 10:16](#)) not just by faith alone but by grace and faith([Eph 2:8](#)). *(analogy of oil sitting on water or wine, or oil mixed in water or wine)*([Act 17:28](#))

To be found with Christ's righteousness is to be clothed with his mind ([1Co 2:16](#)) which is not ashamed "let me never be ashamed" of the gospel ([Rom 1:16](#)), but rather recognizes it as the power of salvation, as we live out our lives by faith and not by sight ([Rom 1:17](#), [2Co 5:7](#)). As God's elect go forward from faith to faith, this faith is made precious by trials ([1Pe 1:7](#)) which enable us to go from glory to glory ([2Co 3:18](#)), or obedience to obedience ([Heb 5:8](#), [1Jn 4:17](#)).

[Psa 31:2](#) Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me.

[Psa 31:3](#) For thou *art* my rock and my fortress; therefore for thy name's sake lead me, and guide me.

The shadow being shown us in this prayer is that God does hear the prayers of His children and He is doing a quick work in us, becoming our strong rock, for an house of defence to save me.

We need to be saved from ourselves! David's deliverance that was being cried out for was primarily about getting him out of harms way of his enemies without. For us today we pray that the Lord will destroy the enemies within and become our rock and fortress within. This promise of spiritual deliverance which is given to very few while living in corrupt vessels of flesh is done for his "name's sake" so that no flesh will glory in his sight as He leads us with His holy spirit ([Rom 8:14](#), [Joh 3:5](#), [Col 1:24](#)).

[Psa 31:4](#) Pull me out of the net that they have laid privily for me: for thou *art* my strength.

Great will be the deliverance of the king ([Psa 18:50](#), [1Sa 2:10](#)), because God wants the world to know in the final analysis that "Jacob have I loved and Esau have I hated" is something which demonstrates his mercy and love for all the world ([Rom 11:32](#)). He bestows His kindness on Jacob first, and the severity upon Esau within us ([Rom 11:22](#)). We are delivered from our own self destructive carnal minds by being strengthened by Christ ([Php 4:13](#)). Our own experience of evil ([Pro 16:4](#)) which is what this life is used for ([Ecc 1:13 clv](#)), destroys Esau within us so the new man Jacob (Christ) can be birthed.

[Psa 31:5](#) Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

When we commit H6485 our spirits or empty ourselves we are doing what Christ did ([Php 2:7](#), [Luk 23:46](#), [Rom 6:3](#)), and as we are given to commit our ways unto the Lord ([Psa 37:5](#)) and continue in the truth ([Joh 8:32](#)) we are being redeemed or sanctified ([Joh 17:17](#)) through this process which takes a life time ([Joh 3:30](#)).

David talks about being redeemed in the old covenant, however we see that redemption takes on a new meaning in the new covenant.

Again going back to the point that we are redeemed from the law ([Gal 4:5](#), [Php 3:9-10](#)).