

THE SECURITY OF THOSE WHO DWELL IN GOD

"Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee." Ps. 91:9-10.

It is scarcely possible to conceive any terms more strong, or any images more lively, than those in which the scripture represents the privileges of believers. We need look no further than to the psalm before us for a confirmation of this truth. Here is the believer's charter, which contains his privileges from his acceptance with God to the consummation of his happiness in glory. The text gives us a description of two things in connection with the believer: -

I. His Experience.

The true Christian is one who has been "turned from darkness unto light, and from the power of satan unto God." Being once brought to God, he "makes the Most High his habitation." He regards God, not merely as reconciled to him, but as affording him what a dwelling-house affords to its possessor.

1. Free access.

A person goes familiarly to his house at all times, not doubting but that he shall gain a ready admission into it. He considers it as his own, and feels that it exists only for his accommodation. It is thus that the believer goes to God as his God. He has access to Him with boldness and confidence. He is certain that, when he calls, he shall receive an answer.

2. Necessary provision.

Every man, whatever be his situation in life, expects to find in his own house the things suited to his necessities. He does not seek his meals at the houses of his neighbors, but in his own; and he returns home at stated seasons to partake of them. And whither does the believer go for daily supplies of bread for his soul? It is in Christ Jesus that his fulness is treasured up, and in Him the believer expects to find the "grace that is sufficient for him." God invites him to come to Him for the express purpose that he may be filled and satisfied with good things. "Wherefore do ye spend your money for that which is not bread? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Isa. 55:2.

3. Sure protection.

If storms descend, or dangers menace, we take refuge in our house, and find it a place of safety. Thus "the name of God also is a strong tower, to which the righteous runneth and is safe." Prov. 18:10. It is to Himself that God invites us when He says, "Come my people, enter thou into thy chambers shut the door about thee, and hide thyself for a little moment, until the indignation be overpast." Isa. 26:20. And that this was a primary idea in the mind of the Psalmist appears from the very words of the text, wherein he calls God "his refuge." With this also agrees the beautiful description given of Jesus by the prophet, as "an hiding-place from the wind, and a covert from the tempest." Isa. 32:2.

4. Sweet repose.

To this house a man retires from the noise and bustle of the world; and there he lays himself down to rest after the fatigues of the day. Home is to most people the most agreeable place, because there they are most at ease. And such is God to the believer. "In every place, God is to him as a little sanctuary," where he finds himself at rest. He carries his wants to God, and "casts all his care on him," and enjoys peace which passeth all understanding. In this sense he says for his own encouragement, "Return unto thy rest, O my soul:" and attests for the glory of his God, "Lord thou hast been our dwelling-place in all generations."

II. His Privilege.

The text is strictly true. The man who makes God his habitation shall have no evil befall him.

1. None here.

No casual evil shall befall him. There is no such thing as chance. Everything, even to the falling of a sparrow, is ordered of the Lord. As for the children of God, "their heavenly Father hath given His angels charge over them, to keep them in all their ways. We must not imagine, however, that believers are at liberty to rush into needless dangers; for our Lord, when tempted by Satan to cast Himself from a pinnacle of the temple in expectation that the angels would preserve Him from injury, replied, "Thou shalt not tempt the Lord thy God;" but nothing can happen to them except by the divine appointment: they are hid in the shadow of their Father's hand.

No real evil shall befall God's children. That they may have troubles is certain; that their troubles may be heavy and accumulated is also certain. But who accounts even the amputation of a limb evil, if it be the only and infallible method of preserving life? Any sufferings which the believer may be called upon to endure shall either work for his good in this life, or be the means of increasing his weight of glory in the next.

2. None hereafter.

It is in this life only that the believer can meet with even the semblance of evil; when he goes hence he is instantly placed beyond the reach of harm. No sin, no sorrow, no pain, no temptation, no weariness, no want can ever be felt by him in the mansions of bliss. He will there enjoy forever one unclouded day; and his happiness will be without alloy, without end. Who, except the believer, can apply to himself the promise in the text? Commit yourself to God and you have nothing to fear.