

PTB 26: The Gospel of the Trinity Making Bible.

Psalm 91:11	4:6	Romans 4:10
Psalm 95:7,8		Hebrews 3:15
		Romans 4:7
Psalm 95:7-11		Hebrews 3:7

INTRODUCTION:

Notice in the table of OT quotes in the NT for the Gospel Topic (Psalms 37 thru 118), there is one Scripture of OT thought so important by God the Holy Spirit that it is quoted twice, Psalm 91:11. It behooves us to give it some focus.

1. Psalm 91:11.

Psalm 91:11 New International Version (NIV)

¹¹For he will command his angels concerning you to guard you in all your ways;

This is another very good example of the Trinity of God at work out loud in the Bible; God the Father is talking to God the Son, and God the Holy Spirit recorded it for humanity to hear!

It behooves us to look at the complete chapter before moving on to see how 91:11 was fitted by God the Holy Spirit to be quoted both by Matthew, the tax collector converted to Apostle, and in Romans 4:10 by the Apostle Paul.

2. Psalm chapter 91 in the New King James Version.

Psalm 91 New King James Version (NKJV)

Safety of Abiding in the Presence of God

91 He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty.

²I will say of the Lord, "He is my refuge and my fortress; My God, in Him I will trust."

³Surely He shall deliver you from the snare of the ^[a]fowler And from the perilous pestilence.

⁴He shall cover you with His feathers, And under His wings you shall take refuge; His truth shall be your shield and ^[b]buckler.

⁵You shall not be afraid of the terror by night, Nor of the arrow that flies by day,

⁶Nor of the pestilence that walks in darkness, Nor of the destruction that lays waste at noonday.

⁷ A thousand may fall at your side,
And ten thousand at your right hand;
But it shall not come near you.

⁸ Only with your eyes shall you look,
And see the reward of the wicked.

⁹ Because you have made the Lord, *who is* my refuge,
Even the Most High, your dwelling place,

¹⁰ No evil shall befall you,
Nor shall any plague come near your dwelling;

¹¹ For He shall give His angels charge over you,
To keep you in all your ways.

¹² In *their* hands they shall ^[c]bear you up,
Lest you ^[d]dash your foot against a stone.

¹³ You shall tread upon the lion and the cobra,
The young lion and the serpent you shall trample underfoot.

¹⁴ “Because he has set his love upon Me, therefore I will deliver him;
I will ^[e]set him on high, because he has known My name.

¹⁵ He shall call upon Me, and I will answer him;
I *will be* with him in trouble;
I will deliver him and honor him.

¹⁶ With ^[f]long life I will satisfy him,
And show him My salvation.”

Footnotes:

- a. Psalm 91:3 One who catches birds in a trap or snare
- b. Psalm 91:4 A small shield
- c. Psalm 91:12 *lift*
- d. Psalm 91:12 *strike*
- e. Psalm 91:14 *exalt him*
- f. Psalm 91:16 Lit. *length of days*

3. And there is one other verse of the OT the Holy Spirit decided to quote twice, it is easy to miss as it is on two lines. It is Psalm 95:7,8.

Psalm 95:7-8 New International Version (NIV)

⁷ for he is our God
and we are the people of his pasture,
the flock under his care.

Today, if only you would hear his voice,
8 "Do not harden your hearts as you did at Meribah,^[a]
as you did that day at Massah^[b] in the wilderness,

Footnotes:

- a. [Psalm 95:8](#) *Meribah means quarreling.*
- b. [Psalm 95:8](#) *Massah means testing.*

Even if you did not immediately see Psalm 91 as part of the Gospel of the Trinity, you can immediately see Psalm 95 as Gospel of faith and believing; that is the failure to listen to the voice of God the Father through God the Holy Spirit is "the hardening of the heart" against God of which the scripture speaks. And since there is always the danger of going to far in the hardening, beyond the point of no return God in the Bible tells us, TODAY, TODAY, TODAY is all you can count on for certain.

4. DOUBLE EXEGESIS: Psalm 91 and Psalm 95 will be the main content of this message of PTB 26 on the topic number 7 of GOSPEL. In classical homiletics this is called an exegetical message as contrasted to either a textual (one verse or a few) or topical on a single subject. Most generally, however, an exegetical or sometimes called expository message is one just one chapter or a section of a chapter. This will depart from the norm in that with justice to the Table 7 you have seen on Psalms and the Gospel subject, we have so much Bible to cover in the Preaching thru the Bible in one year. Let us called this PTB 26 DOUBLE EXEGESIS. In other words, you get two sermons for the price of one, and in one message.

I. An Exegesis of Psalm 91: A Peek Inside Heaven at the Trinity discusses protecting the Lord Jesus Christ while He is on earth.

1. In general the quote in the NT offers the most intended interpretation by the Holy Spirit as it not only quotes the OT but both gives the proper interpretation, explanation, and implementation; however, let us keep an open mind as many of realize immediately in the context of Matthew 4 Jesus after fasting and prayer for 40 days in the wilderness, prior to the very beginning of His preaching of the Gospel of the Kingdom, He being at his weakest humanly speaking and exhausted is naturally confronted and tempted to diversions from Satan from the Gospel of the Kingdom. Sort of like the Scofield mites of Scofield theology, like to divert us in our Bible studies away from the real gospel and the real kingdom to another materialistic kingdom of the zealots and on earth in some fictitious age called a millennium. Jesus as Satan quoted 3 scriptures with 3 standard temptations, weathered it successfully with more applicable quotes for the Bible.

Matthew 4:6 New King James Version (NKJV)

6 and said to Him, "If You are the Son of God, throw Yourself down. For it is written:

'He shall give His angels charge over you,'

and,

**'In *their* hands they shall bear you up,
Lest you dash your foot against a stone.'** ”

2. The total context of Matthew 4.

Matthew 4 New King James Version (NKJV) Satan Tempts Jesus

NOTE: These are headings by the providers of verses online, sometimes they are good and sometimes not so good; and any such notes offered for you by Scofield in your Bible, definitely not Bible itself, should be either ignored and taken with a grain of salt. THEY ARE NOT BIBLE BUT Scofield theology, the first time starting in 1909 that theology was offered to the American public inside the Bible, and became so embedded and entrenched in the SBC that it was itself with the addition of false claims for it of literal Bible, usefully engineered by Scofield mites to hoodwink SBC members, that finally a few years ago with the falsely labeled conservative resurgence destroyed the spirit, love, and evangelism of the SBC. If you have a Scofield Reference Bible, it would be best to put it on a shelf except for research on what not to believe about the Bible and eschatology of the gospel of the kingdom.

a. Jesus was led by God the Holy Spirit into the wilderness for the very purpose of being tested by Satan, and immediately letting Satan know how the cow ate the cabbage; that is that during the next few years of His ministry Satan could expect to be defeated at every turn. Of course, that is written in the Scripture of Hebrews, “He (Jesus) was tempted at all points as we, but without sin.”

4 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ²And when He had fasted forty days and forty nights, afterward He was hungry.

b. The first area of warfare against Jesus and His ministry of the Gospel of the Kingdom of God. Notice that it starts with an attempt to cast doubt subtly on Jesus as the Son of God with the words “IF YOU ARE THE SON OF GOD...”

³Now when the tempter came to Him, he said, “If You are the Son of God, command that these stones become bread.”

c. In the first answer of Jesus to Satan, a quote of Scripture. Jesus establishes forever it very helpful principle of how man is to live, BY BOTH BREAD AND BIBLE.

⁴ But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.' "

d. The Second Attempt at Diversion, generally called the second temptation.

⁵ Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, ⁶ and said to Him, "If You are the Son of God, throw Yourself down. For it is written:

'He shall give His angels charge over you,'

and,

'In *their* hands they shall bear you up,
Lest you dash your foot against a stone.' "

e. The second reply of Jesus to Satan.

⁷ Jesus said to him, "It is written again, 'You shall not ^[a]tempt the Lord your God.' "

f. The third temptation.

⁸ Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. ⁹ And he said to Him, "All these things I will give You if You will fall down and worship me."

g. The third answer of Jesus.

¹⁰ Then Jesus said to him, ^[b]"Away with you, Satan! For it is written, 'You shall worship the Lord your God, and Him only you shall serve.' "

h. Satan flees and Heaven supports ministers to Jesus Himself. **He as all His believers are never left alone from heavens support!**

¹¹ Then the devil left Him, and behold, angels came and ministered to Him.

II. Psalm 91 EXEGESIS, first of the two highlights of PTB 26.

1. Immediately as you start reading Psalm 91 the first two verses, it is natural to think that David, the psalmist, is talking about Himself as delivered from enemies, and himself as an example for all believers to be delivered.

**91 He who dwells in the secret place of the Most High
Shall abide under the shadow of the Almighty.**

**² I will say of the Lord, "He is my refuge and my fortress;
My God, in Him I will trust."**

2. In fact, had it not been for Jesus and the Holy Spirit telling Matthew that this is really a passage about the Temptation of Jesus, no one would have

suspected of the much more than normal, the super natural nature of Psalm 91 to protect Jesus and us while on earth, and the weapons of Scripture with which to answer Satan, his cohorts and followers. This really, greater significance, begins to dawn on us with the two quotes from the NT of Psalm 91:11.

**¹¹ For He shall give His angels charge over you,
To keep you in all your ways.**

**¹² In their hands they shall ^lbear you up,
Lest you ^ldash your foot against a stone.**

Matthew knew this greater purpose of Psalm 91 as evidenced by the fact that in writing under the inspiration of the Holy Spirit, he quoted it in Matthew 5 at the temptation of the wilderness. Of course, he had no real choice because that was what Jesus quoted to Satan and even Satan quoted at Jesus during the actual temptation in the wilderness. How did Matthew know, obviously Jesus told him and the Holy Spirit reminded him in the writing of the Gospel of Matthew.

3. In then in the reading of Psalm 91 it begins to dawn on us that: (1) first, the whole chapter is an exaltation by Jesus Himself in the Old Testament; (2) secondly David lifted up on high in heavenly places like Jesus, had this overwhelming experience and knowledge of the supreme protection of Almighty God the Father even to the extent of providing angels for protection, security, and graciousness; and (3) as second borns of the Son of God, alias believers, we are assured of the same sort of heavenly benefits of protection, security, and graciousness. HALLELUJAH.

**91 He who dwells in the secret place of the Most High
Shall abide under the shadow of the Almighty.**

**² I will say of the Lord, "He is my refuge and my fortress;
My God, in Him I will trust."**

III. The second highlight of the message, or focus on which to cast your mental tents, if you would is Psalm 95. It is our job to exegete it, then correlate it as much as possible with Psalm 91, and with as much as possible the Gospel, and especially the Gospel of the Kingdom Jesus came preaching and never stopped preaching; and the same Gospel of the kingdom He gave to all his disciples except those that prefer to be practitioners of the Gospel of the Kingdom of Scofield theology.

Psalm 95:7,8		Hebrews 3:15
		Romans 4:7
Psalm 95:7-11		Hebrews 3:7

1. The insight on exegesis given to us with the quote of 95:7,8 in Hebrews 3:15.

Hebrews 3:15 New International Version (NIV)

¹⁵ As has just been said:

“Today, if you hear his voice,
do not harden your hearts
as you did in the rebellion.”^[a]

Footnotes:

a. Hebrews 3:15 Psalm 95:7,8

2. The insight provided on Psalm 95 by Romans 4:7.

Sorry, this is a mistake that has crept with re-transmissions of this table through the many years ago that it was devised, it is Psalm 32:1,2 that is quoted in Romans 4:7; but it is a refreshing mistake from Scripture of the blessedness of any man, woman, or child that has God forgive their sins.

⁴ Now to the one who works, wages are not credited as a gift but as an obligation. ⁵ However, to the one who does not work but trusts God who justifies the ungodly, their faith is credited as righteousness. ⁶ David says the same thing when he speaks of the blessedness of the one to whom God credits righteousness apart from works:

⁷ “Blessed are those
whose transgressions are forgiven,
whose sins are covered.

⁸ Blessed is the one
whose sin the Lord will never count against them.”^[b]

3. The further bonus insight we might not have noticed before of the larger context of Psalm 95:7-11 is quoted in Hebrews 3:7.

Psalm 95:7-11 New King James Version (NKJV)

⁷ For He *is* our God,
And we *are* the people of His pasture,
And the sheep ^aof His hand.

Today, if you will hear His voice:

⁸ “Do not harden your hearts, as in the ^brebellion,
As *in* the day of ^ctrial in the wilderness,

⁹ When your fathers tested Me;
They tried Me, though they saw My work.

¹⁰ For forty years I was ^dgrieved with *that* generation,
And said, ‘It *is* a people who go astray in their hearts,
And they do not know My ways.’

¹¹ So I swore in My wrath,
‘They shall not enter My rest.’ ”

Footnotes:

- a. Psalm 95:7 Under His care
- b. Psalm 95:8 Or *Meribah*, lit. *Strife, Contention*
- c. Psalm 95:8 Or *Massah*, lit. *Trial, Testing*
- d. Psalm 95:10 *disgusted*

IV. Once again, in these Scriptures from Psalm 91 and 95, as all those under the Gospel topic, we are brought back to Jesus preaching the “Gospel of the kingdom” in the Sermon on the Mount.

NOTE: If the Scofield theologians will admit that they see in the teachings of Jesus in the Sermon on the Mount similar messages to which Jesus as the beginning preached the gospel of the kingdom, they will have to admit that in the Sermon of the Mount, indeed in all of His ministry, JESUS CONTINUED TO PREACH THE CORRECT GOSPEL OF THE KINGDOM.

1. The Blessed of God are those few who know how to heed the Gospel of the Kingdom, like meek etc. and do indeed receive the gospel of the kingdom and benefit eternally. Then as now at the time of the Sermon on the Mount, it was hard for the people to discern that time of religion of the Jewish leaders like the Pharisees, Sadducees, and scribes, and a real religion that would be blessed on God with abundant life (not material things, for after these do all the Gentiles seek) and mainly with eternal life. The simple statement can be made based on Scripture, then

and now, the real recipients and benefactors of the Gospel of the Kingdom are the Blessed of God.

First, since "Gospel of the kingdom" has the two part of (1) Gospel and (2) Kingdom, we will consider one of the simplest forms of expression of exactly what the Gospel is from the Bible, other than that previously expressed.

Acts 20

Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

²⁰

And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house,

²¹

Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Perhaps the shortest form of the gospel, Acts 20:21: (1) What the Apostle Paul in His testimonies, preaching, and teaching; (2) repentance toward God the Father; and (3) and faith toward our Lord Jesus Christ; and (4) of course much Bible is included with the 3 names of the Lord Jesus Christ, first of all Jesus was a name chosen by the Father Himself and given to Joseph by an angel that appeared to him in a dream--"thou shalt call his name JESUS for he shall save his people from their sins" (Matthew 1:21), and with a reminder from the Apostle Matthew in 1:22-that the Prophet Isaiah predicted that not only would a virgin bare a son but also His would be Immanuel for God is with us...

NOTE: How do we fit the name Immanuel is with the Lord Jesus Christ names?

The meaning of Immanuel as the Angel explained is "God with us" so with the holy terms of both Christ for Messiah and the Lord, there is supporting agreement that the Lord Jesus Christ is God being with man. And with the further scripture, "God was in Christ reconciling the world unto Himself", we get a more complete definition of the good news of the word Gospel.

Matthew 1

²⁰

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream,

saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

²¹

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

²²

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, (Isaiah 7:14) saying, ²³

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name

Emmanuel, which being interpreted is, God with us.

²⁴

Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

²⁵

And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

2. Since the second word in gospel of the kingdom is kingdom, we need to briefly survey the Sermon on the Mount, recorded of course in Matthew 5-7, for understanding of the usage by Jesus on Kingdom.

NOTE: You will have to admit up front that the teachings of Jesus Himself on kingdom far outweigh Scofield Theology.

So what does sound familiar from Psalm 91 and Psalm 95 that Jesus preached in the Sermon on the Mount.

(1). The Blessed of God. Of course, once again there is the reminder that in the Beatitudes, the blessed members of the kingdom of God, that the usage of the words "kingdom of heaven" is almost the same as kingdom of God. The kingdom of heaven is in heaven the kingdom of God.

(2). Then there is the very famous quote of "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." Then at the Sermon on the Mount and consistent today, most of Israel and their leaders in robes did not receive and heed the Gospel as they were too busy "going about the establish and prove to Israel their own righteousness. Paul described both the condition of most of Israel and its leaders at that time and the majority in the world today, churched or otherwise, as ignorant of God's righteousness and going about to establish their own

righteousness, having some kind of religion or zeal of God, but with a failure to submit to the righteousness of God by faith.

NOTE: You will notice today how closely the feuding fundamentalists (feudamentalists that like to call themselves the conservative resurgent's) like the Hawaii's. Jeffress, and Charles Stanley and most of the current leadership of the failing and falling SBC ally themselves with an unconverted Israel and with the false expectations that they will in some fictitious millennium restore again the material and world ruling kingdom of David and Solomon (undivided), and they will in turn share with that material gain and they show themselves now as millionaires to share in a kingdom not of the Gospel of the Kingdom.

(3). And you the Model prayer from Jesus is part of the Sermon on the Mount, generally called the Lord's Prayer with the very significant part of prayer being "thy kingdom come, thy will be done on earth as it is in heaven." Jesus said the kingdom of God is within you, speaking of the few that were blessed of God, having adopted the meekness, poverty of spirit, and other kingdom characteristics, so when we pray as Jesus taught, and that is an absolute necessity for any answered prayer, we are verbally acknowledging that since the will of God is fully and completely being done in heaven, we are seeking for God the Father to so bless enough of those on earth through the years is turn the inside kingdom of God into the outside kingdom of heaven and establish on the earth in the real millennium (eternity) and for the real period of time (eternal).

Conclusion: How the real recipients of the gospel of the kingdom can Rejoice.

1. The Seventy Return with Joy

¹⁷ Then the ^lseventy returned with joy, saying, "Lord, even the demons are subject to us in Your name."

¹⁸ And He said to them, "I saw Satan fall like lightning from heaven. ¹⁹ Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. ²⁰ Nevertheless do not rejoice in this, that the spirits are subject to you, but ^lrather rejoice because your names are written in heaven." (Luke 10:17-18)

The so called conservative resurgent's of the SBC today rejoice in the size of their buildings and congregations, when they should be like the seventy dedicated disciples Jesus sent out were told RATHER REJOICE IN THAT YOUR NAMES ARE WRITTEN IN HEAVEN IN THE KINGDOM OF HEAVEN. And implied as recipients of the real gospel of the kingdom you are recipients of the gospel of the kingdom of heaven.

2. We as real Bible conservatives that recognize real literal Bible as excluded the 3 words not even found once in our real Bibles as rapture, dispensationalism, and

millennium can be grateful that these Scofield mites of Scofield theology have in our days identified themselves as conservative resurgent's. They want to take credit for the 10 year plan that the feuding fundamentalists like Judge Pressler, Patterson, Charles Stanley, and their champion Don Quixote leader of the fighting on windmills of "love (false) worth finding; and so they should have the credit for the killing of the SBC spirit, love, and evangelism.