

# Psalm 108 "Through God we shall do valiantly"

## Part III ([Psa 108:10-13](#))

**Psa 108:1** A Song *or* Psalm of David. O God, my heart is fixed; I will sing and give praise, even with my glory.

**Psa 108:2** Awake, psaltery and harp: I *myself* will awake early.

**Psa 108:3** I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

**Psa 108:4** For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the clouds.

**Psa 108:5** Be thou exalted, O God, above the heavens: and thy glory above all the earth;

**Psa 108:6** That thy beloved may be delivered: save *with* thy right hand, and answer me.

**Psa 108:7** God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

**Psa 108:8** Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;

**Psa 108:9** Moab *is* my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

**Psa 108:10** Who will bring me into the strong city? who will lead me into Edom?

**Psa 108:11** *Wilt* not thou, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

**Psa 108:12** Give us help from trouble: for vain *is* the help of man.

**Psa 108:13** Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

The conclusion of this Psalm 108 study is not surprisingly going to be focused on how we can, as the body of Christ, be **witnesses** of the valiant work that Christ is doing through each of us ([Rev 11:3-4](#), [Zec 4:10-14](#)) "both to will and to do of *his* good pleasure" ([Php 2:13](#), [Php 3:3](#)).

[Rev 11:3](#) And I will give *power* unto my two **witnesses**, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

[Rev 11:4](#) These are the two olive trees, and the two candlesticks **standing before the God of the earth.**

[Zec 4:10](#) For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* **those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth.** [As God's eyes we are blessed and privileged to learn of his sovereignty through the whole earth that enables us to stand, and we are Christ's eyes and ears for each other [Mat 13:16](#), [Eph 6:13](#). The phrase "the whole earth" is the symbol for the church [Jer 22:29](#), [Eph 1:22-23](#), [Eph 5:30](#), [Heb 10:20](#)]

[Zec 4:11](#) Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

[Zec 4:12](#) And I answered again, and said unto him, What *be* these two olive branches which through the two golden pipes empty the golden *oil* out of themselves? [[Eph 4:16](#)]

[Zec 4:13](#) And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord. [[1Co 3:16](#)]

[Zec 4:14](#) Then said he, These *are* the two anointed ones [I will give power unto my two **witnesses** [Rev 11:3](#)], **that stand by the Lord of the whole earth.**

[Php 2:13](#) For it is God which worketh in you both to will and to do of *his* good pleasure. [**those**

**seven; they *are* the eyes of the LORD (1Co 12:1-25)]** These following verses (1Co 12:1-25) explain what "those seven" are accomplishing within the complete work of God that He is working in His workmanship the body of Christ, the church (Eph 2:10).

1Co 12:1 Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

1Co 12:2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

1Co 12:3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

1Co 12:4 Now there are diversities of gifts, but the same Spirit.

1Co 12:5 And there are differences of administrations, but the same Lord.

1Co 12:6 And there are diversities of operations, but it is the same God which worketh all in all.

1Co 12:7 But the manifestation of the Spirit is given to every man to profit withal.

1Co 12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

1Co 12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

1Co 12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

1Co 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

1Co 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

1Co 12:13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

1Co 12:14 For the body is not one member, but many.

1Co 12:15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

1Co 12:16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

1Co 12:17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

1Co 12:18 But now hath God set the members every one of them in the body, as it hath pleased him.

1Co 12:19 And if they were all one member, where *were* the body?

1Co 12:20 But now *are they* many members, yet but one body.

1Co 12:21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

1Co 12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

1Co 12:23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

1Co 12:24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

1Co 12:25 That there should be no schism in the body; but *that* the members should have the same care one for another.

Php 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. [Mar 10:18 , *it is God's judgment upon us that brings us to no longer have confidence in our flesh, or in the strength of any man, as He brings us into the "strong city" and into "Edom" which represents the place of our trials 'the body of Christ*

[Col 1:24](#)' that is going to have to endure much tribulation in order to learn obedience as Christ did and enter into the kingdom [1Jn 4:17](#) , [2Co 5:16](#) , [Heb 5:8](#) , [Act 14:22](#)].

God has predestined our life ([Psa 139:16](#) , [Eph 1:5-6](#)), our evil experience, that is meant to humble us ([Ecc 1:13](#) , [1Pe 4:2](#) , [2Co 1:9](#)). That humbling experience is the key to letting go of the "confidence in the flesh" so that we can be led of the spirit of God ([Rom 8:14](#) , [Pro 3:5-7](#)). The role of the body of Christ [the church] in regard to putting off the flesh, is to have every joint supply ([Eph 4:16](#)) what we need so that we can be strengthened by each member, endure unto the end, and be saved ([Mat 24:13](#) , [Php 4:13](#)). The verses in ([1Co 12:1-25](#)) remind us of the Godly order and structure that God has given us so this strengthening can occur within each of our lives.

[Psa 139:16](#) but with your own eyes you saw my body being formed. Even before I was born, you had written in your book everything I would do. [CEV]

[Eph 1:5](#) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

[Eph 1:6](#) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

[Ecc 1:13](#) And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.

[1Pe 4:1](#) Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

[1Pe 4:2](#) That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

[2Co 1:9](#) But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

[Eph 4:16](#) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

[Mat 24:13](#) **But he that shall endure unto the end, the same shall be saved.**

[Php 4:13](#) I can do all things through Christ [and his body the church [Col 1:24](#)] which strengtheneth me.

To be those inward Jews whose praise *is* not of men, but of God ([Rom 2:29](#)) we must go through a process in this life that brings us to put off our confidence in our flesh ([Mat 16:25](#)). That circumcision of the heart is speaking expressly of putting off the works of the flesh mentioned in ([Gal 5:19-21](#)) which is what happens when ([Gal 2:20](#)) is being accomplished in our heavens.

[Rom 2:29](#) But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

[Mat 16:25](#) **For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.**

[Gal 2:20](#) I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave

himself for me.

Pure religion won't manifest in our lives until Christ prays for us to have the faith mentioned in ([Gal 2:20](#) , [Luk 22:32](#)). We need patience and faith to joyfully bear the burden that He gives us ([Luk 9:23](#) , [Psa 55:22](#) , [Gal 6:5](#)). Simon of Cyrene who carries the cross of Christ typifies the burden that we bear for each other in order to fulfill the law of Christ ([Gal 6:2](#) , [Mat 11:28-30](#)). Our Father in heaven is the one who gives us the true hunger and thirst for righteousness as He drags us to Christ and Christ in his body ([Joh 6:44](#)) where we will be able to overcome and carry our cross. That carrying of our cross is the symbol for the works which He has ordained from the foundation of the world to be accomplished within the church through Christ ([1Pe 1:20](#) , [Eph 1:4-5](#) , [Eph 1:11](#) , [1Co 3:6](#))

[Luk 22:32](#) But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

[Luk 9:23](#) And he said to *them* all, **If any man will come after me, let him deny himself, and take up his cross daily, and follow me.**

[Psa 55:22](#) Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

[Gal 6:5](#) For every man shall bear his own burden.

[Gal 6:2](#) Bear ye one another's burdens, and so fulfil the law of Christ.

[Mat 11:28](#) Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

[Mat 11:29](#) Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

[Mat 11:30](#) For my yoke *is* easy, and my burden is light.

[Joh 6:44](#) No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

[1Pe 1:20](#) Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

[Eph 1:4](#) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

[Eph 1:5](#) Having predestinated us unto the adoption of children by Jesus Christ to himself, **according to the good pleasure of his will,**

[Eph 1:11](#) In whom also we have obtained an inheritance, **being predestinated according to the purpose of him who worketh all things after the counsel of his own will:**

[1Co 3:6](#) I have planted, Apollos watered; **but God gave the increase.**

We are pressing toward "the mark for the prize of the high calling of God in Christ Jesus" knowing that Christ can and will complete that which he has started within us ([Php 1:6](#)). Paul's mindset described in ([Php 3:13-15](#)) needs to be understood in the context of the sum of God's word ([Psa 119:160](#)) where it should become apparent that when Christ tell us that we indeed will drink the cup, he is not telling us that there is any chance that we won't ([Mat 20:23](#)), rather he is telling us we

will endure to the end, or said another way Christ is reminding us that he is the author and finisher of our faith and that God is working a work in our life that will bring us to have every confidence in that reality and no confidence in our flesh.

Paul telling us "I count not myself to have apprehended" in no way negates the fact that Christ could finish the work in Paul's life that was predestined to be so, but rather reminds us that Paul knew that his enduring until the end and apprehending for those things before him, and forgetting those things behind him were all witnessing to what Christ was working in his life both to will and to do. Therefore he didn't look at his flesh as the means by which he was going to hopefully obtain to the first resurrection but rather knew that if it was written in his book that he would. This verse is an admonishment for us therefore, and we pray that God will give us to heed it and work in us the zealous and determined spirit that we are going to need to endure unto the end. ([Php 3:3](#) , [Php 3:13-15](#) , [Rom 8:38-39](#)).

[Php 1:6](#) Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

[Php 3:13](#) Brethren, I count not myself yet to have laid hold: but one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before,

[Php 3:14](#) I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

[Php 3:15](#) Let us therefore, as many as are perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you:

[Psa 119:160](#) All you say can be trusted; your teachings are true and will last forever. [CEV]

[Psa 119:160](#) The sum of thy word is truth; And every one of thy righteous ordinances *endureth* for ever. [ASV]

[Mat 20:23](#) He saith unto them, **My cup indeed ye shall drink; but to sit on my right hand, and on my left hand, is not mine to give; but it is for them for whom it hath been prepared of my Father.**

[Php 3:3](#) for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh:

[Php 3:13](#) Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, [*what is before is the promise that we can endure until the end and that Christ will author that victory for us "Through God we shall do valiantly"-He is the joy of victory that is set before us that we look to, our eyes fixed on the Lord* [Heb 12:2](#) , [Psa 108:1](#)]

[Php 3:14](#) I press toward the mark for the prize of the high calling of God in Christ Jesus.

[Php 3:15](#) Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

With these verses in mind that declare the certainty of God's plan to finish what he has started in each of us, it should become clear why God is exercising our senses through the trials of this life that he brings upon us in a "strong city" as He leads us "into Edom", the symbols of the flesh that remind us that God is able to, and does use the light and darkness, the good and the evil ([Isa 45:7](#)), that comes into our city within ([Amo 3:6](#)) to demonstrate to ourselves and to all the world in time that "Through God we shall do valiantly".

*Our first verse:*

## **Psa 108:10 Who will bring me into the strong city? who will lead me into Edom?**

The prophecies in this list below point to the details surrounding the crucifixion of Christ and reveal that it was God who made all these valiant events unfold exactly in the time and order that they were ordained to happen ([Act 4:26-27](#)). God is the one "**Who will bring me into the strong city**" and "**who will lead me into Edom**", and God is the one who will deliver us out of all of our afflictions ([Psa 34:19](#)).

[Act 4:26](#) The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

[Act 4:27](#) For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

[Act 4:28](#) For to do whatsoever thy hand and thy counsel determined before to be done.

[Psa 34:19](#) Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

**Bible Prophecy:** [Isaiah 53:3](#) says, "He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not."

**Fulfillment:** [John 1:10-11](#) says, "He was in the world, and though the world was made through him, the world did not recognize him. He came to that which was his own, but his own did not receive him."

**Bible Prophecy:** [Psalm 41:9](#) says, "Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me."

**Fulfillment:** [Mark 14:10](#) says, "Then Judas Iscariot, one of the Twelve, went to the chief priests to betray Jesus to them."

**Bible Prophecy:** [Zechariah 11:12](#) says, "I told them, 'If you think it best, give me my pay; but if not, keep it.' So they paid me thirty pieces of silver."

**Fulfillment:** [Matthew 26:14-16](#) says, "Then one of the Twelve - the one called Judas Iscariot - went to the chief priests and asked, 'What are you willing to give me if I hand him over to you?' So they counted out for him thirty silver coins."

**Bible Prophecy:** [Isaiah 53:7](#) says, "He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth."

**Fulfillment:** [Mark 15:5](#) says, "But Jesus still made no reply, and Pilate was amazed."

**Bible Prophecy:** [Psalm 22:1-2](#) says, "My God, my God, why have you forsaken me? Why are you so far from saving me, so far from the words of my groaning? O my God, I cry out by day, but you do not answer, by night, and am not silent."

**Fulfillment:** [Matthew 27:46](#) says, "About the ninth hour Jesus cried out in a loud voice, 'Eloi, Eloi, lama sabachthani?' - which means, 'My God, my God, why have you forsaken me?'"

**Bible Prophecy:** [Psalm 22:7-8](#) says, "All who see me mock me; they hurl insults, shaking their heads: 'He trusts in the LORD; let the LORD rescue him. Let him deliver him, since he delights in him.'"

**Fulfillment:** [Matthew 27:41-44](#) says, "In the same way the chief priests, the teachers of the law and the elders mocked him. 'He saved others,' they said, 'but he can't save himself! He's the King of

Israel! Let him come down now from the cross, and we will believe in him. He trusts in God. Let God rescue him now if he wants him, for he said, I am the Son of God.' In the same way the robbers who were crucified with him also heaped insults on him."

**Bible Prophecy:** [Psalm 22:15](#) says, "My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death."

**Fulfillment:** [Matthew 27:48](#) says, "Immediately one of them ran and got a sponge. He filled it with wine vinegar, put it on a stick, and offered it to Jesus to drink."

**Bible Prophecy:** [Psalm 22:17-18](#) says, "I can count all my bones; people stare and gloat over me. They divide my garments among them and cast lots for my clothing."

**Fulfillment:** [John 19:23](#) says, "When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom."

**Psa 108:11** *Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?*

God is the one who rejects or "cast us off"<sup>H2186</sup> our flesh, and that is what He will eventually do with all flesh or all carnal nature typified by the action of circumcision ([Exo 4:25](#) , [Rom 2:29](#) , [1Co 15:50](#) , [Mal 4:1](#) , [Gen 6:3](#)).

[Exo 4:25](#) Then Zipporah took a sharp stone ([Heb 4:12](#)), and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband art thou to me.

[Rom 2:29](#) But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter [*Surely a bloody husband art thou to me*]; whose praise [*Judah*] *is* not of men, but of God [[Gal 6:16](#)].

[1Co 15:50](#) Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

[Mal 4:1](#) For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root [*a type of the law of Moses* [Gen 2:9](#) , [1Ti 1:9](#)] nor branch [*knowing Christ after the flesh via the schoolmaster* ([Gal 3:24](#)) *that extends as a branch from the root which is the law of Moses and teaches us obedience in the letter that kills* ([2Co 3:6](#)) *and not the circumcision of the heart that comes by the destruction of the man of perdition on the throne of our hearts by Christ's spirit* [2Co 5:16](#) , [2Th 2:8](#) . *The negative root is Moses and the positive root and branch is Christ in the spirit. We are also told to not boast against those natural branches that are broken off for our sakes* ([Rom 11:18](#)). *Those broken off branches are going through an important process and Christ tells us that we all must be established through that schoolmaster relationship before we can, God willing go unto perfection in the spirit in this age* ([2Co 4:15](#) , [Mat 5:17](#))].

[Gen 6:3](#) And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years. [10x12=120 telling us the fleshly foundation will be done away with.]

**H2186** zânach *zaw-nakh'*: A primitive root meaning to *push* aside, that is, *reject, forsake, fail*: - **cast away (off)**, remove far away (off).

If God will "cast us off" He will also "go forth with our hosts"<sup>H6635</sup> and that is the good news that we are promised throughout scripture, that God is faithful to complete the process of humbling the flesh of man and then creating the new vessel of honour, each man in his appointed time ([Heb 9:27](#) , [1Co 15:23](#)).

**H6635** tsâbâ' tsebâ'âh tsaw-baw', tseb-aw-aw': From **H6633**; a **mass of persons** (or figurative things), especially regularly organized for war (an *army*); by implication a *campaign*, literally or figuratively (**specifically *hardship, worship***): - **appointed time**, (+) army, (+) battle, company, host, service, soldiers, waiting upon, war (-fare).

### **Psa 108:12 Give us help from trouble: for vain is the help of man.**

We start off in complete need of our physical parents or guardians as we grow up into adulthood, and the Lord leads us in a very specific way as His children so that we learn that all is vanity ([Ecc 1:14](#) , [Psa 27:10](#)), including "the help of man".

[Ecc 1:14](#) I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.

[Psa 27:10](#) When my father and my mother forsake me, then the LORD will take me up.

God also lets us experience betrayal from mankind in our flesh that Christ also experienced ([Job 19:14-15](#) , [Psa 41:9](#) , [Psa 55:12](#) , [Mat 26:38](#) , [1Jn 4:17](#)) so that we learn deeply that God alone is the one who can "give us help from trouble". Christ in us gives us that help, and we witness to the world how his spirit is working true discipleship within us ([Pro 17:17](#) , [Joh 13:34-35](#))

[Job 19:14](#) My kinsfolk have failed, and my familiar friends have forgotten me.

[Job 19:15](#) They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

[Psa 41:9](#) Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me.

[Psa 55:12](#) For *it was* not an enemy *that* reproached me; then I could have borne *it*: neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him:

[Mat 26:38](#) Then saith he unto them, **My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.**

[1Jn 4:17](#) Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

[Pro 17:17](#) A friend loveth at all times, and a brother is born for adversity.

[Joh 13:34](#) **A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.**

[Joh 13:35](#) **By this shall all men know that ye are my disciples, if ye have love one to another.**

**Psa 108:13 Through God we shall do valiantly: for he *it is that* shall tread down our**

## enemies.

Our hope is in the Lord our hope of glory that we will do valiantly ([Col 1:27](#)) and together as the body of Christ typified by Gideon's army, we will be more than conquerors through Christ and do valiantly as we "tread down our enemies" within.

[Col 1:27](#) To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Treading down the enemies within us is another way of saying we can keep all the diseases of Egypt from our gates by "diligently hearken[ing] to the voice of the LORD thy God". God caused 300 soldiers to not go on their knees but to rather lap from their hands. God caused this action as a symbol of diligence that He has called the elect to have at the end of this age so that we are not caught unawares when our Lord returns with our heads to the ground but rather looking up and being ready for our redemption draws near ([Jdg 7:4-7](#) , [Exo 15:26](#) , [Luk 21:36](#) , [Luk 21:28](#)). The men in this story of Gideon's army were selected to do battle just as we are for the Lord ([Eph 6:12](#)) who has put a spirit within us that is diligent and attentive to the enemy who is trying to destroy us ([Pro 4:23](#) , [2Ti 2:3](#) , [1Ti 6:12](#) , [1Pe 5:8](#)).

[Jdg 7:4](#) And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

[Jdg 7:5](#) So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

[Jdg 7:6](#) And the number of them that lapped, *putting* their hand to their mouth, were three hundred men:*[symbollic of God's elect]* but all the rest of the people bowed down upon their knees to drink water.

[Jdg 7:7](#) And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

[Exo 15:26](#) And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

[Luk 21:36](#) Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

[Pro 4:23](#) Keep thy heart with all diligence; for out of it *are* the issues of life.

[2Ti 2:3](#) Thou therefore endure hardness, as a good soldier of Jesus Christ.

[1Ti 6:12](#) Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

[1Pe 5:8](#) Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

These last few verses in Peter very succinctly describe the whole process we have looked at throughout this Psalm 108 study and reveal the pattern to us of how we can and will be able to do valiantly through our Lord who loves us ([1Pe 5:6-11](#)). How can we, as the body of Christ, be **witnesses** of the valiant work that Christ is doing through each of us: Peter tells us!

[1Pe 5:6-11](#) Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. 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.