

## **“The Shelter of the Most High”**

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Scriptural Foundation: Psalm 91, ESV

### **My Refuge and My Fortress**

- <sup>1</sup> He who dwells in the shelter of the Most High will abide in the shadow of the Almighty.  
<sup>2</sup> I will say to the LORD, “My refuge and my fortress, my God, in whom I trust.”  
<sup>3</sup> For he will deliver you from the snare of the fowler and from the deadly pestilence.  
<sup>4</sup> He will cover you with his pinions, and under his wings you will find refuge; his faithfulness is a shield and buckler.  
<sup>5</sup> You will not fear the terror of the night, nor the arrow that flies by day,  
<sup>6</sup> nor the pestilence that stalks in darkness, nor the destruction that wastes at noonday.  
<sup>7</sup> A thousand may fall at your side, ten thousand at your right hand, but it will not come near you.  
<sup>8</sup> You will only look with your eyes and see the recompense of the wicked.  
<sup>9</sup> Because you have made the LORD your dwelling place—the Most High, who is my refuge—  
<sup>10</sup> no evil shall be allowed to befall you, no plague come near your tent.  
<sup>11</sup> For he will command his angels concerning you to guard you in all your ways.  
<sup>12</sup> On their hands they will bear you up, lest you strike your foot against a stone.  
<sup>13</sup> You will tread on the lion and the adder; the young lion and the serpent you will trample underfoot.  
<sup>14</sup> “Because he holds fast to me in love, I will deliver him; I will protect him, because he knows my name.  
<sup>15</sup> When he calls to me, I will answer him; I will be with him in trouble; I will rescue him and honor him.  
<sup>16</sup> With long life I will satisfy him  
and show him my salvation.”

Psalm 91 speaks to those who are in danger. It is one of those special psalms Christians have turned to repeatedly throughout the centuries in the midst of circumstances of illness, trouble, persecution, and uncertainty. We all face danger at some point in our lives. We cannot avoid it. It is a part of the fallenness of this world. Our danger might be physical, economic, spiritual, or emotional, but danger chases us down and it finds us. Try as we might to hide from it, nonetheless, it chases us down and it finds us.

What do you do when danger confronts you? Our natural reaction is to look to man to fix the problem and to address the danger. We hope human resources will relieve us of the impending danger which swings like a sharpened pendulum above our heads. We make an appointment with the surgeon; we race to the phone and call for the police, the fire department, or the ambulance; we apply for a loan from a bank; we look to the law courts for relief; and we develop bigger and better weapons for our military.

These actions are not wrong in themselves, but they are the actions of man looking to relieve himself of danger using human resources. In themselves, these actions may be wise, but by themselves these actions are short-sighted and foolish. The problem with solving dangerous circumstances through human resources is man is impotent and our resources are powerless to stem the tide of the dangers we face. The doctor sometimes cannot offer hope for the disease attacking our body. The police or fire department cannot always arrive on time. The bank does not always supply the financial need. The law courts do not always make just decisions. And, the military might of a nation sometimes is surpassed by another nation.

What do you do when danger confronts you?

Psalm 91 calls us put our trust in God, not in man. God sometimes uses human resources as His instrument to deliver us from danger and we recognize that, but those who trust in God know God can use anything He wants to rescue us, so we do not trust in God's methods and we do not trust in God's instruments, but we trust in God, His faithfulness, and His power, even when we cannot see the instruments He is going to use to rescue us.

Nine years ago, from yesterday, our nation suffered a vicious and evil attack from Islamic terrorists as nineteen terrorists hijacked four commercial airplanes. Through these acts of demonic cowardice, 2,977 innocent people lost their lives on that day. Our nation was awakened to danger on September 11, 2001. This was a danger most of us at the time did not understand, nor did we even acknowledge prior to that date. How did the nation respond to danger? For a time fear gripped hold of many of us, “Who is this enemy? Why would they do this? Will they strike again? Will it

be soon? Will it be even more overwhelming?" We realized human resources might not be enough to protect us from this enemy.

My family and I were scheduled to fly from Saint Louis to Phoenix, AZ on September 24<sup>th</sup> of 2001. Some counseled us not to fly so soon after 9-11. "It wasn't safe," they said. I cannot say the fear of danger had no impact upon me, because it did and it caused me to think deeply and to pray much before taking that flight. When we arrived at Lambert Airport in Saint Louis, we were shocked by how few people were there in the airport that day. We boarded a plane which was less than one-half occupied. We also discovered the people in the airport and on the airplane were incredibly friendly during that season of our nation's life. I believe we sensed we shared in a common pain and now we were sharing in a common decision to move past fear together.

Even though we were flying coach, the flight attendant came by and asked us if we would like hot fudge sundaes with a warm brownie. My three boys looked at me, wondering what I would say, with hope in their eyes; "No, thank you." No, I did not say that. (Laughter) I smiled and said, "Yes of course we would!" In many ways that flight was the best traveling experience of our lives.

Immediately after 9-11, our nation felt the claws of danger raking out at us and we were looking for some way to being safe again. For a week or two the churches in our country were full. Prayer meetings were in vogue again. God intends to use times of danger to move us graciously toward Himself. That is why He brings times of danger into our lives, so we would draw near to Him and so we would come to know Him, but within a few weeks after 9-11, our danger seemed more manageable.

I believe we missed our opportunity for life and true peace as we reverted back to trusting in ourselves again. We had arrived at some human answers to our big problems, so we thought. Many went back to their old habits of trifling with God again. Friends, how do you respond to danger? Let us not miss the opportunities God gives us, through danger and circumstances, to find Him and to discover Him in His fullness, His strength, His power, and in His loving kindness.

In Psalm 91, God teaches us He alone is a safe refuge and in the midst of troubles which rage against our life, He is a shelter, He is a strong tower, He is a fortress for us, and He is faithful to protect us if we make Him our dwelling place. That is the condition of the psalm. There is not a more cheering psalm in the whole record of psalms about what to do when you are in danger. There are three specific actions. First, the psalmist is going to encourage us to talk to God in confidence. The second action is to trust in God for protection. The third action the psalmist is going to encourage us toward is to turn our hearts to God's promises.

Many commentators think Moses wrote this psalm and I tend to agree with them. There is no particular reason to believe it is Moses, except it fits so much with Moses' experience and it is joined with Psalm 90, which is a psalm of Moses. There is, also, no reason to believe it is not a psalm of Moses. It seems to me the exodus out of Egypt and the wandering in the wilderness particularly fits the description the psalmist makes of the dangers which were around him and the people he was communicating to.

If you look closely, you discover this three part action comes from the change in the pronoun the psalmist is going to use throughout the psalm. In Verses 1 and 2, we are going to talk about talking to God in confidence and the psalmist is going to use the pronoun "I". Here he is verbally announcing his personal faith in God in times of danger. Then, in Verses 3 through 13, he is going to change from using the personal pronoun "I" to using the pronoun "you", and he is going to speak to the readers to call them to trust and to faith in God, to believe in God, to count on God, and to hope in God. In Verses 14 through 16, the psalmist is going to change the pronoun once more and it is going to be another person speaking. He is going to use the pronoun "I" again, but he is not speaking of himself, but now it is God Himself who is doing the talking.

What are we to do when we are in danger? The first action is to talk to God with great confidence. The theme of the entire psalm is presented in Verse 1, 91:1,

<sup>1</sup> He who dwells in the shelter of the Most High will abide in the shadow of the Almighty.

This is Moses' world view and this is the way he thinks about life: if you walk with God in your life, you will always be safe. Nothing can harm you when you walk with God; though enemies try to kill you, though disease spreads around you, though the job market falters, though a thousands accidents can befall you, yet those who dwell in the shelter of the Most High will be safe. The word "dwells" is so important because it creates the condition for

which we can claim these promises. Please know the promises found within this psalm are accessible to every believer and every Christian, but the promises in this psalm are not experienced by every Christian, for this promise is given to those who make God their dwelling place; they dwell in Him; they make close fellowship with God a way of life.

This is not a Sunday morning event where they touch base with God and then revert back, but they make fellowship and a communion with God a way of life. Day-by-day they walk with God and they dwell in Him. This is a promise written to those who love God enough, are delighted in God enough to dwell in God, to live Him, and realize He is life. We will consider this more deeply when we get to Verse 9.

We read in Verse 2,

<sup>2</sup> I will say to the LORD, "My refuge and my fortress, my God, in whom I trust."

The first action Moses takes when he faces danger is to talk to God, when he says, "I will say to the LORD". Love for God in the heart always confesses God through the mouth. There is no such thing as a private faith in God. It always makes itself public and that is what the Scripture teaches all through the Old Testament and into the New Testament. We confess with our mouths the Lord Jesus, that He has risen from the dead, and His death, burial, and resurrection are our hope and our salvation and is the source of life and of our forgiveness. We can believe in our hearts and then we confess with our mouths.

Someone may say, "Well, I prefer to keep my faith to myself and not talk about it." The Bible says, "Then you have no faith. If you loved God, you would talk about Him." Notice what he talks to God about. He does not first talk to God about the problem. He does not first talk to God about some suggested solutions to the problem. That is where we often begin. We often begin by giving counsel to God, "God, this is how I would like for you to handle this problem or this danger."

Moses begins, first, by talking to God about God. He tells God what he understands about God's faithfulness, power, protection, and loving kindness, "My refuge and my fortress, my God, in whom I trust." The content of faith's speech is very God-centered. It is rooted in God. The words of people who dwell in God constantly refer to God's person and His work. We cannot get away from Him because He is all in all to us. True faith gives words to our convictions about God and to our joy in His wondrous deeds toward us, in us, and to us. True faith is too happy in God to remain quiet about Him.

Is it not true, when we are happy about something or someone we talk about them and we talk about that event, because happiness must give expression through words. When we talk about God we have two audiences. Here, Moses' audience is the Lord, but there is another audience I want to digress for a moment because I become so convicted about this in my own life and in my concern for the life of the church and that is we talk to other people about God. We talk to God about God, and that is where the psalmist begins with this response to danger, but all through Scripture we are called to talk to other people about God.

I was talking this week with my son, Alexander, who is a junior at Truman State University. Alexander convicts me because he talks so frequently to other people about God. It is a joy to call him up and ask, "What is happening?" He will say, "I was just talking on campus to this person about the Gospel." It is a joy to my heart to hear him relate stories.

But, he tells me, on the college campus, many Christians question the idea whether or not Christians should be so vocal about the Gospel. This is not unbelievers questioning whether it is right or wrong, but these are believers; people who are a part of Campus Crusade and other religious organizations of which Alexander is a part. Many, he says, cringe when a campus evangelist stands up in the middle of the campus and begins to boldly proclaim the love of God in Jesus. They shrink away from the evangelist because proclaiming God's Gospel so boldly and so publicly seems so very impersonal and so very offensive to them. They say, "It does not do any good." I agree such preaching is foolish; but I also know the Bible tells me God has chosen the foolish things of this world to confound the wise. He has chosen the weak things and not the strong things.

Paul says, in 1 Corinthians 1,

<sup>17</sup> For Christ did not send me to baptize but to preach the gospel... <sup>18</sup> For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.

There is an old line attributed to Saint Francis which has become very popular with many college-aged Christians. It says, "Preach the gospel; if necessary use words." I do not know if Saint Francis really said that, but if he did he was wrong. You cannot preach the Gospel without words. One blogger noted that this statement is like saying, "Feed the starving children, if necessary use food." It is nonsensical to say we feed children but we do not necessarily need to use food to do it. It is nonsensical to say, "Preach the Gospel, but it is not necessary all the time to use words."

Of course, our life and the words we proclaim about Christ ought to be committed to righteousness and to loving kindness and to Christ-likeness. A life must be committed to humility so when we do sin, and we are going to sin and we are going to deny the very message we are proclaiming because of our fallenness and our struggle with our own rebellion, we humble ourselves and we confess our sins to God and other people and we seek forgiveness. The Gospel is a message which relies on spoken words to be passed on to sinners who are in need of grace. May we never forget that. If this were not so, God would have given us a picture book instead of the Bible.

If you open your Bible, you will find there are words of life all throughout and it is necessary for us to use words in our ministry to people who are lost in this world or else they will not be saved. So, true faith speaks to other people, but in Psalm 91 the focus is on true faith talking to God,

<sup>2</sup> I will say to the LORD, "My refuge and my fortress, my God, in whom I trust."

Why would we tell God something about Himself which He already knows about Himself? First, God receives worship when we communicate to God truth about God, and He is worthy of that kind of worship. Secondly, we receive grace we need as we communicate to God what we understand about God and what we receive from Him through His Word and through His revelation.

When we are in danger, the first action we need to take is to talk to God about God. But, what are we to talk about? The psalmist gives three specific titles by which he makes reference to God which are so very precious. In the first, he says, "my refuge".

When in danger, a bird flies high into the thickest tree branches where it is able to hide; a chipmunk scurries into its hole, looking for a refuge and a place of safety in the ground. We have so much more than a high branch, a thick bush, or a dark hole in the ground to run into when we are in peril. We have a refuge who is God Himself, "my refuge", "my fortress", "my God". God is not distant and He is not cold. He is up close, He is warm, He is relational, He is personal, and He becomes our personal place of safety.

I do not know what kind of dangers will confront your lives. You might face economic danger from the loss of a job. You might face physical danger through some disease which has just been diagnosed, or through ill treatment of others. You might face emotional danger through another's malice. You might face spiritual danger through Satan's assaults and temptations. So, I do not know exactly the kind of danger you are facing, but I do know, if you are a believer in the Lord Jesus, you have a place of refuge you can run into and when you run into there you will be safe.

I remember when I was little I used to pester my older brothers and sometimes I pestered them beyond their boiling point. They would chase after me and I knew if they caught me I would get a pummeling. Where would I run to? I knew if I ran into my room they would eventually they would unlock the door or overpower the door, so I did not run there. I would run to my mom or I would run to my dad. I knew if I got to my mom or my dad I might get a little rebuke for "pestering" them, but I would not get pummeled by them. I would have a safety; this would be my personal, relational refuge. That is what God is to us.

Do you run to God in the midst of danger, or do we do what our natural flesh often does and you begin to look for human ways to safety? God intends for every circumstance of danger to be a circumstance in which He draws unto Himself.

The second title of God which the psalmist uses is "my fortress". A city in Old Testament times was safe if its walls were strong enough and high enough to keep the enemy out, but, friends, no mote, no drawbridge, and no wall can make us more secure and more safe than the Lord our God. Proverbs 18 says,

<sup>10</sup> The name of the LORD is a strong tower; the righteous runs into it and is safe.<sup>1</sup>

God does not keep us out of the enemy's sights. The enemy sees us and launches attacks against us, but God, who is our fortress, keeps us out of the enemy's reach.

The third title the psalmist uses is "my God, in whom I trust". Let me ask you, can you say of God, "God, you are my God. You are not just 'God out there' who has revealed Himself to me and I have learned in church, Sunday school, or in reading the Bible, but you are my God." If God is your God, He will rule your life, He will control your heart, and He will reign over your whole spirit. The wicked forget God and defy Him, but the child of God bows down and submits to Him and embraces Him. Have you humbled yourself before the Lord, called out upon the name of the Lord, and said, "God, I need you to be my God. I need you to be my refuge, my fortress, and my salvation"? God opens His heart to everyone who humbles himself and calls upon Him. Call upon the name of the Lord and He will receive you to Himself.<sup>2</sup> He will become your God.

The second action is to trust in God for protection, as we read in Verse 3,

<sup>3</sup> For he will deliver you from the snare of the fowler and from the deadly pestilence.

The psalmist now changes from personal testimony to encouraging the readers to place their trust in God. He identifies two sources of danger. The first source is that subtle snare of people who want to harm us. Not every person we meet in this world we meet is friendly to us and have our best in view, when he says, "He will protect you from the snare of the fowler". These are people, and I believe more specifically, the personalities of the demonic realm who are seeking to snare our soul and corrupt us; to keep us from life and our joy in God. God will protect us. But, also, He will protect us from death from disease. There is this promise in the midst of these dangers: God will absolutely deliver you. That is the clear teaching of the Word of God.

Does this mean a true believer will never physically die as the result of disease and as a result of danger? Does this mean a true believer will never be physically harmed by someone who hates them? No! The biblical record will declare that is not true and we have evidence of that all through Scripture. God does not always deliver us in the way we would choose for Him to deliver us, but He always delivers us in the exact way which leads to our greatest joy. We can trust God and we need not be overcome by fear, for God will absolutely deliver you from the danger you are facing. He will not always deliver us in the exact way we desire Him to deliver us, but He will deliver us in the exact way which will lead us to our greatest joy. At the end of time, after the danger is through, we will look back and say, "Thank you, God, for delivering me in the way you chose to deliver me. Thank you, God. I give you absolute praise and glory because you are a wise and loving God and you protected me and you delivered me from my trouble."

God may choose to deliver us from the harm of physical disease, for instance, by complete physical healing, and often He does that in miraculous ways. It is good to pray for that. God may choose to deliver us from the harm of disease by welcoming us into our Eternal Home, but here is the issue, we do not need to fear the future when God promises to deliver us! He is faithful.

Remember, in Acts 5, Peter and John were in prison and God did a miraculous thing in delivering them from the hands of the Sadducees who had placed them in prison and they wanted to kill them. Remember what the Sadducees has just accomplished a few weeks earlier in the life of Jesus and this is what they wanted to see happen with Peter and John. God miraculously delivered them and no one understood what happened and how they got out. The next morning they were preaching on the streets and they were supposed to be locked away in prison. What happened? God delivered them, that is what happened.

We read a few chapters later, in Acts 7, and we find Stephen giving a message. He is surrounded by people with stones and they begin stoning him. Did God deliver Stephen? Absolutely He did! Remember, Stephen said, in Verse 59, "Lord Jesus, receive my spirit," and the Lord Jesus did exactly that.

Peter and Stephen are up in Heaven and they are experiencing the joy of the Lord today and they are talking about how God was faithful to them. Who do suppose has the greater joy, Peter or Stephen? Who do suppose is giving God the greater praise for the way He chose to deliver him? I do not know who has the greater joy, but I know God

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<sup>1</sup> New American Standard Bible (NAS)

<sup>2</sup> Romans 10:13

delivered both of them and both have great joy for the exact way God chose to deliver them. Neither of them needed to fear this life because God was walking with them all through the danger.

A skeptic may say, “Well, this is no great promise then! If God does not deliver me in the way I desire and if He does not deliver me from physical death of sickness, this is no great promise.” Ah, friends, we do not understand God and His plan and His eternal glory. God has not created us for this world only; He has created us for all eternity. He is saying, “I am going to walk with you, not just now but forever and ever.” That is not true of a person who does not have God as their God. They are all alone and left to the chaos of this world with no purpose and no meaning, and after death there is only judgment. But, for the believer, we have a God who promises He will deliver us.

Listen to what Habakkuk has to say in Chapter 3,

<sup>17</sup> Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, <sup>18</sup> yet I will rejoice in the LORD; I will take joy in the God of my salvation. <sup>19</sup> GOD, the Lord, is my strength; he makes my feet like the deer's; he makes me tread on my high places.

The point, here, is we can trust God to deliver us in the way that He wisely chooses, and we need not be afraid of the snare of the fowler or of the deadly diseases which come around us, but, rather, we can walk through this world of danger in peace. What practical difference does this make? It makes all the difference in the world for us to be able to be free to serve God, to love Him, and have joy in our hearts all the while danger boils around us.

Fear will paralyze us and it will keep us from joy, it will keep us from serving God, and it will keep us from His purposes, but God says, in Isaiah 43,

<sup>2</sup> When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you. <sup>3</sup> For I am the LORD your God, the Holy One of Israel, your Savior.

Let's look at Verse 4,

<sup>4</sup> He will cover you with his pinions, and under his wings you will find refuge; his faithfulness is a shield and buckler. <sup>5</sup> You will not fear the terror of the night, nor the arrow that flies by day, <sup>6</sup> nor the pestilence that stalks in darkness, nor the destruction that wastes at noonday.

What a condescending analogy God uses of Himself. He is saying, “I am like a hen gathering you around and under my wings to protect you.” Peace is the birthright of the believer. The voice which says, “You will not fear,” is the voice of God Himself and we can trust Him. We continue with Verses 7 through 10,

<sup>7</sup> A thousand may fall at your side, ten thousand at your right hand, but it will not come near you. <sup>8</sup> You will only look with your eyes and see the recompense of the wicked. <sup>9</sup> Because you have made the LORD your dwelling place-- the Most High, who is my refuge-- <sup>10</sup> no evil shall be allowed to befall you, no plague come near your tent.

God is saying, “Notice how different the wicked are from you. Notice their end is not the way your end will be.” In this life we can see often how the wicked suffer so much pain and sorrow needlessly. They bring it upon themselves because of their wickedness, and if we see that in this life, in just a small measure, how much more is that true at the End of the Age when we all must stand before God to give an account. The psalmist is saying, “This is not true of you who dwell in God Himself, because,” in Verse 9,

<sup>9</sup> ...you have made the LORD your dwelling place—the Most High, who is my refuge—<sup>10</sup> no evil shall be allowed to befall you, no plague come near your tent.

All through church history, Christians have responded with courage in the midst of plagues, wars, economic depressions, personal trials, and persecutions because of the promise in Psalm 91. Christians were the ones who buried the dead during the bubonic plague and who stayed around and ministered to them because they knew if

“God wants to keep me safe during the midst of the bubonic plague, I do not want to flee to the country side. I am just as safe here, if I am walking with God, because God is my refuge.”

We have Catherine Coon here, who is in Africa, and she knows she is as safe in Africa, a country which is sometimes often in chaos, and other countries around which are war torn, because God is her refuge.

The irony is, last night I had a dream in which I was accosted by a robber. It was so vivid. What do I do in the midst of my dream? I pick up my cell phone and I call “911”. I talked to the dispatcher and I even asked for some of the names of some of the policemen who are in our church. I thought they would respond quicker if they knew it was me! That is our natural reaction, our default, to do something human to address the need, and if we do something human we do not really need God. “God, you are for the time when human resources are not enough.” No, God is the First Resource. He may use the police, the fire department, the doctor, or whatever, but our first reaction is to talk to God and trust and embrace God; make Him our dwelling place.

The things which keep us from making God our dwelling place are sin, selfishness, and neglect. But, there are answers to those problems and God gives those answers, so each one of us can have God as our dwelling place. Each one of us can be those described in Verse 9, “because you have made the Lord your dwelling place.”

Let’s look at Verse 11,

<sup>11</sup> For he will command his angels concerning you to guard you in all your ways.

This is the verse Satan quoted. Do you realize Satan has read and memorized Psalm 91? He used it against Jesus when he tempted Him in the wilderness. Satan said, “Go up to that tower and throw yourself down,” then he quoted this from Isaiah 91,

<sup>11</sup> For he will command his angels concerning you to guard you in all your ways.

What that means is “all of your ways as you dwell in God.” He is talking to the person who is dwelling in God, but if you are not dwelling in God there is no promise for the angels to watch over you. Jesus understood that and He responded, “You cannot test the Lord your God. You do that and I am outside of God’s protection.”<sup>3</sup> There is no promise to protect those, with His angels, who are not walking in His ways.

It grieves me so much to see young people in particular try sin to see if there is something there. There is no protection for them. There is no protection for their soul, for their body, for their emotions, and there is no protection for their person outside of Him.

The wonder of this whole thing is there is this angelic realm which God says, and it is not a teaching each one of us has our own “guardian angel”, if you are dwelling in God then we have angels to guard us in very particular ways. I look back on my life and I wonder how I got out of certain physical dangers and how that happened. I wondered how I got out of certain spiritual dangers and certain emotional dangers. I truly believe there were angelic beings working in my life, for my protection, I could not see or hear and I did not know they were necessarily present at the time, but who were active to protect me. That is what God says He does for us and is that not amazing when we walk in Him?

The last action is to turn your heart to God’s promises, as we read in Verses 14 through 16,

<sup>14</sup> “Because he holds fast to me in love, I will deliver him; I will protect him, because he knows my name.

<sup>15</sup> When he calls to me, I will answer him; I will be with him in trouble; I will rescue him and honor him. <sup>16</sup> With long life I will satisfy him and show him my salvation.”

This is God speaking directly, and if you did not believe the writer, Moses, as he was writing this, you can believe God. When He talks about “long life” He means a full life. Here is the promise of the person who dwells in Him: whether they live a short time or a long time is not the issue, because short and long is not relevant to God in terms of human times, but here is what He promises us with – a complete, full life. At the end of our life, however long it is going to be, we will be able to look back and say, “Yes, I lived life to the glory of God. Yes, my life was

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<sup>3</sup> Matthew 4:5-7

complete! Yes, my life was full! I would not change a thing.” That is what God promises to us when we walk with Him and when we dwell in Him.

Louis Banks wrote a book called, *The Fisherman and His Friends*, and it tells of two men who were assigned to stand watch on a ship, at night, during a rough sea. During the night the waves from a raging storm washed one of them overboard and that person perished. What is interesting is, the sailor who was washed overboard had placed himself in one of the most “safe spots” on the deck. The other, who was not washed overboard, was in one of the more dangerous spots on the deck of that ship. What was the difference between these two men, the one who was washed overboard and the one who remained safe? The man who was lost and washed overboard had nothing to hold on to. He thought he was in a nice crevasse, a nice, safe human place, but he had nothing solid to hold onto. The man who was on the dangerous part of the ship had something firm to grab onto and hold onto.

What makes the difference in our life? The storm and the waves are going to rage and they are going to push against us, but what keeps us safe? It is when we have someone to hold onto.