

Psa 73: 21-24 = Biggest Problem is ourself - there is a picture
of a fackeliker - a classic example of honest-self-examination.
He's miserable, etc. = discovered great cause, all this trouble
was "self" "Self" is the real trouble, when it gets into
control difficulties, problems, perplexities arise.

He had been producing his own troubles = "I sowed my heart -
I was reaping myself a piercing pain."

1- Heart in a ferment, agitated, hyper-sensitive = all of
allergy: slightest thing causes trouble, got worked up

2- Pain

3- Foolish, brutish, stupid like a dumb animal: behaving
instinctively = difference between animal & man - Reason - He was
following heart instincts = reaction, fight back, revenge, thinking
of self.

4. Ignorant = about God, purpose of godly living

Picture of recovery of a soul & Theme - Psa opens w/ gloom, closes
w/ glory - what makes difference, where is turning point?

"Nevertheless" - In spite of = a driving word - everything
changed.

a new realization of God's Grace - 4 things He realized brought
him Back.

I - He remembered D's Presence - 23, 22

"before thee"

1 - a convicting word; "before thee..." ^① This was what took his heart - He was saying, thinking, doing all ~~the~~ these things in D's presence -

Heb. 4:12, 13 = if we ^{do} realized this, wouldn't behave as we

② we are always in D's presence - 1 Cor 3, 6 = "Don't you know you both in D's temple?"

~~2 - a comfort~~

③ - this is what brought him back - this was starting place in his journey back to D.

3 - a comforting word - "I'm still in thy presence - in spite all what I said, did - D won't blot me out, nor I'd done all these things in His presence."

- did not receive the fate I deserved.

- this is D's grace = it's almost incredible

Ill - Prodigal Son - "no more worthy to be called thy son" -
yet was still his son

II Restrained By D's Power - " ~~had~~ held me by my right hand."

1. When I was going down, you were there; you ~~did~~ pulled me back. I had held & restrained him from ~~the~~ terrible fall.

"almost gone; 'well-nigh slipped.' - why did he not slip."

2. I steadied him, took a grip on him.

Psa 37:24 = "may fall, but not utterly cast down;"

3. Roman 1 - "I save them up" - I withdrew His restraining hand.

III - Restored TO D's Plan, Purpose - "led me forth by your plan, into your purpose -"

1. I don't stop by pulling us back stopping us - He pulls us back - what brings us back? I Himself - I puts it into our hearts, suggests

2. He ~~David~~ sent Nathan to David.

Psa 23 = He restores my soul -

3. Nothing happens by chance.

Know this: at this very moment I is trying to bring you into His purpose.

Psa 73: 23-24

This ~~was~~ psalm ~~ends~~ begins w/ despair & ends w/ delight -
it begins w/ ~~opens~~ opens w/ backsliding, disillusionment, cynicism,
futility & ~~stolen~~ closes w/ joy, etc. what makes
the difference -

Vs 23 - "Nevertheless" is the turning-point -

Vs 23 -

Nevertheless - 'JXV - aken - Surely, but, yet

Holden : ~~אחז~~ אחז - achaz - to catch, lay or keep hold -
(Kings 1:51)

- To lay hold of, to seize, to take - Judges 12:6
- Fishing, hunting - Song 2:15. This grows out of the idea of catching.
- To hold fast - 1 Chron 13:9 - Just as a man would hold fast the ark that was so sacred to all, & do so w/ all strength & skill, so will the Lord hold His own w/ all the strength & skill He has.

To join : Ez 41:6 - Like beams are joined in a building forever to hold together, even so can man be joined to his Lord.

To become possessor - Gen 34:8 - He who is joined to D by faith becomes a possessor of D, & D becomes his.

(weak)

(3)

The full truth of what he realized regarding what he possessed when he had D is now set forth as a fresh evaluation that shows that for him the whole experience had resulted in a much-deepened insight.

To begin with, no matter what had happened, no matter what he might have passed through, "nevertheless" he was continually w/ D.

That earnestness was, however, not due to the fact that he had tenaciously clung to D but rather to the fact that D had not let him go.

Grasped me: I may have been in danger of slipping. Left to myself, I might even have left Thee. But w/ infinite patience D clung to His weak & sometimes almost wayward child.

(Seipold)

— He had all but lost ~~D~~ his hold of D: but tho his feet had almost gone astray, his hand had been grasped by D, & that strong hold had kept him from utterly falling. ~~The~~

The pledge of continual communion w/ D is not our own vacillating, wayward hearts, but D's gentle, strong clasp which will not let us go.

For him, all life will be illumined by D's counsel, which will guide him as a shepherd leads his sheep, & which he will obey as a sheep follows his shepherd.

And can there be an end to that sweet alliance, such as ~~is~~ smites earthly good? He feels that death cannot put a period to a union so blessed & spiritual as was his w/ D. To him "afterwards" was irradiated w/ light from present blessedness; & a solemnly joyful conviction springs in his soul, which he casts into words that glance at the story of ~~Enoch~~ Enoch's translation, from which "take" is quoted (cf Psalm xlix:16).

whether we translate "w/ glory" or "To glory" there can be no question that the psalmist is looking beyond life on earth to dwelling w/ D in glory.

(Mc Foren)

vs 29. The writer now develops the potentialities that lie in being upheld by D. That means that in the future D will guide His child well & wisely thru the torturous paths of life, according to good plans that He has devised for His own.

And after a life of divine guidance there will come an acceptance into His immediate presence.

The same verb "take" is used that was employed by the Holy Writer w/ regard to Enosh (Gen 5:24) as well as w/ regard to Elijah ^{an obvious reference to Enosh} (II Kings 9:3, 5, 9, 10).

But in the last analysis His treasure & ultimate source of confidence are nothing less than D Himself (v.25). For heaven is not in itself a joy. D's presence & fellowship w/ Him make it a joy.

(Leupold)

(over)

^{us}
(29) = guide = nachal = to led forth - Isa 58:11

to lead, to conduct - cf 32:34 = leads care for, provide
= not only prescribes, but fills the prescription -
not only doctor, he's the medicine

Counsel = ~~est~~ etsah = to advise,

→ plan or purpose = Isa 19:3 when I advise,
he has a most holy purpose in mind.

- Building materials Jer 6:6