

No Good Thing Did the Lord Withhold From the Sons of Korah by James Jennings

by James Malachi Jennings

The sermon explores the promise that God withholds no good thing from those who walk uprightly, emphasizing His character and the importance of trust and integrity in our relationship with Him.

Duration: 44:53

Scripture: Psalm 34:10, Psalm 84:11, Romans 8:32

Topics: "Gods Providence", "Trusting God"

Description

This sermon delves into Psalms 84, focusing on the truth that no good thing does the Lord withhold from those who walk uprightly. The message emphasizes the importance of trusting God's character, avoiding discontentment, and understanding that God's timing and withholding are for our ultimate good. The Sons of Korah, descendants of Korah, serve as a powerful example of experiencing God's provision and avoiding the pitfalls of jealousy and discontentment.

Transcript

I'm going to turn to Psalm 84. I preached a message on this two or three years ago. I recently restudied it and had some more light.

And someone asked me to re-preach it. And the truth that no good thing does the Lord withhold from those who walk uprightly... oh, thank you... is an important truth. Look at v. 11.

For the Lord God is a sun and a shield. The Lord bestows favor and honor. No good thing does He withhold from those who walk uprightly.

What a truth! If we just believe it. I mean, I just had a brother from a foreign country. His wedding anniversary was days ago, and his wife just left him.

How he views God in the midst of this trial is massively important. Same for us. So the title of my message is No Good Thing Did the Lord Withhold from the Sons of Korah.

The first part of the title is clearly from v. 11. The second half. No good thing does He withhold from those who walk uprightly.

The second part from the Sons of Korah is in the superscript right next to v. 84. This is inspired Scripture. And it says to the choir master, according to the Gittith, a psalm of the sons of Korah.

A psalm of the sons of Korah. They were descendants of Korah who was a Levite. And these men are proclaiming the truth in v. 11 because they've experienced the reality of it in their own lives.

God did not withhold any good thing from them as we're going to find out. And my question to you all this morning and to myself, can you say this this morning? Can you say no good thing has the Lord withheld from James Jennings? If I can't, if there's reservation, what does that say about my view of God? Or is there anything right now you believe is good and you think God is withholding from you? Anything you think God is keeping back? Anything you think that God is wronging you? We should be able to write this psalm down and add our own name to it. Or think of it another way.

Is there anything right now that you've received that you view as bad that God has given you? This is important. We must watch out because Satan will slander and lie to you about God's character and strive to get you to believe the lie that God is withholding good from you. And this psalm is a promise that can be an intimate friend.

That if we memorize it, if we write it on our hearts, it will keep us from sinning and viewing God wrongly in our times of trial. It's a promise to run to. So first, let's consider the overall context.

Some say the sons of Korah wrote this when they were out with David after Absalom's rebellion. And if we read the whole psalm, which I don't want to do, but look briefly, verse 1, how lovely your dwelling place. Verse 2, my soul longs for the courts of the Lord.

Many order and arguments in verse 3. Even the sparrow finds a home in a tree at the altars of the Lord probably. Verse 4, blessed are those who dwell in your house. Verse 5, blessed are those whose hearts are the highway of Zion.

He goes on, verse 10, for a day in your courts is better than a thousand elsewhere. I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness. These sons of Korah, some would say they're out right now with David after Absalom's rebellion and where the ark is, they want to be.

They are wanting to be there. They can't be there, but that's their heart's desire to be in the house of the Lord. And notice why they want to be there so badly.

Look at verse 11. It starts with the conjunction for. For, because the Lord is a sun and shield.

Look at verse 10. A day in your courts is better than a thousand elsewhere. Why? Because the Lord is a sun and a shield.

Meaning, the sons of Korah want to be there so badly because of who God is. God is, as verse 11 says, the Lord is and the Lord gives. They know that.

They know the Lord is a Lord who is something, who is someone, and the Lord is a Lord who gives. And they want to be in His courts because of who He is specifically. Because of the God whose courts they're in.

They long to be in. So first, let's think a little bit about who the Lord is. This matters when we think about no good thing does He withhold from those who walk uprightly.

We've got to think about who's the He who does not withhold good. We have to know who the He is in order to really lay hold of the promise that He's not withholding good from those who walk uprightly. So first, they say the Lord is, verse 11, Psalms 84, a Son.

Let's think about the Lord being compared to the Son. When you think of the Son, what ideas are found in the Scriptures? It may be referring to God, how He sees everything. Psalm 19, verse 6 says, nothing is hidden from the Son's heat.

So when you think of the Son, it sees everything. God, He sees everything. He's all-knowing.

His eye goes to and fro. It could mean this. His longevity.

He's everlasting. Psalm 72 says, may His name endure forever. His fame continue as long as the sun.

So the psalmist views the Son as everlasting. Well, our Lord is everlasting. The Lord is a Son.

He's compared to that in a sense. He's everlasting. He's a light into our path.

He's all-sovereign. He sees everything. This is who our God is.

He is fully acquainted with all our ways and sees every detail that we miss in every circumstance that we're in. You may miss details in your circumstances. Guess who's not going to miss a detail? God.

He's a Son. He's everlasting. He does not sleep nor slumber.

He sees everything. All the things we miss. Then He says, who's this Lord? The Lord is a shield.

A shield. Think of battle. The right shield makes the difference of your survival in the battle.

If you've got something not fit for the occasion, the arrow's going to pierce you. How much more for the Lord? The Lord is our protector. That's what a shield does.

It protects us. It defends us. You think of Abram in Genesis 15.

He said, fear not. The Lord said, fear not, Abram. I am your shield.

You think of Psalms 18:30. He is a shield for all those who take refuge in Him. Those who take refuge in the Lord.

He's a shield, a protector for us. We're called to run to the Lord, a strong tower. William Seeker, in regards to that first half of that verse, he says this, why need a saint fear darkness when he has such a Son to guide him? Or dread dangers when he has such a shield to guard him? So when you think, Christian, who the Lord is, the Lord is a shield to protect you like no other.

The Lord is a Son and a light to guard you like no other. So can we trust that He will not withhold good when He is so sovereign? We must. Next, what's the psalmist say? Why does he want to be in the courts of the Lord? Verse 11, because the Lord bestows or gives.

The Lord bestows or gives. A day in the courts is better than a thousand elsewhere because of God being a God who gives, supplies, withholds no good thing. And he mentions two things here.

The Lord bestows favor and honor. In the NASB, it says the Lord gives grace and glory. And I think those two words capture more of the greatest meaning we could take away from what the Lord gives.

So first, the Lord gives favor or grace. And what could that be referring to? In the greatest, most fulfilled sense, the greatest favor and the grace given to us is what? It's the grace of salvation. I mean, when you think about the greatest grace, whether or not they were specifically thinking of that today, when we think of who the Lord is, we can think the greatest grace and favor He gives is the perfect righteousness of Christ counted to my account that I am right before God.

There's nothing greater than salvation. Than having the undeserved mercy of God. Verse 11, the Lord bestows glory or honor.

What honor and glory? Again, what's the greatest honor and glory that the Lord can give? It's that of future glory. To appear with Christ in glory and heaven and paradise. The psalmist says elsewhere, Psalm 73, he says, you guide me with your counsel and afterward, you receive me to glory.

You guide me, and after, I'm received to glory. And he mentions in that very next verse, heaven. So what are the sons of Korah saying? Psalms 84.11 They want to be in the courts of the Lord because the Lord is a sun and a shield and the Lord gives grace and honor.

And then on top of that, He not only gives salvation and glorification, but on top of that, He does not withhold giving any good thing to you. Meaning, He gives the greatest things. Grace and honor and glory.

How much more will He not give the lesser? I think it's a similar idea in Romans 8.32. Paul said, He who did not spare His own Son, but gave Him up for us all, how will He not also with Him graciously give us all things? So if He gave the Son, S-O-N, not S-U in there, how much more will He not graciously give us all things? So, let's think of this briefly. In view of the truth that God withholds no good thing from those who walk uprightly, what else must be true? If it's true that no good thing does He withhold from those that walk uprightly, what else has to be true? One, it teaches us that God is the One Who does the withholding. If He says He withholds no good, then the only way for that to be true is if God is entirely sovereignly in control and He Himself does the withholding.

You think of Jacob. He knew this. Genesis 30.

Here his wife is not having a child. Why is she not having a child? He says, am I in the place of God Who has withheld from you the fruit of the womb? He knew the One withholding the fruit of the womb is God. That's God's place.

God is the One Who gives. God is the One Who withholds. And in the midst of His giving and withholding, I can say no good thing does He withhold from me.

If I'm walking uprightly. So remember, God is our shield, defender, protector, our Son. He sees everything.

So when God withholds, He clearly has our good in mind when He's withholding. It's not accidental. It's perfectly providential when He does that.

What's another truth we can draw from this? It also means that not everything being withheld is bad or sinful. There are good things that are not sinful at all, but they're being withheld. And why is this? Why is this good thing that is good? You know, an excellent wife is from the Lord.

An excellent wife is a good thing. Why is it being withheld? Well, we know there's such a thing called the right timing and the place. God withholds so much because it's the wrong season in our lives to give it to us.

And if He gave it to us in the wrong season, guess what would happen? It would be squandered, abused, and lost. And so God perfectly knows the timing to give that good thing. So there are things that we think are good right now that aren't good right now.

Bad timing. So God loves us. He withholds it.

So what should we say? We dare not be discontent with God. He has what is best in view. He has what's best in view more so than we do for ourselves.

Do you believe that? So, God withholds no good thing. A third thing we can draw out of this idea because it's true, is we must realize that there are things not being withheld that we consider bad that are actually what? Good. So there's things that we think are good that are withheld that are currently bad.

And there are things that are being given that we think are bad that are actually good. If we can think right. Think biblically.

If you're walking uprightly, no good thing is withheld. Then no bad thing from God is actually bad, but it is truly good. We think of Romans 8.28. We know that for those who love God, you could say even there, who walk uprightly, all things work together for good for those who are called according to His purposes.

You think about John 11 and Lazarus. Lazarus died. The good thing looked like him being raised from the dead.

But God had a better, greater purpose. And He raised Lazarus from the dead eventually. And it did glorify God.

You think about Joseph. Joseph sold into slavery by his brothers. A good or a bad thing? It looked like a bad thing.

But eventually it proved to be a good thing. And his own brothers who sold him into slavery didn't die of the famine because God raised them up at that proper time. He stored grain in the grain houses and He was able to give them grain and they did not die.

God did not withhold good. Think of Jesus Christ. He did not withhold His own Son.

If He did, no sin's paid for. But even in a different way, in John 16 it says, Jesus told the disciples their hearts were filled with sorrow. Isn't that how it is sometimes when there's a thing that we think is good that we don't realize isn't? We're filled with sorrow.

And Jesus says, I tell you the truth, it's to your advantage I go away. If I do not go away, the Helper, the Holy Spirit, will not come. Notice there, Christ, He cares about what's for our advantage.

It's to your advantage that this works out this way. Do you hear that? God is for our advantage, our benefit, our favor, for our good. If a good thing is being withheld, then God's Word is not true and God is a liar.

And that is a lie since God cannot lie. So whatever good thing is being withheld, it's not presently good at the current place and timing, and therefore, it's not actually a good thing if I get it right now. Do you take God at His Word in this? That God does the withholding and the giving? Do you realize that there are good things that would be bad if given to you at this time? Do you understand that there are things that you think are bad that have been given to you that are actually good? They're not bad.

They're good. Now, let's consider the condition. He says in v. 11, no good thing does the Lord withhold from those who walk uprightly.

The idea is the manner of life. He's not talking about perfection. I think the thrust of it is they're walking with a good conscience.

They're walking with integrity. Integrity. So, is there any dishonesty corruption? The text implies if I'm not upright, good things will be withheld.

And the reason is because there's something better in view. And that's that my conscience is clear with God and I walk uprightly with Him. So, is there going to be things withheld if I'm not upright? Sure.

Because there's something more important I need to get in order. And God will withhold things until that is so. Think of James 4. You ask and do not receive because you ask wrongly to spend it on your own passions.

That's a good thing. Wrong motive. Dishonest motivation.

God, our loving Father, will not give us that which we think we need, but would actually damage us. He's not going to give us that which would damage us. Us parents do that.

There are things my children believe are good things. And I'm sitting there thinking, no, no, no, that right now would be really bad. Seeing Selah take the keys and run out to the car.

A three-year-old driving a car is a bad thing. When she's 16, 18, that's not going to be a bad thing. It's love that motivates this.

It's not hatred that God withholds things that we believe are good at that moment. He's doing this out of love for us. Now you say, well, there's a condition here.

Does that mean if I'm upright, I should instantly expect to get the good thing? No. God is not saying here, you can twist my arm, just walk uprightly, and I'll just give you whatever you're asking for right away. No.

Rather, the Christian is called to walk upright with a good conscience, and they can trust that being fully surrendered to the will of God, I'm not going to miss out on anything good for me. God will give it in His perfect timing at His perfect place. But, if a person's not walking uprightly in impurity, dishonesty, they have no reason at all to expect God will bring them certain things until they deal with the most important thing.

It would be cruel to give too early. So, that's verse 11. I tried to unpack that quickly.

Why do I want to dwell in the courts of the Lord? Why are the courts of the Lord better than the thousand elsewhere? Verse 11, because who God is. He's a God who is a sun and a shield. He's a God who gives.

And on top of that, if He gives grace and glory, He doesn't withhold any good thing. Nothing. Verse 12 says, blessed is the one who trusts in You.

Are you upright trusting in God? Now, what was the second part of my title? No good thing did the Lord withhold from the sons of Korah. From the sons of Korah. Now, again, why are we going to look at this? It starts with that.

The sons of Korah. The descendants of Korah the Levite wrote the psalm. There are things in this text that if we know who they are and we know their past, we can start to more understand why they said certain things that they did.

Now, Korah, you know in the Old Testament he had three sons of his own. Now this is hundreds of years later when this psalm was written. This is not his actual sons.

It's his descendants. Great-great-grandchildren maybe are writing this. Now, they would indeed know the family history why it's recorded in the Scriptures.

And it's not a footnote. What happened to Korah is not a footnote in the Bible. So clearly, they would know this.

They would have their family history in view. I think that's a safe thing to consider. So, let's think of their family history.

This affects how one writes and how we understand these verses. We read in 1 Chronicles 9.19. I probably don't turn to all these places because I'm just going to try to go through this rapidly. We read in 1 Chronicles 9.19 the Korahites were keepers of the threshold of the tent, as their fathers have been in charge of the camp of the Lord, keepers of the entrance.

So these Korahites who are writing, it says their fathers, keepers of the threshold of the tent, and they are keepers of the entrance. Now what does that remind you about this psalm? We didn't read the whole thing. But look at v. 10.

For a day in your courts is better than a thousand elsewhere. I would rather be a doorkeeper in the house of my God than dwell in the tents of the wicked. They're saying that there, I believe, because that was specifically their type of position.

The sons of Korah are not saying I'd rather be a doorkeeper in the house of my God than dwell in the tents of the wicked without meaning. They were doorkeepers in the house of the Lord. So they're saying that type of position is exactly what they had at that time.

Now why would they write, I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness? Why are they so content with such a position and not wanting something greater? They're just, I'm happy. I don't need anything more. I'm happy to be a doorkeeper.

I'm happy. Let's remember their father. Remember.

What happened to Korah? Think of it like this. The sons of Korah writing could look back and see something about their great-great-granddad. And you know what they could see? Their granddad didn't see this perfectly, but they could look back and see it.

That Korah believed God was withholding good from him. Korah believed God was withholding good. He wasn't content with his position.

Content. He wanted the priesthood. If you remember that, we're going to look at that.

Korah wanted the priesthood. He thought that was being withheld by Moses and Aaron. And he grumbled.

Numbers 16.9, Moses said to Korah, is it too small a thing for you that God of Israel has separated you to do service in the tabernacle? Is this a small thing? Look what He's done for you already. And to stand before the congregation to minister to them? Would you also seek the priesthood? He's given you this position already. And now you're wanting this? Now notice, Moses expressed that Korah's actions showed he viewed his position as a small thing.

Moses said is this a small thing implying Korah thought it was? This is an unimpressive position that I have from God. I need the priesthood. It's being withheld from me by Moses and Aaron.

I need the priesthood. They're keeping it back from me. And you know what this sin led to? It didn't lead to a slap on the wrist.

It led to something major. A rather dramatic death. Numbers 26 says this, he and the others contended against Moses and Aaron.

And the earth opened its mouth and what? Swallowed them. And they became a warning to all the people. Swallowed them.

A warning no doubt to His own future descendants who are writing this very psalm. You think of your great-grandfather and what everyone knows about your great-grandfather is that the earth opened up and consumed him. Numbers says it didn't just open up and consume them, it closed over them and they perished from the midst of the assembly.

Imagine that. Korah's thinking Moses and Aaron are withholding a good thing from me. Now, his sons realize ultimately they saw that he was thinking God is withholding it.

He was deceived. We'll look at that in a minute. Imagine the punishment.

The earth opens up and consumes him. Incredible. Korah's descendants who are writing, they could look back and see clearly Korah thought God was withholding good.

But you know what? Korah was blind. Korah did not see that God was withholding something that was not for him. In Jude 1.11, it calls Korah's rebellion.

And you know what the rebels did? The rebels who went against Moses and Aaron? They thought God was on their side. They thought God was with them. They said the Lord is among them and they rebelled and accused Moses and Aaron of exalting themselves above the rest.

They were saying we're God's. Moses and Aaron's are not. They're wrong and God is with us.

The sons of Korah were wrong. And they went alive to Sheol and perished. Korah was self-deceived, thinking God was on his side when he was actually setting himself up against God.

When Korah accused Moses, it says in chapter 16, Moses fell on his face. And he said to Korah and all his company, he said, in the morning, the Lord will show who is His and who is holy and will bring near to Him. And isn't this how often it is? Someone believes God is withholding good from them, but blames someone for it.

So they think God would be giving me this thing. But that person is standing in the way of it. And it's a flip-flop.

That person is doing God's will and they're the one who has something bad being withheld from them. God is not on their side. Numbers 26 explains later, it says they contended against Moses and Aaron and the company of Korah when they contended against the Lord.

So the sons of Korah, they know this. They know our great-grandfather's big beef he thought was with Moses and Aaron. It was actually with the Lord.

He thought God was withholding good from him. He just was too deceived to see that he was pegging God with the fault. They ultimately argued and struggled against the Lord.

They were self-deceived. Now, you know what's even shocking about all of this? The people of Israel were so deceived. What enough warning do we need than the earth opening up and closing and taking people down to think, yeah, God's not with them.

Wouldn't that not be enough? It wasn't for these hard-hearted Israelites. They didn't get the picture. After seeing Korah and the others go down alive in the Sheol and perishing the very next day, number 16 says this, all the congregation grumbled yet again against Moses and against Aaron, saying, you have killed the rebels? No.

You have killed the people of the Lord. Talk about deception! They're thinking those were the people of God and Moses and Aaron killed it. And Moses and Aaron said, if they die in an ordinary manner, then it's not God.

But if they die in an extraordinary manner, clearly God has done it. And it's an extraordinary manner for the earth to open up, suck them down, close in, and they perish. And these people did not get the hint.

And this led to a plague that killed 14,000 of them. What a warning that is to us. A warning to what? Not grumble.

And not think God is withholding good from us. If I peg God is withholding some good from me, I'm calling God a liar and that is no small thing. In Psalms 106, it records this same incident and it words it like this, when men in the camp were jealous of Moses, the earth opened and swallowed them up.

Huh? Jealous? And what happens is the earth swallows me up? God is very holy. We better put our hands on our mouth. But, Korah wasn't content.

He wasn't. He was discontent. He thought Moses was withholding good and rebelled.

And thus, his tent became what? The tent of the wicked. His tent and all of that was consumed. And look at the sons of Korah.

I'd rather be a doorkeeper in the house of my God than do what? Dwell in the tents of wickedness. Because that very tent of wickedness was their own great-great-grandfather. And they don't want to be there.

They don't want anything to do with that. Now, one question we need to ask. Wait, didn't the sons of Korah die? That was always my assumption.

All their families got together, right? And they all got consumed and died. But it's interesting. Remember, it's 2611.

It says, but the sons of Korah did not die. You want to talk about being given grace? They didn't die. Why? Maybe because Moses, he warned people to get away.

Numbers 16.26, Moses said, Depart, please, from the tents of these wicked men, and touch nothing of theirs, lest you be swept away with all their sins. Maybe the sons of Korah, we don't know how old they were. Maybe one was six years old.

And he saw the stupidity of his father's sin. And he ran away and counted the cost and counted his family as lost for the sake of obeying the Lord. Who knows? Numbers 16.27, it's interesting.

It makes it clear the other men's entire families were there when the earth opened up, but not Korah's. It says this, they got away from the dwelling of Korah, Dathan, and Abram. And Dathan and Abram came out and stood at the door of their tents together with their wives, their sons, and their little ones.

But it left Korah out because his sons were not all there. And the sons of Korah did not die. They were not swallowed up.

They lived. They had more children, and more children, and more children, and here their very sons, great-grandsons are writing this very psalm to us about being content, about being a doorkeeper, about realizing God does not withhold good. God bestowed incredible grace on not letting the sons of Korah die with their dad.

And in return, their descendants are alive writing about this very thing. So, when you read this, I think a safe way, knowing the history that the sons of Korah have in their minds, you could say the sons of Korah are saying, I'd rather be a doorkeeper in the house of my God and be content with that position than dwell in the tents of my wicked great-grandfather and want the priesthood. I don't want it.

I'm content. I'm not grumbling against God. God should have let me perish with my dad, and He didn't.

No good thing if He withheld. I wouldn't be alive as a great-great-grandson writing this today if God was not a gracious God. We will not dwell in the tents of wickedness like our great-grandfather by believing the lie that God is withholding good from us.

We're not going to believe that lie. I'm fine being a doorkeeper. I don't need another position.

It's fine. It's fine. You know, you think even more.

What if they were, as some say, writing this when they were out during Absalom's rebellion? What was Absalom? He was a jealous man just like Korah. Korah wanted the priesthood. Absalom wanted the throne.

And maybe that's all in their mind. I don't know. You can't prove that.

So let's think. Some applications. Are you discontent thinking good is being withheld from you? Are you saying like Korah's action said, God, what You've done is too small for me.

Too small. I want something bigger. Is there a holy discontentment where I want more holiness? Yes.

But you guys know what he's saying. Too small? Wait, aren't we talking about the God who sent His own Son? Who did not withhold Him, but gave Him? And if He's given that, how could we stand back and charge God is withholding good from us? It's unbelief. It's not believing God's character if we do that.

Secondly, do you feel like God is holding out on you? Does anyone feel like God is holding out on them? Guess what? He is. He's holding out on giving you something that would be bad right now. And He realizes this wouldn't be good right now.

Trust Me, Son. Trust Me. Or, are you crooked in heart? And it is actually something good.

But it's being withheld because your conscience is not clear. And God's not going to give that thing. Because He's looking at you saying there's something far more important I need in your life.

And that's you to take pains and clear your conscience before God and man. And until that happens, you're not going to move anywhere in your walk with Christ. Deal with the most important thing now.

Are you walking uprightly? No jealousy. No coveting. Thirdly, in closing applications, Christian, look on your life.

Isn't this true? The things withheld you now see in hindsight were not good at the moment? Isn't that true? There are things that I thought I needed at a certain time and God didn't give, and guess what? He gave years later, and you know what I could do? I could look back and say, I'm really thankful God did not give that to me right there. That would have been a disaster. Like my three-year-old driving the car.

She could have killed someone. It all makes sense in the end. That's why the psalmist says at the end, blessed is the one, happy is the one who does what? Trust in God.

The God who does not withhold good. He promises that. We can say like the sons of Korah, no good thing did the Lord withhold from us.

We deserve to be consumed in the pit and be in hell. But God has opened our eyes and we've seen that Christ bore our wrath for us on the cross. And we're not going to bear that wrath because Christ was consumed and the wrath of God closed upon Him and He drank it in full.

Think of this. What was the main desire of the sons of Korah in this psalm? It's not to be priests. That's not their life's ambition.

Like Korah desired. Look at verse 7. He mentions they go from strength to strength. Each one appears before God and Zion.

The whole start of the chapter, they're just thinking about the courts of the Lord. The Lord. His presence.

That's ultimately what our desire is as a Christian. And we're not looking for a temple. We're not looking for an ark.

We're looking to a heavenly Jerusalem. And it's like the writer of Hebrews says in chapter 9. Who's Christ coming back to save? It says those who are eagerly awaiting Him. That's who the Lord's coming back for because the Christian is eagerly awaiting the Lord.

They're like the sons of Korah. Verse 2, My soul longs as thanks for the courts of the Lord. Isn't that our main desire? Lord, I just want to be with You.

And no matter position, whatever You give, I'm going to trust You. This verse has meant so much to myself. It has meant so much to so many Christians of old.

I mean, you think of George Mueller. He was praying for his wife to be healed. He had all these answered prayers.

She wasn't healed. And he wrote about this psalm to his wife as she was dying. And he said this, My darling, we have both received grace.

We shall therefore receive glory. And as by God's grace we walk uprightly, nothing that is good for us, He will withhold from us. And George Mueller's wife died.

And George Mueller didn't charge God as withholding good. Because he knew the character of God and that God was very specifically organizing it. Hudson Taylor.

This verse meant something to him. In 1850, he said this to the missionary to China, I feel that I can trust Him with all my concerns. I can and do praise Him for all that is past.

Because you look at all that is past and say no good thing with hell. And trust Him for all that is to come. Because you look at the future and you know no good thing will be with hell.

He has promised to withhold no good thing from those that walk uprightly. I do love Him and am determined to devote myself, my body, my soul, my spirit to His work. Meaning, Hudson's saying I'm devoted to walk uprightly.

Think of this, the child who knows his parents does not withhold good, they're able to confidently rest in mommy and daddy and trust that if I didn't get the thing, they had my best interest in view. This wasn't a fluke. This wasn't an accident.

They didn't give it because it wasn't a good thing at that time. How much more does our Heavenly Father? And He does it perfectly. I don't do that perfectly with my children.

But God the Father does that perfectly for us. Think of Psalms 34. The young lions, they suffer want.

They're hungry. But those who seek the Lord lack no good thing. Those who seek God.

Walking uprightly, it's seeking God. And you lack no good thing. Do you seek God? So brethren, we too like the sons of Korah didn't get the hell we deserve.

But we're given life. So we too should be able to say as they did knowing their family history, knowing our own family history in Adam, Adam, God has not withheld anything good from me. I don't want to be deceived like Korah and think God's on my side when actually, He's not.

He's against me. It says that Korah despised the Lord. We were sons of Adam on a road to hell, but now we're sons of the living God and in Christ.

There's absolutely no reason to be discontent. There's absolutely no reason to grumble and complain at God. Think of this as a church.

This truth is massively important because it makes a massive difference in how you live the Christian life. We must know who God is. He is the Son.

He's a light unto our path. He's the shield. He defends and protects us.

He sees every little circumstance. And He's a God who gives salvation, gives glorification, He began the good work, brings it to completion, and on top of that, He doesn't withhold anything good from us who walk uprightly. We could say as a church, no good thing has the Lord withheld from Grace Community Church.

But, we also need to think of that condition as we walk uprightly. May we have clear consciences, no leaven in the lump, that God may bless the work of our hands. It's a reality we find in the Scriptures.

If you're lost here today, even the little children, think of this. If you've caught anything, don't you desire someone who so loves you that they promise that no good thing will they withhold from you? There's only one person who can promise that and keep it, and that's God. And He didn't withhold His own Son.

Think of the security to be a servant, a child of that Father, who promises that He will not withhold good from you. Talk about the most secure place in the universe. And that's what we have.

Well, that's all I have. So the sons of Korah, did the Lord withhold good from them? No, He didn't. Let's pray.

Father, we just want to be, Lord, wherever You are. And Lord, we thank You that You indwell us. Lord, You're not in a physical temple.

Lord, You're with us. And Lord, we love You. Lord, we just pray, Lord, just rocket this truth into our souls.

Lord, help this promise to be an intimate friend to every single person here who desires marriage, that they would walk uprightly and trust You. Lord, would You let it be a promise to all of us who have any discontentment or grumbling about our current position in life, whatever that may be in the ministry or even in the secular workplace, Lord. Would You help us to be the blessed, happy man who trusts You, is not anxious, not grumbling, not discontent, but simply believing.

No good thing do You withhold. Lord, work in us to will and to work and walk uprightly for Your good pleasure. In Jesus' name, Amen.

Video: <https://sermonindex2.b-cdn.net/e7AoiOAMqQk.mp4>

Source: <https://sermonindex.net/speakers/james-malachi-jennings/no-good-thing-did-the-lord-withhold-from-the-sons-of-korah-by-james-jennings/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net