

# My Days are but a Breath

Revelation 9:6

*And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.*

Compiled by Dr. Harold Bollinger

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## **Forward**

### **What does the Bible say about suicide?"**

The Bible mentions six specific people who committed suicide:

Abimelech (Judges 9:54), Saul (1 Samuel 31:4), Saul's armor-bearer (1 Samuel 31:4–6), Ahithophel (2 Samuel 17:23), Zimri (1 Kings 16:18), and Judas (Matthew 27:5).

Five of these men were noted for their wickedness (the exception is Saul's armor-bearer—nothing is said of his character).

Some consider Samson's death an instance of suicide, because he knew his actions would lead to his death (Judges 16:26–31), but Samson's goal was to kill Philistines, not himself.

Throughout this study, we will consider these those who committed suicide and what the Scriptures reveals concerning suicide.

Be faithful and God will give you a crown of life.

## Chapter 1

### Our time is in God's hand.

God is the only one who is to decide when and how a person should die. We should say with the psalmist,

#### Psalm 31:5

Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

### Confidence in God

Faith and prayer must go together, for the prayer of faith is the prevailing prayer. David gave up his soul in a special manner to God. And with the words, ver. 5, our Lord Jesus yielded up his last breath on the cross, and made his soul a free-will offering for sin, laying down his life as a ransom.

But David is here as a man in distress and trouble. And his great care is about his soul, his spirit, his better part.

Having relied on God's mercy, he will be glad and rejoice in it

### The Lord and has taken away.

#### Job 1:21

And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

See how Job looks above instruments, and keeps his eye upon the First Cause. Afflictions must not divert us from, but quicken us to religion. If in all our troubles we look to the Lord, he will support us. The Lord is righteous.

All we have is from his gift; we have forfeited it by sin, and ought not to complain if he takes any part from us. Discontent and impatience charge God with folly. Against these Job carefully watched; and so must we, acknowledging that as God has done right, but we have done wickedly, so God has done wisely, but we have done very foolishly.

And may the malice and power of Satan render that Saviour more precious to our souls, who came to destroy the works of the devil; who, for our salvation, suffered from that enemy far more than Job suffered, or we can think.

Suicide, the taking of one's own life rejects God's gift of life. No man or woman should presume to take God's authority upon themselves to end his or her own life.

### **Some people in Scripture felt deep despair in life.**

Solomon, in his pursuit of pleasure, reached the point where he "hated life"

#### **Ecclesiastes 2:17**

Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

Solomon found that knowledge and prudence were preferable to ignorance and folly, though human wisdom and knowledge will not make a man happy. The most learned of men, who dies a stranger to Christ Jesus, will perish equally with the most ignorant; and what good can commendations on earth do to the body in the grave, or the soul in hell? And the spirits of just men made perfect cannot want them. So that if this were all, we might be led to hate our life, as it is all vanity and vexation of spirit.

## **Elijah was fearful and depressed and yearned for death**

1 Kings 19:4

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, it is enough; now, O Lord, take away my life; for I am not better than my fathers.

Jezebel sent Elijah a threatening message. Carnal hearts are hardened and enraged against God, by that which should convince and conquer them.

Great faith is not always alike strong. He might be serviceable to Israel at this time, and had all reason to depend upon God's protection, while doing God's work; yet he flees.

His was not the deliberate desire of grace, as Paul's, to depart and be with Christ. God thus left Elijah to himself, to show that when he was bold and strong, it was in the Lord, and the power of his might; but of himself he was no better than his fathers.

God knows what he designs us for, though we do not, what services, what trials, and he will take care that we are furnished with grace sufficient.

Matthew Henry Concise Bible Commentary.

## **Jonah was so angry at God that he wished to die.**

Jonah 4:8

And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, it is better for me to die than to live.

Jonah went out of the city, yet remained near at hand, as if he expected and desired its overthrow. Those who have fretful, uneasy spirits, often make troubles for themselves, that they may still have something to complain of. See how tender God is of his people in their afflictions, even though they are foolish and froward.

A thing small in itself, yet coming seasonably, may be a valuable blessing. A gourd in the right place may do us more service than a cedar. The least creatures may be great plagues, or great comforts, as God is pleased to make them.

Persons of strong passions are apt to be cast down with any trifle that crosses them, or to be lifted up with a trifle that pleases them. See what our creature-comforts are, and what we may expect them to be; they are withering things. A small worm at the root destroys a large gourd: our gourds wither, and we know not why.

Perhaps creature-comforts are continued to us, but are made bitter; the creature is continued, but the comfort is gone. God prepared a wind to make Jonah feel the want of the gourd. It is just that those who love to complain, should never be left without something to complain of. When afflicting providences take away relations, possessions, and enjoyments, we must not be angry at God.

### **Too many troubles may bring despair.**

2 Cor. 1:8

For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

However, none of these men committed suicide. Solomon learned to “fear God and keep his commandments, for this is the duty of all mankind”

He speaks peace to souls by granting the free remission of sins; and he comforts them by the enlivening influences of the Holy Spirit, and by the rich mercies of his grace. He is able to bind up the broken-hearted, to heal the most painful wounds, and also to give hope and joy under the heaviest sorrows.

The favours God bestows on us, are not only to make us cheerful, but also that we may be useful to others. He sends comforts enough to support such as simply trust in and serve him.

If we should be brought so low as to despair even of life, yet we may then trust God, who can bring back even from death. Their hope and trust were not in vain; nor shall any be ashamed who trust in the Lord. Past experiences encourage faith and hope, and lay us under obligation to trust in God for time to come.

And it is our duty, not only to help one another with prayer, but in praise and thanksgiving, and thereby to make suitable returns for benefits received

### **The fear of God includes affliction of the soul.**

Ecclesiastes 12:13

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

The fear of God includes in it all the affections of the soul towards him, which are produced by the Holy Spirit. There may be terror where there is no love, nay, where there is hatred. But this is different from the gracious fear of God, as the feelings of an affectionate child.

The fear of God, is often put for the whole of true religion in the heart, and includes its practical results in the life. Let us attend to the one thing needful, and now come to him as a merciful Savior, who will soon come as an almighty Judge, when he will bring to light the things of darkness, and manifest the counsels of all hearts.

Why does God record in his word, that ALL IS VANITY, but to keep us from deceiving ourselves to our ruin? He makes our duty to be our interest. May it be graven in all our hearts. Fear God, and keep his commandments, for this is all that concerns man.

Elijah was comforted by an angel, allowed to rest, and given a new commission.

Jonah received admonition and rebuke from God.

## Chapter 2

### **The Lord can bear all things.**

Paul learned that, although the pressure he faced was beyond his ability to endure, the Lord can bear all things:

“This happened that we might not rely on ourselves but on God, who raises the dead”

2 Corinthians 1:9

But we had the sentence of death in ourselves that we should not trust in ourselves, but in God which raised the dead:

Concerning suicide and our eternal destiny is determined by the condition of the heart at the time of death. Deep depression is sometimes a physical problem.

Suicide definitely has a deep and lasting impact on those left behind. The painful scars left by a suicide do not heal easily. May God grant His grace to each one who is facing trials today. Some consider suicide an act of selfishness. Life may at times seem hopeless, but through the Scriptures, we find hope in the Lord.

### **The Psalmist requests the mercies of God.**

Psalm 67:1

God be merciful unto us, and bless us; and cause his face to shine upon us;  
Selah.

All our happiness comes from God's mercy; therefore the first thing prayed for is, God be merciful to us, to us sinners, and pardon our sins. Pardon is conveyed by God's blessing, and secured in that. If we, by faith, walk with God, we may hope that his face will shine on us.

The psalmist passes on to a prayer for the conversion of the Gentiles, which shows that the Old Testament saints desired that their advantages might also be enjoyed by others.

And many Scripture prophecies and promises are wrapped up in prayers: the answer to the prayer of the church is as sure as the performance of God's promises. The joy wished to the nations, is holy joy.

Let them be glad that by his providence the Lord will overrule the affairs of kingdoms; that even the kingdoms of this world shall become the kingdom of the Lord, and of his Christ. Then is declared a joyful prospect of all good when God shall do this.

## Chapter 3

### Money cannot determine peace of mind.

#### Matthew 27:5

And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself.

Wicked men see little of the consequences of their crimes when they commit them, but they must answer for them all. In the fullest manner Judas acknowledged to the chief priests that he had sinned, and betrayed an innocent person.

This was full testimony to the character of Christ; but the rulers were hardened. Casting down the money, Judas departed, and went and hanged himself, not being able to bear the terror of Divine wrath, and the anguish of despair.

There is little doubt but that the death of Judas was before that of our blessed Lord. But was it nothing to them that they had thirsted after this blood, and hired Judas to betray it, and had condemned it to be shed unjustly?

Thus do fools make a mock at sin. Thus many make light of Christ crucified. And it is a common instance of the deceitfulness of our hearts, to make light of our own sin by dwelling upon other people's sins.

### Saul takes his own life.

#### 1 Samuel 31:4

Then Saul said to his armor bearer, "Draw your sword and pierce me through with it, otherwise these uncircumcised will come and pierce me through and make sport of me " But his armor bearer would not, for he was greatly afraid So Saul took his sword and fell on it.

We cannot judge of the spiritual or eternal state of any by the manner of their death; for in that, there is one event to the righteous and to the wicked. Saul, when sorely wounded, and unable to resist or to flee, expressed no concern about his never-dying soul; but only desired that the Philistines might not insult over him, or put him to pain, and he became his own murderer. As it is the grand deceit of the devil, to persuade sinners, under great difficulties, to fly to this last act of desperation, it is well to fortify the mind against it, by a serious consideration of its sinfulness before God, and its miserable consequences in society. But our security is not in ourselves.

## **2 Samuel 1:9**

"Then he said to me, 'Please stand beside me and kill me, for agony has seized me because my life still lingers in me.'

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## **Ahithophel felt despair.**

## **2 Samuel 17:23**

Now when Ahithophel saw that his counsel was not followed, he saddled his donkey and arose and went to his home, to his city, and set his house in order, and strangled himself; thus he died and was buried in the grave of his father.

Ahithophel hanged himself for vexation that his counsel was not followed. That will break a proud man's heart which will not break a humble man's sleep.

He thought himself in danger, concluding, that, because his counsel was not followed, Absalom's cause would fail; and to prevent a possible public execution, he does justice upon himself.

Thus the breath is stopped, and the head laid low, from which nothing could be expected but mischief. Absalom chased his father. But observe how God sometimes makes up to his people that comfort from strangers, which they are disappointed of in their own families.

Our King needs not our help; but he assures us, that what we do for the least of his brethren, who are sick, poor, and destitute, shall be accepted and recompensed as if done to himself

**Zimri saw that the city was taken.**

### **1 Kings 16:18**

When Zimri saw that the city was taken, he went into the citadel of the king's house and burned the king's house over him with fire, and died,

When men forsake God, they will be left to plague one another. Proud aspiring men ruin one another.

Omri struggled with Tibni some years. Though we do not always understand the rules by which God governs nations and individuals in his providence, we may learn useful lessons from the history before us. When tyrants succeed each other, and massacres, conspiracies, and civil wars, we may be sure the Lord has a

controversy with the people for their sins; they are loudly called to repent and reform.

Omri made himself infamous by his wickedness. Many wicked men have been men of might and renown; have built cities, and their names are found in history; but they have no name in the book of life.

### **Samson died in avenging the Philistines.**

#### **Judges 16:26-30**

And Samson said unto the lad that held him by the hand, allow me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women that beheld while Samson made sport.

And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

Nothing fills up the sins of any person or people faster than mocking and misusing the servants of God, even though it is by their own folly that they are brought low.

God put it into Samson's heart, as a public person, thus to avenge on them God's quarrel, Israel's, and his own.

That strength which he had lost by sin, he recovers by prayer. That it was not from passion or personal revenge, but from holy zeal for the glory of God and Israel, appears from God's accepting and answering the prayer. The house was pulled down, not by the natural strength of Samson, but by the almighty power of God. In his case it was right he should avenge the cause of God and Israel. Nor is he to be accused of self-murder. He sought not his own death, but Israel's deliverance, and the destruction of their enemies.

Thus Samson died in bonds, and among the Philistines, as an awful rebuke for his sins; but he died repentant. The effects of his death typified those of the death of Christ, who, of his own will, laid down his life among transgressors, and thus overturned the foundation of Satan's kingdom, and provided for the deliverance of his people.

Great as was the sin of Samson, and justly as he deserved the judgments he brought upon himself, he found mercy of the Lord at last; and every penitent shall obtain mercy, who flees for refuge to that Savior whose blood cleanses from all sin. But here is nothing to encourage any to indulge sin, from a hope they shall at last repent and be saved

### **The jailer assumed the prisoners had escaped.**

#### **Acts 16:27**

When the jailer awoke and saw the prison doors opened, he drew his sword and was about to kill himself, supposing that the prisoners had escaped.

The consolations of God to his suffering servants are neither few nor small. How much more happy are true Christians than their prosperous enemies! As in the dark, so out of the depths, we may cry unto God. No place, no time is amiss for prayer, if the heart be lifted up to God.

No trouble, however grievous, should hinder us from praise. Christianity proves itself to be of God, in that it obliges us to be just to our own lives. Paul cried aloud to make the jailer hear, and to make him heed, saying, Do thyself no harm. All the cautions of the word of God against sin, and all appearances of it, and approaches to it, have this tendency.

### **A cry of despair**

Jeremiah 20:14-18

Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed. Cursed be the man who brought tidings to my father, saying, a man child is born unto thee; making him very glad. And let that man be as the cities which the Lord overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide.

Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me. Wherefore came I forth out of the womb to see labor and sorrow, that my days should be consumed with shame?

When grace has the victory, it is good to be ashamed of our folly, to admire the goodness of God, and be warned to guard our spirits another time. See how strong the temptation was, over which the prophet got the victory by Divine assistance!

He is angry that his first breath was not his last. While we remember that these wishes are not recorded for us to utter the like, we may learn good lessons from them.

See how much those who think they stand, ought to take heed lest they fall, and to pray daily, Lead us not into temptation. How frail, changeable, and sinful is man! How foolish and unnatural are the thoughts and wishes of our hearts, when we yield to discontent!

Let us consider Him who endured the contradiction of sinners against himself, lest we should be at any time weary and faint in our minds under our lesser trials.

## Chapter 4

### **Job spoke in the bitterness of his soul.**

#### **Job 10:1**

"I loathe my own life; I will give full vent to my complaint; I will speak in the bitterness of my soul.

Job, being weary of his life, resolves to complain, but he will not charge God with unrighteousness. Here is a prayer that he might be delivered from the sting of his afflictions, which is sin. When God afflicts us, he contends with us; when he contends with us, there is always a reason; and it is desirable to know the reason, that we may repent of and forsake the sin for which God has a controversy with us.

But when, like Job, we speak in the bitterness of our souls, we increase guilt and vexation. Let us harbor no hard thoughts of God; we shall hereafter see there was no cause for them. Job is sure that God does not discover things, nor judge of them, as men do; therefore he thinks it strange that God continues him under affliction, as if he must take time to inquire into his sin

### **Job cursed the day he was born.**

#### **Job 3:1-4**

After this opened Job his mouth, and cursed his day. And Job spake, and said, let the day perish wherein I was born, and the night in which it was said, there is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

For seven days Job's friends sat by him in silence, without offering consolation: at the same time Satan assaulted his mind to shake his confidence, and to fill him with hard thoughts of God. The permission seems to have extended to this, as well as to torturing the body. Job was an especial type of Christ, whose inward sufferings, both in the garden and on the cross, were the most dreadful; and arose in a great degree from the assaults of Satan in that hour of darkness.

These inward trials show the reason of the change that took place in Job's conduct, from entire submission to the will of God, to the impatience which appears here, and in other parts of the book. The believer, who knows that a few drops of this bitter cup are more dreadful than the sharpest outward afflictions, while he is favoured with a sweet sense of the love and presence of God, will not be surprised to find that Job proved a man of like passions with others; but will rejoice that Satan was disappointed, and could not prove him a hypocrite; for though he cursed the day of his birth, he did not curse his God.

Job doubtless was afterwards ashamed of these wishes, and we may suppose what must be his judgment of them now he is in everlasting happiness.

**Job felt his days were as a breath.**

#### **Job 7:15-16**

So that my soul would choose suffocation, Death rather than my pains. "I waste away; I will not live forever leave me alone, for my days are but a breath.

When we have but a few breaths to draw, we should spend them in the holy, gracious breathings of faith and prayer; not in the noisome, noxious breathings of sin and corruption. We have much reason to pray, that He who keeps Israel, and neither slumbers nor sleeps, may keep us when we slumber and sleep. Job covets to rest in his grave. Doubtless, this was his infirmity; for though a good man would choose death rather than sin, yet he should be content to live as long as God pleases, because life is our opportunity of glorifying him, and preparing for heaven.

**Men will seek death, but it will flee from them.**

#### **Revelation 9:6**

And in those days men will seek death and will not find it; they will long to die, and death flees from them.

Upon sounding the fifth trumpet, a star fell from heaven to the earth. Having ceased to be a minister of Christ, he who is represented by this star becomes the minister of the devil; and lets loose the powers of hell against the churches of Christ.

On the opening of the bottomless pit, there arose a great smoke. The devil carries on his designs by blinding the eyes of men, by putting out light and knowledge, and promoting ignorance and error. Out of this smoke there came a swarm of locusts, emblems of the devil's agents, who promote superstition, idolatry, error, and cruelty

**Some will ask the mountains and hills to fall on them.**

### **Hosea 10:8**

Also the high places of Aven, the sin of Israel, will be destroyed; Thorn and thistle will grow on their altars; then they will say to the mountains, "Cover us!" And to the hills, "Fall on us!"

A vine is only valuable for its fruit; but Israel now brought no fruit to perfection. Their hearts were divided. God is the Sovereign of the heart; he will have all, or none. Were the stream of the heart wholly after God, it would run strongly, and bear down all before it.

Their pretence to covenant with God were false. Even the proceeding of justice was as poisonous hemlock. Alas, how empty a vine is the visible church even at this day! But all earthly prosperity is but a collection of bubbles, soon destroyed like foam upon the water.

**Some will seek death to escape the wrath of God.**

### **Revelation 6:16**

And they said to the mountains and to the rocks, "Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb;

When the sixth seal was opened, there was a great earthquake. The foundations of churches and states would be terribly shaken. Such bold figurative descriptions of great changes abound in the prophecies of Scripture; for these events are emblems, and declare the end of the world and the Day of Judgment.

Dread and terror would seize on all sorts of men. Neither grandeur, riches, valour, nor strength, can support men at that time. They would be glad to be no more seen; yea, to have no longer any being.

Though Christ be a Lamb, he can be angry, and the wrath of the Lamb is exceedingly dreadful; for if the Redeemer himself, who appeases the wrath of God, be our enemy, where shall we find a friend to plead for us?

As men have their day of opportunity, and their seasons of grace, so God has his day of righteous wrath. It seems that the overthrow of the paganism of the Roman Empire is here meant

## **Chapter 5**

### **God made man a living soul.**

#### **Genesis 2:7**

Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

Man was made of the small dust, such as is on the surface of the earth. The soul was not made of the earth, as the body: pity then that it should cleave to the earth, and mind earthly things. To God we must shortly give an account, how we have employed these souls; and if it be found that we have lost them, though it were to gain the world, we are undone for ever! Fools despise their own souls, by caring for their bodies before their souls.

### **God shows his extended mercy.**

#### **Psalms 90:1-10**

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by

reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

It is supposed that this psalm refers to the sentence passed on Israel in the wilderness, Num. 14. The favor and protection of God are the only sure rest and comfort of the soul in this evil world. Christ Jesus is the refuge and dwelling-place to which we may repair. We are dying creatures, all our comforts in the world are dying comforts, but God is an ever-living God, and believers find him so.

When God, by sickness, or other afflictions, turns men to destruction, he thereby calls men to return unto him to repent of their sins, and live a new life. A thousand years are nothing to God's eternity: between a minute and a million of years there is some proportion; between time and eternity there is none. All the events of a thousand years, whether past or to come, are more present to the Eternal Mind, than what was done in the last hour is to us.

And in the resurrection, the body and soul shall both return and be united again. Time passes unobserved by us, as with men asleep; and when it is past, it is as nothing. It is a short and quickly-passing life, as the waters of a flood. Man does but flourish as the grass, which, when the winter of old age comes, will wither; but he may be mown down by disease or disaster.

### **Submission to Divine Chastisements**

The afflictions of the saints often come from God's love; but the rebukes of sinners, and of believers for their sins, must be seen coming from the displeasure of God. Secret sins are known to God, and shall be reckoned for.

See the folly of those who go about to cover their sins, for they cannot do so. Our years, when gone, can no more be recalled than the words that we have spoken.

Our whole life is toilsome and troublesome; and perhaps, in the midst of the years we count upon, it is cut off. We are taught by all this to stand in awe. The angels that sinned know the power of God's anger; sinners in hell know it; but which of us can fully describe it? Few seriously consider it as they ought. Those who make a mock at sin, and make light of Christ, surely do not know the power of God's anger. Who among us can dwell with that devouring fire?

**We are fearfully and wonderfully made.**

### **Psalm 139:13-15**

For you formed my inward parts; you wove me in my mother's womb. I will give thanks to you, for I am fearfully and wonderfully made; Wonderful are your works, and my soul knows it very well. My frame was not hidden from you, when I was made in secret, and skillfully wrought in the depths of the earth;

The psalmist did not desire to go from the Lord. Whither can I go? In the most distant corners of the world, in heaven, or in hell, I cannot go out of thy reach. No veil can hide us from God; not the thickest darkness. No disguise can save any person or action from being seen in the true light by him.

On the other hand, the believer cannot be removed from the supporting, comforting presence of his Almighty Friend. Should the persecutor take his life, his soul will the sooner ascend to heaven.

The grave cannot separate his body from the love of his Saviour, who will raise it a glorious body. No outward circumstances can separate him from his Lord. While in the path of duty, he may be happy in any situation, by the exercise of faith, hope, and prayer.

## **God will fulfill the number of your days.**

### **Exodus 23:25-26**

"But you shall serve the LORD your God, and He will bless your bread and your water; and I will remove sickness from your midst. "There shall be no one miscarrying or barren in your land; I will fulfill the number of your days.

It is here promised that they should be guided and kept in their way through the wilderness to the land of promise, Behold, I send an angel before thee, mine angel. The precept joined with this promise is, that they be obedient to this angel whom God would send before them. Christ is the Angel of Jehovah; this is plainly taught by St. Paul, 1Co 10:9.

## **It is God who can heal.**

### **Deuteronomy 32:39**

'See now that I, I am He, And there is no god besides Me; It is I who put to death and give life I have wounded and it is I who heal, And there is no one who can deliver from My hand.

This conclusion of the song speaks, 1. Glory to God. No escape can be made from his power. 2. It speaks terror to his enemies. Terror indeed to those who hate him. The wrath of God is here revealed from heaven against them. 3. It speaks comfort to his own people. The song concludes with words of joy. Whatever judgments are brought upon sinners, it shall go well with the people of God.

## **Do not worry about your life.**

### **Luke 12:22-25**

And he said unto his disciples, therefore I say unto you, take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. [23] The life is more than meat, and the body is more than raiment.

Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feeds them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit?

Christ largely insisted upon this caution not to give way to disquieting, perplexing cares, Mat 6:25-34.

The arguments here used are for our encouragement to cast our care upon God, which is the right way to get ease. As in our stature, so in our state, it is our wisdom to take it as it is. An eager, anxious pursuit of the things of this world, even necessary things, and ill becomes the disciples of Christ.

Fears must not prevail; when we frighten ourselves with thoughts of evil to come, and put ourselves upon needless cares how to avoid it. If we value the beauty of holiness, we shall not crave the luxuries of life.

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## **After death comes the judgment.**

### **Hebrews 9:27**

And inasmuch as it is appointed for men to die once and after this comes judgment,

Sin would still have been upon us, and have had dominion over us; but Jesus Christ, by one sacrifice, has destroyed the works of the devil, that believers may be made righteous, holy, and happy.

As no wisdom, learning, virtue, wealth, or power, can keep one of the human race from death, so nothing can deliver a sinner from being condemned at the Day of Judgment, except the atoning sacrifice of Christ; nor will one be saved from eternal punishment who despises or neglects this great salvation.

The believer knows that his Redeemer liveth, and that he shall see him. Here is the faith and patience of the church, of all sincere believers. Hence is their continual prayer as the fruit and expression of their faith, even so come, Lord Jesus.

**Bear no grudge.**

### **Leviticus 19:18**

'You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD.

We often wrong ourselves, but we soon forgive ourselves those wrongs, and they do not at all lessen our love to ourselves; in like manner we should love our neighbour. We must in many cases deny ourselves for the good of our neighbour.

**Love your neighbor as yourself.**

### **Matthew 22:39**

And the second is like unto it, Thou shalt love thy neighbor as thyself.

God declared to Moses that he was the God of the patriarchs, who had died long before; this shows that they were then in a state of being, capable of enjoying his favour, and proves that the doctrine of the resurrection is clearly taught in the Old Testament as well as in the New.

But this doctrine was kept for a more full revelation, after the resurrection of Christ, who was the first-fruits of them that slept. All errors arise from not knowing the Scriptures and the power of God. In this world death takes away one after another, and so ends all earthly hopes, joys, sorrows, and connexions. How wretched are those who look for nothing better beyond the grave!

**Treat others as you want to be treated.**

### **Matthew 7:12**

"In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.

Christ came to teach us, not only what we are to know and believe, but what we are to do; not only toward God, but toward men; not only toward those of our party and persuasion, but toward men in general, all with whom we have to do. We must do that to our neighbour which we ourselves acknowledge to be fit and reasonable.

**Matthew 11:28**

**Come unto me, all ye that labour and are heavy laden,  
and I will give you rest.**



**To ask Jesus to come into your heart please pray this Prayer:**

Dear Lord Jesus, I believe you are the Christ, the Son of the Living God. I ask you to forgive me of my sins and coming into my heart. I accept you as savior and will follow you as Lord. Amen.

References:

Holy Bible: King James Translation

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Additional comments and charts are taken from: *Life Application Study Bible*. Illinois: Tyndale House 2007. Print

Matthew Henry Concise Bible Commentary.