

# Our "bed of languishing" Part I

Psa 41:1-5

**Psa 41:1** To the chief Musician, A Psalm of David. Blessed *is* he that considereth the poor: the LORD will deliver him in time of trouble.

**Psa 41:2** The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

**Psa 41:3** The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

**Psa 41:4** I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

**Psa 41:5** Mine enemies speak evil of me, When shall he die, and his name perish?

**Psa 41:1** To the chief Musician, A Psalm of David. Blessed *is* he that considereth the poor: the LORD will deliver him in time of trouble.

The spiritual lesson for us today is that when we consider the spiritual house of God, the spiritually poor of the world today (Jas 1:27) all of these promises being made to physical Israel in the flesh become promises for God's elect (the Israel of God Gal 6:16) in the spirit today.

So what does it mean to "consider the poor" and why and how are we delivered of the Lord "in time of trouble", and how great are the spiritual blessings being given to the elect today in earnest and one day in the fullness?

The last part of our study last week got into this point of the elect being the spiritually poor of the world. God clearly shows us in His word that when we think that we see of our own accord (Joh 9:14) and gauge our perception of how much vision we have based on the amount of works we've done, thinking ourselves to be rich and increased and having need of nothing, we are truly in a place of strong delusion which is blindness (Rev 3:17 , 1Co 1:7 , 1Co 3:1 , Mat 7:22).

To be spiritually rich is to recognize that the source of all our wealth is God from whom every perfect gift proceeds (Jas 1:17), and to know that those things which we freely receive of Him are to be freely given away 'sacrificially' (Mat 10:8 , Luk 21:3) as a joint of Christ's body which is supplying ointment for Christ's feet (Luk 7:38), "in time of trouble" (H7451 = ra = evil).

**Jer 17:17** Be not a terror unto me: thou *art* my hope in the day of evil.

**Jer 17:14** Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise.

**Joh 12:24** Verily, verily, I say unto you, Except a corn of wheat fall into the ground and

die, it abideth alone: but if it die, it bringeth forth much fruit.

**Joh 12:25** He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

If we consider now that God shows us that to be spiritually poor is equated with blindness as these verses demonstrate ([Jas 2:5](#) , [Rev 3:17](#) , [Joh 9:41](#)) then we can conclude that our deliverance is primarily one that needs to be spiritual in nature. The "time of trouble" for us is the 'the day of the Lord', that "day of evil" of Jer 17. It is the time when judgement comes upon our first man Adam in this age ( [Gen 2:17](#), [Isa 13:6](#) , [Zec 1:14](#) , [1Pe 4:17](#)).

The blessings of Israel were only the shadow of greater things to come, which we are receiving today. No eternal life was promised to Israel, but for the (spiritual) Israel of God we know this:

[Heb 9:11](#) But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

[2Pe 1:4](#) Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

[Joh 6:68](#) Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

**[Psa 41:2](#) The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.**

To be preserved of the Lord and kept alive is to be dead to sin and alive in Him ([Rom 6:11](#)). When we are led of the spirit ([Rom 8:14](#)) and sowing to the spirit ([Gal 6:8](#)) we will be "blessed upon the earth" and "not deliver[ed] unto the will of [our] enemies". Nothing less than wholeheartedly saying "nevertheless thy will be done" will bring about our deliverance from our enemies within and without so we can "be blessed upon the earth".

The elect are losing their life through a process of coming out of the earth, earth, earth ([Jer 22:29](#)). We are experiencing, as God's kind of firstfruits ([Jas 1:18](#)), the privilege of having God working in our lives now as his workmanship ([Jas 1:18](#)), as we experience in earnest today the promises which will one day be experienced in fullness ([Heb 11:1](#) , [1Pe 1:9](#) , [Rom 11:25](#) , [1Co 13:9](#) , [Eph 4:13](#)).

Said another way "**Thy will be done in earth, as it is in heaven.**" ([Eph 1:14](#) , [Mat 6:10](#) , [Mat 16:23](#)). When God's will is being accomplished in the earth earth earth of his elect,

"as it is in heaven" ([Mat 6:10](#)) today, it is being accomplished through vessels that are seeing in part ([1Co 13:9](#)) and experiencing first hand the mind of Christ ([1Co 2:16](#)) which does all things decently in order ([1Co 14:40](#)).

"The will of our enemies" is to seek to destroy us spiritually by getting our minds off of the fact that Satan, always as a roaring lion, seeks to sift us like wheat ([1Pe 5:8](#)), which is accomplished when the Lord delivers us "unto the will of his enemies". This denying of Christ is something that we all must experience over a process of time until the Lord brings us to see that He is the faithful one doing the faithful works within each of us ([Mat 26:34](#) , [2Ti 2:13](#)).

We live by every word of God so we can expect at sometime to see this sifting of wheat occur in the lives of every believer. However, God reinstates us and begins to give us victory as we go from glory to glory, little by little, ([2Co 3:18](#) , [Deu 7:22](#)). It then becomes evident that He is destroying the man of perdition within us who must be completely destroyed in order for us to be subject to the will of God in all things ([Mat 24:24](#), [2Th 2:3](#)). This is the glorious process that this particular verse is speaking to in shadow and type ([Psa 41:2](#)).

The will of God is what replaces the will of Satan ([Eph 6:11](#)), and that is a miracle which can only occur by God giving us the power to bring all our thoughts into subjection unto him ([2Co 10:5](#)) so that by mortifying the deeds of the flesh, we are no longer living to the will of man who are of their father the devil ([Joh 8:44](#)) as we all were, but to the will of our Father in heaven ([Rom 8:13](#) , [Luk 22:42](#) , [Gal 2:20](#)).

What none of the orthodox churches teach is that God is the author of Satan's book ([Isa 45:7](#)), and the devilish years of our life when we walked as others, which was all according to the counsel of God's own will ([Eph 2:1-4](#) , [Eph 1:11](#))