

"He that loseth his life for my sake shall find it"

Psa_56:1-5

Tonights study focuses somewhat on the struggle God has called the elect unto in this age as we lose our life for Christ's sake (Mat_10:39).

Mat 10:39 **He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.**

We are called to lose our life for Christ's sake, for Christ's words (Joh_6:68 , Luk_6:46). The life we lose is replaced by the new creation or workmanship of God being formed within us that makes it possible for us to not lose our life for not just any cause as many people do, but more specifically "**for my sake**" and because our life is blessed to be Christ centric as the word of God is we are able to keep the words of the saying of the prophecy by the grace and faith of Christ which enables us to die daily and "**find it**" find our new life, our new sure hope of glory in Jesus Christ (Col_1:27 , Heb_6:19 , Col_1:24).

The sure and stedfast hope which we all have, enters into the veil which is Christ flesh which is the church (Col_1:24). The hope and promise that we have (Rom_8:24 , Mat_20:23) is that we can drink the cup and lose our life for Christ's sake as we share in His afflictions and fill up what is behind of Christ's affliction for his body's sake, which body will ultimately be the entire world. God has blessed us to have a stedfast hope so that we can go from glory to glory as that veil is ripped from top to bottom (2Co_3:18 , 1Co_13:12 , Mat_27:51 , 2Co_3:17)

We understand that no one comes unto Christ unless the Father drags us there (Joh_6:44) and so with this scripture in mind when we read of the rich young ruler, who we all are when we've increased in the riches of Babylon and come behind in no good work as the carnal Corinthians did (1Co_1:7 , 1Co_3:3), when we read that this man does not follow Christ it is to teach us that every step of our walk toward Christ who has the words of eternal life is a gift caused by God and the reason why boasting is excluded by the faith being given which is a faith that is being tried as we are dragged and bound into the fiery furnace of affliction (Rom_3:27 , Heb_12:6 , Mat_21:44 , Dan_3:20-21).

The foolishness of preaching is simply to bring us into remembrance that we ought not be conceited for a work that God is working in us both to will and to do (Mat_13:11 , Php_2:13). It is foolish because when God opens our eyes it is self evident that he has the words of eternal life and therefore where would we go (Joh_6:68)?. We are blessed to be convinced that the purifying of our faith that comes from the hearing of those words of Christ that are tried and tested in this life is all happening for Christ's sake "**for my sake**" (Col_1:17 , Eph_1:10-11) and because of the way we are made weak and in need of dying daily, we must continue to be reminded of what God wants for us and not forsake the assembling of the brethren especially as we near the end of this wicked age where mankind is going to wax worse and worse (Heb_10:25 , Mat_24:37-39 , Luk_17:28 , 2Ti_3:13 , 2Pe_3:11)

The world and all the unfolding of every life (*Noah's time, Israel time, the days of Lot*) have been accomplished for our sakes (1Pe_1:12) to bring into sharp focus the sacrifice that

the world has made for our sakes in their unbelief which God is causing. The more God gives us to see how all the creation is connected and how the light and darkness are working together for the good for those who love God and who are called according to His purpose ([Rom_8:28](#)) is dependant upon that gift of being grafted into the Alpha and the Omega which helps us understand the one event unto all men and how boasting is excluded by the law of faith. God has truly called us to be the first to really see how blind we are as humans and how we are guilty of all the destructive actions of Adam throughout the ages. Being convinced that God is going to save all the world does not happen over night, but over time we begin to have faith that is deepened and convinced of His love for all His creation, despite the incredible brokenness and sorrow mankind has had to endure throughout history it is all leading to a time when every tear will be wiped away (*Stalins eyes, Hitlers eye, Mao Tse-tung , they all bear witness of our eyes*) ([Rev_21:4](#)).

Just as the world will serve us in their unbelief and disobedience as a result of following after the desires of their own hearts, so the dying daily sacrifice of the body of Christ will serve to witness against the world in the day of their visitation when they come to understand who the elect are (Joseph) and how we came to be in this blessed position of providing life for God's family as Joseph also did for his family, for Christ's sake "for my sake" ([Mat_25:45](#) , [Gen_45:5](#)).

Christ lost his life for the Father's sake, he did not come to seek glory for himself in those things which were predestined to unfold for him ([Joh_8:50](#)), but rather he came to reveal to us that if we have God's spirit within us we will have the same hunger and thirst for righteousness that Christ had to lose his life for God's sake and to reveal the Father ([Joh_4:32](#) , [Mat_5:6](#)). We like Christ are revealing our head who is one with our Father ([Joh_14:6](#) , [1Jn_4:17](#) , [Joh_10:30](#) , [Joh_14:20](#)). These previous scriptures all compliment the unity of the one spirit and one bread that we are all called into through Christ.

Christ had to go through the same growing pains we do to mature and be able to find favour with God and man ([Luk_2:52](#) , [Heb_4:15](#)), so much so that the scripture plainly tells us that he learned obedience by the things which he suffered ([Heb_5:8](#)). So with the spirit without measure ([Joh_3:34](#)) Christ was given the exact measure of faith and power for every circumstance encountered so that he would always overcome and never sin. He did not need the same measure of faith at ten years old as he did when being tempted of the devil in the wilderness. This does not mean that there were no lessons for Christ to learn in the flesh as he was tempted in all diverse manner as he grew from being a child to becoming a man ([Heb_4:15](#)). He entered into the kingdom as well through much tribulation ([Act_14:22](#)). If we are blessed to have our eyes and ears open in this age we will see clearly that it is not enough to lose our life, but rather we must lose our life for Christ's sake, for the gospels sake, which gospel as we discussed last week is not about ourselves but Christ Jesus our Lord who lost his life for our sakes so that we can go from glory to glory all to the glory of God ([Joh_1:29](#) , [2Co_3:18](#)).

[Psa_56:1](#) To the chief Musician upon Jonathelemrechokim, Michtam of David, when the Philistines took him in Gath. Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.

God's mercy will prevail for us against the daily armies that come up against us typified in the

story of Israel coming out of Egypt ([Exo 14:13](#) *stand still, and see the salvation of the LORD*). It is God who allows those circumstances of helplessness to manifest as we discussed last week so that we learn to trust God and (*stand still, and see the salvation of the LORD*) ([2Co 1:8-9](#) , [Act 14:22](#) , [Psa 62:1](#)).

After we are brought into dire circumstances we cry out to the only one who can deliver us from all our troubles and not before ([Mat 25:6-10](#) , [Rev 3:18](#) , [Job 11:13-17](#)). Without these severe circumstances our flesh will continue to look for salvational solutions other than trusting in God's perfect timing and purpose for our life which is to lose our life so that we might gain it for His sake ([Luk 17:23](#)).

It is the uncircumcised Philistines within us who takes us in Gath a Philistine city which reminds us that it is in the sea of humanity where we are still being effected and influence ([Joh 17:15](#) , [Heb 4:15](#) , [Mat 4:8-9](#) , [1Jn 4:17](#)) where we are brought to our wits-end and cry out to God to be merciful to us ([Psa 107:25-28](#)).

If we consider that we are Jesus Christ who the world persecutes ([Act 9:5](#)) and if God enables us to endure to the end ([Mat 24:13-14](#)) and overcome all the kingdoms of the world, and the glory of them" it will be for the elect sake that the earth will not be swallowed up as it says in ([Mat 24:22](#)). Those days shall be shortened because the gospel will have been witnessed to all nations within us and we will be convinced and converted by that gospel ([2Ti 3:15](#) , [2Co 4:4-5](#) , [2Pe 1:4](#)) which is judging us today as opposed to the world without which is only being witnessed to in this age. The witness against mankind is primarily to show us that we can't be obedient to God without Christ within us and so the world serves us in their unbelief, as we systematically must fall seven symbolic times ([Pro 24:16](#)) ourselves to be kept humble and reminded that we are no better than the chief of sinners which we all are ([1Ti 1:15](#) , *this is also a trustworthy saying of Christ's* [Mat 4:4](#)).

Korah within us must be swallowed up as Jonah was swallowed up by the great fish, but unlike Korah if God is merciful to us in this age we will be taken out of the earth and blessed to witness of His power and might as Jonah was a type of the elect doing just that to Nineveh ([Jon 3:1-10](#) , [Rom 11:30-31](#) , [Eze 3:1-5](#) , [Rev 11:1-3](#)).

The judgement and trials and bruising that we go through is the most critically important work that God is performing on the earth today ([Eph 2:10](#) , [Zec 2:8](#) , [Gal 6:16](#) , [Heb 5:8](#)). It is this work of purifying the bride of Christ that is not only going to save us but also deliver the world from utter destruction ([Mal 4:6](#) , [Mat 24:22](#)). It is this judgement that is upon the elect today that is needful and necessary to have saviours formed and come up on mount Zion to judge mount Esau ([Oba 1:21](#)).

The only way this will be accomplished in God's elect is to have this understanding and acceptance within us that we are up against an enemy that God allows to fight against us daily and oppress us daily "he fighting daily oppresseth me." so that with this struggle and opposition we can witness to ourselves and the world that we are able through Christ to die daily and live out our lives as living sacrifices to His glory ([1Co 15:31](#) , [Rom 12:1](#)). Very few are given to lose their life in this age and gain the life of Christ within ([Mat 22:14](#) , [Mat 10:39](#)).

any comments on this first verse?

Psa 56:2 Mine enemies would daily swallow *me* up: for *they be* many that fight against me, O thou most High.

The first verse sets the theme for this psalm and now again we see the words that remind us that we wrestle not against flesh and blood but many powers and principalities all of which are under God's dominion and being used according to the counsel of His will ([Eph 6:12](#) , [Eph 1:11](#))

any comments on this second verse?

Psa 56:3 What time I am afraid, I will trust in thee.

God can bring us all to overcome our pride which tells us we don't have fear of men, or that we trust God as Peter concluded with this statement ([Mat 26:35](#)). We may have the best of intentions and want to do the right thing, but God is not called us to witness of our might and the power of our flesh, or our great intentions, but rather to witness to the world the collective strength of the body of Christ through thick and thin, and how we are more than conquerors through Christ, by His power through whom we can endure all things ([Rom 8:37](#) , [Php 4:13](#)). This victory is predestined and a witness to the world of God's mercy and loving power in action as opposed to our wisdom which is the first house or vessel that must be destroyed so that it can be made anew by the Potter for His sake ([Rom 8:32-36](#) , [1Co 2:5](#)).

Trusting God is a gift given to the elect that will take us through the darkest hours, and it will be His supernatural gift of His love being shed abroad in our hearts that will push out the fear and darkness of whatever He allows to come upon this earth to humble the flesh of all men ([Rom 5:5](#) , [1Jn 4:17-18](#) , [Mat 20:23](#) , [Rev 9:6](#))

any comments on this verse?

Psa 56:4 In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.

Now we are blessed to have eyes that see and ears that hear so that we can look at the word of God and be convinced ([Rom 8:38](#)) and able to put our trust in Him with all our hearts ([Pro 3:5](#)). It is for this reason that God says what He says in ([Rev 1:3](#)). Only Christ in us the hope of glory ([Col 1:27](#)) can open up those seals ([Rev 5:5](#)) as God prepares our hearts to be able to open and receive all of those seven seals for the perfecting of the saints ([Rev 15:8](#)).

John's weeping at that fact that no man could be found to open the seals ([Rev 5:4](#)) reminds us of the tears that the woman weeps on the feet of Christ for the sacrifice that He is going to make for the sins of the world ([Joh 12:7](#)).

Christ is accepted or received with the Father while on the earth ([Joh 5:43](#)), but until Christ dies and goes away and sends the spirit back on Pentecost we are powerless and tearful as this woman was for things coming upon the life of Christ ([Luk 23:28](#)). Her tears like

John's are symbolic of the strong tears and much tribulation ([Heb 5:7](#)) of the elect that are used to wash the feet of Christ which are the only part ([Joh 13:10](#)) of Christ's body that is being washed in this age ([Joh 13:9-10](#)) with that precious ointment she poured out which symbolized the holy spirit that was going to make it possible for us to be washed by the blood of the lamb ([Rev 7:14](#) , [Rev 19:7-8](#)).

We are now in that accepted place with Christ in us because of the holy spirit abiding within us ([Eph 1:6](#) , [Eph 2:6](#)).

any comments on this verse?

[Psa 56:5](#) Every day they wrest my words: all their thoughts *are* against me for evil.

This is all we can do without the mind of Christ as we throw God's words behind us or trample on them for so many years ([Psa 50:17](#) , [Mat 7:6](#)).

We wrest [H6087](#) the words of God, ever searching and never able to come to the knowledge of the truth ([2Ti 3:7](#)).

We are in this way hated of all men for His name sake because God has granted us to not have to wrest with the word any longer or at least less and less as we continue in the truth which if we abide in will set us free by the Lord enabling us to become comfortable in that fire ([Joh 8:32](#) , [Isa 33:14](#)).

H6087

[ע.צ.ב](#)

'âtsab

aw-tsab'

A primitive root; properly to *carve*, that is, *fabricate* or *fashion*; hence (in a bad sense) to *worry*, *pain* or *anger*: - displease, grieve, hurt, make, be sorry, vex, worship, wrest.

Total KJV occurrences: 17

H6087

[עצב](#)

'âtsab

Total KJV Occurrences: 17

grieved, 8

[Gen 34:6-7](#) (3), [Gen 45:5](#), [1Sa 20:3](#), [1Sa 20:34](#), [2Sa 19:2](#), [Neh 8:11](#), [Isa 54:6](#)

grieve, 2

[1Ch 4:10](#), [Psa 78:40](#)

displeased, 1

[1Ki 1:6](#)

hurt, 1

[Ecc 10:9](#)

made, 1

[Job 10:8](#)

sorry, 1

[Neh 8:10](#)

vexed, 1

[Isa 63:10](#) (2)

worship, 1

[Jer 44:19](#)

wrest, 1

[Psa 56:5](#)

While we are in the wilderness of Babylon we don't realize that our unbelief is disobedience unto God and that it will take the dying of so many generations of the first man Adam within us to be able to go forward and have our heavens cleansed by this process of coming out of her my people through death ([Heb 4:3](#) , [Num 14:30](#) , [Num 1:45](#) , [Rev 18:4](#) , [Joh 12:24](#)).

Christ tells us plainly that this age prior to our being baptized with fire has us in a state of mind like it was in the days of Lot or Noah where the thoughts of men were only evil continually ([Gen 6:5](#) , [Eph 4:22](#)). It is only when we cease from sinning through the death of first man Adam that we can begin to present ourselves a living sacrifice which is our reasonable service for Christ's sake ([Rom 12:1](#)).

any comments on this last verse?