

Psalm 16

by Venus Brooks

Venus Brooks' sermon on Psalm 16 emphasizes the joy and security found in God's presence, the importance of unconditional love, and the blessings of living a life dedicated to Him.

Duration: 44:48

Topics: "Contentment", "Godly Prosperity"

Description

In this sermon, the preacher shares a story about a poor family with fifteen children who couldn't afford proper shoes. The preacher reflects on the selfishness and materialism of society, contrasting it with the idea of heavenly prosperity and glory. He emphasizes the importance of being content with one's lot in life and being focused on serving God. The preacher also mentions the sacrifice of missionaries and expresses gratitude for the love and grace of God.

Transcript

That our hearts need to be worn toward our Lord Jesus Christ, for as a people, I'm afraid, we are like that one of whom the prophet wrote, that he was well-baked on one side but rather soft on the other, cake not present. We know truth objectively, marvellous truth. Subjectively, sometimes I wonder if we put into practice what we really possess in an intellectual way.

It's my own exercise to seek to warm the hearts of the people of God wherever it is my privilege to go. So throughout the week we have been occupied, or since we sought to be occupied, with himself. With this particular theme, consider him that I or that we may know him.

Now, certainly we are aware that that primary, initial knowledge of salvation is essential to a continuation in grasping more of himself. First of all, we have to begin at the cross of Calvary, where we find ourselves lost, ruined, and undone. But at the same place, we find that God is providing a remedy for my ruined estate.

How we praise God that in his loving-kindness, because of what he was in himself, God hears love. And because he is love, he loved for loving-faith. That's the only reason why he ever chose an object like the speaker that is before you.

I say that in all sincerity before God. I wonder why he loved me so. The answer is in himself.

He loved for loving-faith. And that's the kind of love he wants to produce in us as the people of God. It is a little difficult sometimes to keep from saying things that you ought not to say.

I hope that I don't love because somebody hands me a ten-dollar bill. Preachers are known for that apparently in the world. They have to the person.

But I want the heart of the child of God. And simply to love because God loves. Not because a man or a woman is going under the flag of Plymouth Brethren, and I love the position that God has in his mercy, brought me to.

I believe it's the truth that God would have us to present for the day that we live in. But wherever I find a fellow child of God, I love them because God loves them. I believe that's the right position to take before God, and it's going to keep us in a right condition before God.

That I sought to do amidst my own people in North Carolina. To love them simply for loving-faith. And if you love in this manner, you're never disappointed.

Because sometimes we love because we are loved. I've often heard the saints say, well, it doesn't show any love to me. What do you find in the Bible where you're expecting it to show love to you? We are to love, though God helps us as we go out of this conference, just to love because he loves.

And wait for his own recompense. Well, it's been a joy to speak about him. I said, I believe, previously in the week, I used to be the I-N-S-I-N.

Now I'm the I-N-H-I-N, by his grace. We've raised God together for that. So it's been a joy to be with you, and seek to speak about the man that we love together.

Will you turn with me this morning to Psalm 16, first of all. Psalm 16. I'm going to try to stand up, speak up, and shut up this morning.

It's Saturday morning. You're either weary after a long week. And we'll try to do that.

Psalm 16. I love this psalm very, very much. It's been pointed out.

A portion that I enjoy is Psalm 1, to have a faithful and fruitful man. And Psalm 14, foolish and a filthy man. Psalm 22, forsaken and forgotten man.

Psalm 32, a forgiven and favored man. The marvel of it is that the faithful and fruitful man, the man who is found in the place of abandonment by God. Forsaken of God.

I never say forsaken of the Father. I say forsaken of God. I believe that the Lord Jesus was never so precious, if I may use such language, as he was when hanging on that rugged Roman tibetan ship.

The utmost in obedience to his Father. And the Father was very near to him. But as God, God is of holier eyes than the behold sin.

So he had his back turned on the darling of his pussy. Our Lord Jesus Christ abandoned, and we ourselves might never know abandonment by God. Never know forsaking.

Never know departure, in that sense of the word. The turn back, that is hell. He took that place, for hell is the place of unanswered prayer.

Psalm 22, my God, my God, why hast thou forsaken me? Why art thou so far from heaven, and from the words of my Lord? O my God, I cry in the daytime, but thou hearst not, and in the night season am not silent. Then the answer comes, that thou art holy. I revel in that.

God is holy. He cannot look upon sin. He is not congenial towards it, in any sense of the word.

Because God is holy. He is yesterday, today, forever. He is the same.

When he speaks, he will come. Young, old alike, rest in the wisdom and the love of God, as you face the evils of tomorrow. So the Psalms are lovely, but consider they always provide something for my hungry soul.

Preserve me, O God, for in thee do I equip myself. O my soul, thou hast said unto the Lord, thou art my law. My goodness extendeth not to thee.

I think of this in the language, if you will please permit this, I think of this in the language of Philippians chapter 2. He was in the form of God, thought it not robbery or offending that he grasped and had the need for with God. It wasn't something that he covetously held to. He lay aside, or at least he failed that glory.

He didn't lay aside his deity. His deity was ever with him. Wherever you find his humanity expressed, you find his deity expressed in the gospel.

He failed it. You cannot look on him in that shape. Whenever we see him, we're going to be like him.

We have to be like him to see him. That's our portion for the coming days. So it says, my goodness extendeth not to thee, but to the saints that are in the earth.

We need it. Praise God, he has lavished it upon us. The goodness of God leads to repentance.

We praise God, our backs are turned on hell, our cases of coercion. Our backs are turned on that place of abandonment. Our cases of coercion is acceptance.

We stand in the pillar. But to the saints that are in the earth, and to the age below, in whom is all my delight, earth's sorrows shall be multiplied, that hasten after another God. Fettering offerings of blood will I not offer, nor take up their names into my lips.

But the Lord is a portion of mine inheritance and of my cup. Thou maintainest my lot. The lions are fallen unto me in pleasant places, yea, I have outquickly heritage.

I will bless the Lord who hath given me counsel. My rains also instruct me in the night seasons." I like to think of the night seasons, if I may commend it to your thinking, as you find in various portions of the Psalms and elsewhere. The night seasons, those times when the sun seems to have set on you as an individual, the favor of God seems to be turned away, the heavens seem to be brash, and so on.

Those kinds of sorrow of trial and difficulty. The nightingale sings sweetest in the darkest hours, and so on. May we find songs in the night.

I will bless the Lord who hath given me counsel. My rains also instruct me in the night seasons. I have set the Lord always before me, because he is at my right hand I shall not be moved.

Therefore my heart is glad, and my glory rejoices. My flesh also shall rest in hope, for thou wilt not leave my soul in hell and sheol. Neither wilt thou suffer thine holy wonders in corruption.

Thou hast shown me the path of life. In thy presence is fullness of joy. At thy right hand there are pleasures forevermore.

Now Peter in Acts chapter 2 says, The Holy Spirit of God did David, her son David, spake of him. Now will you please turn to Luke chapter 24. Luke chapter 24 verse 50.

And he, that is our Lord Jesus, led him out as far as Bethany, and he lifted up his hands and blessed them. He came to pass while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God.

Amen. Acts chapter 1 please. First in Acts chapter 1, verse 10.

And while they looked steadfastly toward heaven as he went up, behold, two men stood by him in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem of Sabaothaeus' journey. May the Lord take his word and use it mightily for our blessing and our instruction together.

I have a poem I'd just like to leave with you this morning. The title, I Need a Body. I need a body for my use.

Wilt thou not lend me thine? Surrender it to me, and I will every part reclaim. I'll touch the heart of it with love, love for the heathen Lord, love that will heal and heal and heal, and never count the false. I need a body for my use.

In it I'll cross the seas. Its tongue my gospel shall declare, the truth that makes men free. With my divine compassion shall such great unction give, that darkened souls the light shall see, the dead in sins shall live.

I need a body for my use. With nurse or doctor's skill, someone who loves enough to care for the unlovely ill. Trained hands I'll need to find sore wounds, kind hearts with love of thrill, ready to help the helpless ones and quick to do thy will.

I need a body for my use. Wilt thou not lend me thine? A living sacrifice I ask that I, with power divine, might claim it as my very own and use it as I will. Eternal blessings are a cure, your cup of joy I'll fill.

And this has been before us somewhat throughout the week, I'm sure. That we might yield our bodies to the Holy Spirit of God. That divine person, not influenced, certainly he wields an influence, but he is a person who truly will manifest the spirit of Christ in the lives of the people of God.

Now you may not have to go to the farm field, you may not since you've heard already. There are plenty of farm fields at home, actually. Pagans in America, they're abounding more and more.

Sometimes we think they're virtually worse than the heather. For with all the knowledge, radio programs and every sort of opportunity, and yet we get worse and worse, do we not? And so we need those at home who will display the gracious features of our Lord Jesus Christ and so attract men to himself. From Psalm

16 there's an expression that I'd like to have before our hearts as we conclude our own opportunities before you hear it now.

The line hath fallen unto me in pleasant places, yea, I have a goodly heritage. I stand this morning, first of all, in a pleasant place of pardon. This is something of my own enjoyment, first of all.

I'm going to give you a little something as for our own responsibility. But first of all, I stand in a place of pardon. That is mine.

In whom we have redemption through his blood, even the forgiveness of sin. Through this man is preached unto you the forgiveness of sin, and by him all that believe are justified from all things from which it could not be justified by the law of Moses. I stand before God forgiven.

Indeed, a convicted criminal, justly, righteously condemned, but before the court of the universe I plead guilty. God justifies the ungodly. In Jesus' name I stand in the place of no condemnation.

And that's your portion this morning as a fellow child of God. Standing in the place of no condemnation, I possess not only pardon, but I possess peace with God through our Lord Jesus Christ. There is no longer any wrath in the heart of the living God toward the object of his grace.

Faith in our Lord Jesus Christ has procured it. Not a works of righteousness, nay, my dear one in the meeting this morning, but because of the grace of the living God. I'm a subject of the unmerited favor, the kindness of God.

Is there any of the house of Saul that I may show him kindness for Jonathan's sake? The Old Testament portrait? Praise God. Out of the house of his enemies was found a sinner like me. And God has shown me kindness because of the Lord Jesus Christ.

Praise this man. Therefore I possess peace with God through our Lord Jesus Christ. How marvelous indeed is returning along life's way and entering more and more into the purposes, the plans, and the power of the living God.

We can say we have the peace of God. He who sits on the throne of the universe is not troubled by the ravings of foolish men. Why do the heathen rage when the people imagine the same thing? The kings of the earth set themselves and the rulers take crowns together against the Lord and against his anointed, saying, Let us break their bands of thunder and cast their cords from us.

He that sits in the heavens shall last. The Lord shall have them in division. Praise his name, you'll rise up one day.

And the thrones of the universe are going to become his. He who has the right to the title of heathen of the universe, our Lord Jesus Christ. And I praise God I'm going to possess a throne over his head.

Why aren't you glad you've been pardoned by the grace of God? Forgiven indeed, peace with God known, the peace of God in joy. How blessed to know, as one companion along life's way, the very source of this peace. God himself, the God of peace.

My, what company we have along life's way. So not only pardon, not only peace, but there is purpose to my life. At one time a golden stone indeed, accomplishing nothing, achieving nothing, getting further and further away from God, knowing more and more of the mire, the horror of sin.

But now there is purpose to living. For to me, to live is Christ. Oh, what direction to one's life.

Achievement that will be for eternity. Indeed, to please God, what more profitable occupation have we journeyed here below? Unworthy rest. And now the objects of God's love and empowerment to please the living God.

Oh, how blessed to know such purpose in one's life. Not only purpose, but there is power to perform the purpose. For we are now indwelt by the Holy Spirit of God, with strength and with all might according to his glorious power, unto all ages and longsuffering with joyfulness.

Ah yes, my fellow channel of God. The waves may feed high, the tempests may roar, the power of hell may rise up in all of its force, but we are strengthened with all might according to his glorious power. My, that power that raised our Lord Jesus out from among the dead.

And surely, if he can raise them out from among the dead, raise the dead to life again, there is nothing impossible to our God. Oh, rejoice then as you go forth from this place. Thus empowered to fulfill your purpose in life.

Whatever you have set before your own heart to accomplish for yourself, he has empowered you to achieve it. As we said last evening, responsibility is response to God's ability. So may we respond in absolute obedience to himself.

And he will empower where he commands. He will enable. May we go forth with him for his glory and honor.

Purpose in life. Not only purpose, but there is prosperity as well. I'm in a pleasant place of prosperity.

All things are yours. The story is told of the little girl on the train. She turned to the land to her destination.

And as she traveled along, As she passed the great wheat fields, she said, My, and all of that belongs to my father. And the great factories of the city, my, and all of that belongs to my father. And all the great mines of the mountainous areas, my, and all of that belongs to my father.

While the fellow passed, he couldn't stand anything any longer. He wanted to know who her father was. My, my little lady, who is your father? Ah, God is my father.

Aren't you glad? All the world accumulates, as Egypt did. Egypt had the gold and the silver and the things. But, the children of Israel went out to loot it down with them.

The Egyptians needed them no more, for the rich seemed flawless enough. Now, my friends in the meeting, all things are yours. All may we, while here below, lavish his soundest praise upon our fellows who are so poor.

Isn't it terrible to be a poorest man? This world's good, but nothing to sustain as poor as the world to come. Praise God. I'm one of those fellows that has an invisible means of support.

What's invisible? Maybe he's wiped away at any given moment. Riches are very uncertain. They are also wealth to him and me.

Hell, those who are wealthy in this world's good. Not the truth. In uncertain riches are we in uncertainty of riches.

I just tell you this, because the mayor of our town said, Phoenix will never have anything. He's going to give it all away. About one day, I was sitting with a family where there were about 13 children in the family.

I think it was seven. They were very poor. And I left.

The father lifted his foot and his shoe on it. He said, Brother Phoenix, can you do anything about this? The sole of his foot was out. There was no leather on the bottom of his shoe.

I said to him, can you wear these that are coming off? He said, well, what are you going to do? I came in the world without any on. I can go back to the house. I can go back home without any.

I pulled them off, and they just made it in fine. So I went home and I stuck it in his shoe. He's going to get some of our relatives.

Maybe we'll fight over it. I'm very selfish in that way. I'm in the pleasant place of prosperity.

My father is rich. And why shouldn't I enrich others who are in this world? Then I'm likewise in the pleasant place of prosperity. A lot of feelings.

They're sweet feelings. I hope they are for you. The pleasant place of prosperity.

What is before me now? Not hell, but heaven. Not room, but glory. Not woe, but weal.

Not cursing. May the return of our Lord Jesus Christ, as anticipated, and has been spoken of a number of times throughout this conference, our hearts are truly, truly resting in the knowledge that he is coming again and they believe sincerely that that's going to happen. What if it were today? Are you ready to go to heaven? Sometimes I think, I don't know how doctrinal it is.

Sometimes I think we're prepared to go to heaven, but we are not ready. We've got too many irons in the fire. And that song that you hear across the country sometimes, I think it's rather blasphemous, personally.

The way to live the long way through Jesus. A dreadful thing. And yet they sing it as a religious song.

The Lord gave you this joy, and he is very precious to receive it. And now, in leaving you just this, from Luke, chapter 24. If we enjoy what our tithe did bring, the truth that the lions have fallen to us, I'm sure every godly Israelite, whenever he receives his portion in the land of Palestine, the land of divine Solomon, every godly Israelite, could truly say that the lions have fallen to him in pleasant places.

His lot, his portion, was of goodly heritage. And let the people of God today know, may we be godly likewise, that whenever your lot has fallen, I know in some instances it's most trying, most trying, I could say something along that particular line, but what's the use? God knows all about them. These days, whenever racial discrimination, race feelings is so high, it's not easy to be an Indian, not where I live.

It hasn't been easy to rear my children in such circumstances. My youngest daughter, that I had expected to have with me here, my wife had her in a neighboring town ten miles away when she was a baby and she was six. They wouldn't even give her a cup of water in her six.

Thank God that I came over. If I had been born in a rich family with a silver spoon in my mouth, with an acceptable fruit, perhaps I would have been in hell longer. Instead, God has meant to show to us that the gospel came through our area some 50, 60 years ago by God to men, white men, who loved the Lord Jesus.

And those men, they get very much out of Tim Rokeris as a sinner. One of those men I heard of living for about a week on Pena. He sacrificed to bring the gospel and I thank God for him.

I thank God for the lot that has fallen to me. That I might know God in redeeming grace. I might be linked with a new race, a new claim to be a poor God, a child of God and heir, a joint heir with Jesus.

Since I refuse, it doesn't matter very much, I always feel that if one sets me aside because my skin is a little harsh, then I feel it to be true. I cannot be received as a man. Some little intellect, one who has made in him his enlightenment of God, an object of the love of God.

Well, why should I be troubled about the individual? So we seek to carry on for the glory of God amongst our own people. In Louisiana, I came back from the war, a chaplain from Minnesota. I told him the story of the area.

He says, why don't you come up? He lives in Minnesota. He's been preaching in our churches. He said, no, I'm going back to Robinson County in North Carolina to understand my people.

I hope you'll pray for me that we may go on for the glory of God. When I say pray, I do not say hate. If you pray, God will take care of the rest.

In order for our Lord Jesus Christ, to let him out, so it was proper for him to leave his own house. They rejected him in the place of organized religion, society, politics, and what have you. Wasn't it right that he should leave his own house? He left them out.

He has left you as a child of God with all the possessions that are yours in Christ. Outside the city, outside the camp, Solomon Solomon, you will find the bride in the bridegroom in the rural scene. It was in the city where she was wounded.

But in the rural areas, and he ever called her away from those places to himself. And he called you likewise to himself. He let them out.

Separation. I don't believe in isolation except from contagious diseases. Man is tied up in immorality such like things that are meant to set him outside, excommunicate, that's proper.

There's a doctrinal evil that likewise isolates from that. And that in measure, of course, I qualify even less. Because we've cried to God for such and they're truly born again.

But as believers, we're in the body of Christ. Let's love one another with pure hearts first. You look at me and say, I can't love that fellow.

That's a good acknowledgement. Tell God about it. You tell him to love me through you.

And I'll tell him the same. A place of separation, not isolation. Separation of poverty.

Too many of us think about giving up. Giving up, giving up. He's never asked me to give up anything that he hasn't returned and many for more.

He always will. God will be no man's debtor as of saying all of us are well off only with practices. So he leads us now into the place of separation.

Separation to itself. Wrought for him. Wrought from evil.

I never think of myself being separated from any of the people of God. I don't care what name they call themselves. I don't care who they are.

They're truly born again. They're fellow child of God. They may be associated with things that I can't go along with.

But as an individual, I can be of help and blessing in any kind of a waste in my joy to do so. Because they belong to the body of God. Separation.

It's poverty. Let's not allow it to draw us into legalism. Cigarettes.

Now as far as the Bethany. Why the Bethany? Why not the Capernaum? Why not the Nazareth? All Bethany. God.

Though he has left us in the place of affection. Of real love. And the separation is to be in love.

Oh my brother. My fellow traveler. Fellow pilgrim.

Strange to hear you all. May you love one another as you are. Forever and always.

Amen. Do you know all the doctrines as they are set forth in the word of God and can consecutively give them? No. Do you know the second petition and you know that that petition is correct and so on? No.

By this shall all men know that you are my disciples and that you have love. And it doesn't say one for another either. You can tell me you love me all you please, but you never look in the face and shake my hand and smile at me and so on.

I don't know. Love one to another. May there be evidence of, expressions of, evidence of the world looking on.

May it be again as it was in the early days that even said my hallowed Christians love one another. Every time you have this conference here, that one item that burns warmly, everything else will take its place. Love one another with pure hearts.

Very well. So he let them out, he let them out as far as Bethany and then he lifted up his hand and finished it. Do you realize what a place of favor we've been left in as the sons of the living God? With the word of God before us, the spirit of God indwelling us, all the glories that lie before us, Jesus Christ is our great high priest, our intercessor, our advocate.

What favor is now upon us as the people of God? The fullness of his smile, the warmth of his affection, all the prospects that lie before us. What a place of benediction and those hands are still raised over you, over you. He let them out, he let them out as far as Bethany and he lifted up his hand and those hands uplifted, he went away and they worshiped.

That's the greatest service that you can render. Now these days that we're in, we hear a lot about the gospel preaching. We are not running down from the standard.

The Bible distinctly declares that they shall go in and out. Brother or sister, you cannot reach the soul unless you have first been in to the presence of God and had your own heart warm there. Then you can go out to those without.

And you will use T-H-E-T instead of a T-H-E-T. If you've been in first and then go out. 1 Peter chapter 2 plainly declares that first of all we are a holy priesthood and then secondly a loyal priesthood.

We go in and exercise those functions of holy priesthood. Let me say this, you never worship except on Lord's table and you don't worship at all. Every time you bow your head at the table you get thanks for your food that you've been worshipped.

That's the appreciation of God. What he is in himself. You bow your knees at night and in the morning, there should be worship first of all.

That outline given in Matthew chapter 6 begins with worship. It's an outline for prayer. God first.

My fellow man then did God's things next. As concerned men did my things last. Worship.

Worship. Appreciation of the worth, the value, the glory, the greatness, the majesty of God as an evident in Jesus Christ. Worship.

We're left in a place of occupation. We want to be busy. Occupy till I come.

Worship first. In service flowing out of worship and will be acceptable. Finally, we have left off in a place of anticipation.

This same Jesus shall still come as you've seen He's coming again. Bow to this face of confidence. But when he comes he's coming far and then he'll come with and with a dreadful consequences to men and women who know not God and with deeming grace.

O my brother and my sister, may you become more occupied with himself than you might be properly occupied with his service. Dear beloved, God richly bless every one of you. I hope your various fields of service may be together.

As our purpose in life are to live to live this life. Consider him and I that we may know him. God bless everyone.

Now with our heads together. I'm going to ask my brother Walden if he wants to say a few words. These things about the poor.

We confess to thee that there is very much land yet to be presented and we pray that each of us will go away from this conference resolved by the Lord's help and grace and we'll go in for God's grace more than we have before. We thank you for this wonderful anticipation of his return. And we remember this morning that many of thy dear people are suffering but there are many problems and difficulties that many of us have come here burdened about things that we do not even discuss.

Oh Lord we pray that whether our questions are answered and our problems are solved or not the battle will turn in our eyes. God bless you Lord. That we may be sincerely crying out even so come Lord Jesus.

We pray for our dear brethren in other parts of the world suffering because of the oppressions of many ideologies. Communism, Catholicism, Nationalism. Oh Lord we pray especially for our dear brothers and sisters in Africa as well.

Give us tender hearts towards them and help us to express it in the way we can. So let's agree now for the rest of the day and our time here together in South City and help each other and take our place in the name of the Lord Jesus. Amen.

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