

# BECAUSE HE HATH KNOWN MY NAME

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PSALM 91:14 • TV115A

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By

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## **Psalm 91:14**

*“Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.”*

My friend we talk about mercy, the mercy of God. Anything this side of eternal condemnation is mercy. An old preacher years ago use to say: “Anything this side of hell is mercy.” There’s not a son of Adam living anywhere on this earth who cannot say: “I am a recipient of the mercy of God.”

*“For he maketh it to rain upon the just and the unjust and he causes his sun to shine upon the good and the evil.”* And every son of Adam ought to be thankful that we are not like the fallen angels, *“reserved in everlasting chains unto darkness until the judgment of that great day.”*

Common grace is enjoyed by every human being and the mercy of God is upon every man, the common grace of God and the mercy of God.

But the Bible talks about special grace. The Scripture says: *“Noah found grace in the eyes of the Lord.”* When his whole generation perished, Noah found special grace in the eyes of the Lord. And Abraham said when he prayed, *“Lord, if I have found grace in thy sight.”*

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Gideon said the same thing; *“Lord, if I have found grace in thy sight.”* When Moses prayed that very special prayer in **Exodus 33**, he said: *“Lord, if you go not with us; don’t let us go and Lord show me thy way and Lord show me thy glory.”*

He preceded those three requests with this statement: *“Lord, if I have found grace in thy sight.”* We are talking about special grace. We are talking about the special favor of God and the mercy of God.

This is what I am interested in. I’m thankful for God’s common grace. I’m thankful for God’s mercy (and we ought to be). The Scripture says. *“Everything that hath breath; let him praise the Lord,”* because we have cause for which to praise the Lord. We have reason for with to praise the Lord, every one of us.

But, I’m interested in this special grace, in this special favor that Noah found in the eyes of the Lord, this special grace that Abraham and Gideon and Jacob and Isaac and these men of old found in the eyes of the Lord.

One of the best Scriptures in the Bible to read in reference to this special grace is **Psalm 91**. I want you to turn with me to the book of **Psalms the 91<sup>st</sup> Psalm**. If you will, keep your Bible open during the entire message because I am going to keep coming back to this particular Psalm.

I’m going to refer to several verses in **Psalm 91**. Now, the subject of this Psalm is: **“THE SPECIAL FAVOR OF GOD, THE SPECIAL MERCY OF GOD.”** This Psalm is full of promises but it closes with seven special promises.

Look if you will at **Psalm 91:14**. Will you follow with me? Here are seven special promises. This is not for every son of Adam and this is not for every human being.

*“The way of the transgressor is hard, the way of the wicked; his heart is like the troubled sea. God is angry with the wicked. He that believeth not on the Son shall not see life, but the wrath of God, (not the mercy of God, not the forgiveness of God, not the special grace of God), but the wrath of God abideth on him.”*

But here are some special promises. Here in **Psalm 91:14** it says: *“Because he hath set his love upon me, therefore, will I deliver him.”* That’s the first promise, *“Because he hath set his love upon me, I will deliver him.”*

The word *“deliver”* here means to enable him to escape. That’s what it means, to enable him to escape, to be delivered or it means to make safe or it means to save. To deliver is to save. So, God says: *“I will deliver him.”*

**First:** I will deliver him from the curse of the law. The Scripture says: *“As many as are of the law are under the curse of the law. For it is written, cursed is everyone that continueth not in all things written in the book of the law to do them.”*

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But Christ hath redeemed us, delivered us. He hath caused us, enabled us to escape from the curse and judgment and condemnation of God's law. So that's the first deliverance: *"I will deliver him from the curse of the law."*

I will deliver him from the claims of justice. What are the claims of justice preacher? Well, the claims of justice are these: *"The soul that sinneth it shall surely die."* God said: *"I will in no wise clear the guilty. Sin when it is finished bringeth forth death."*

So, the claims of justice, the claims of justice, are the death of the believer. That's what the claims are. Justice demands that we die. Justice demands that sin be punished and God says: *"I will deliver him from those claims."*

I will deliver him from something else, *"the way that seems right unto men."*

Now, we not only need to be delivered from the curse of the law; we know that and we admit that. We not only need to be delivered from the claims of justice but we need to be delivered from ourselves. For God says: *"My thoughts are not your thoughts and my ways are not your ways."*

The worse thing that God can do for a man is to turn him over to himself. If you will read the **1 and 2 chapters of the book of Romans** and read about the degraded, evil, fleshly, corruption of those people in **Romans Chapter 1 and 2**, it says; *"God gave them up,"* up to what, to do what seemed good in their own eyes. He gave them up to their flesh. He gave them up to do what they wanted to do. God exercised no restraining grace on them, whatsoever. He just turned them over to themselves. *"God gave them over to a reprobate mind."*

There's no greater judgment that can fall upon a human being than for God to leave him to himself, leaving him to his own wisdom, his own reasoning, his own understanding, and his own darkness.

And God says: *"I will deliver,"* these people who have special grace; *"I will deliver them."* I will enable them to escape not only the claims of the law and not only the curse of the law, but I will enable them to escape themselves."

Then also, I will deliver them from traditions and the ceremonies of natural religion.

This is what Paul found (deliverance from in Christ Jesus the Lord). He said in **Philippians chapter 3**: *"I was born a Hebrew of Hebrews of the tribe of Benjamin. I was a Pharisee of Pharisees. Concerning the law of God I was blameless. I exceeded many who were my equals but I found these things to be rubbish and I was delivered from them that that I might win Christ and be found in him."*

So, this deliverance, this special grace for which we pray and which we seek, is deliverance, deliverance from the curse of the law, from the claims of justice, deliverance from ourselves and

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from the tradition of natural religion. Peter stood at Pentecost and called upon those people to deliver themselves from this perverse, religious, generation.

**Secondly:** The promise in **Psalm 91:14**, if you will read it there with me, He says: *“I will deliver them”* and then He says: *“I will set him on high.”*

What is David talking about here, *“I will set him on high?”* He’s not talking about the high seats in government and the high seats in religion, and the high seats in business, because many have occupied these seats to their unhappiness and their eternal condemnation.

But, he is talking here about being seated on high with Christ. We are seated in the heavenlies. *“Blessed be the God and Father who hath chosen us in Christ and raised us up and made us sit together in heavenly places in Christ Jesus.”*

That’s the high place he is talking about, crucified with Christ, raised with Christ, and by the grace of God seated with Christ on the right hand of God. That’s high places. *“I will set him on high. I will deliver him.”*

**Thirdly:** Now listen to this, and he says in the next **verse 15:** *“He shall call upon me and I will answer him.”*

Do you realize the implications of these words? Now, to most people *“I will answer him”* means nothing because we have taken for granted the blessing of prayer. We have taken for granted that God speaks to us through the Word and we speak to God in prayer. Anybody at any time can go rushing into the presence of God and pray to God.

“There’s no big deal there preacher!” You don’t know how big a deal it is. If you will take the time, sometime today, to read **Exodus 20 and Deuteronomy 5**, you will find that God does not speak to any sinner. God does not speak to any sinner without a mediator and God will not be spoken to by any sinner without a mediator.

When Moses talked to Israel about talking with God, they were astounded because they said; “God speaks to no man and that man continues to live, and no man speaks to God, and that man continues to live.” The glory of God would consume that man.

But here he says in **Psalm 91:** this man under special grace and special privilege, I will not only deliver him, I will not only set him on high, but God says, the living God, the almighty God says: *“I will answer him.”* He will speak to me and I will answer him.

Oh what a blessing if we knew what it meant to be heard of God that God actually will do business with us but only on the basis of the atonement, only on the basis of the Mediator, only on the basis of the intercession of Christ.

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There is no man outside of Jesus Christ that can come to God for salvation, or prayer, or blessings, or anything else. Christ said: *"I am the way, the truth, and the life. No man cometh to the Father."*

That means in prayer too. No man cometh unto the presence of the Father. No man cometh into the Holy of Holies except by Christ. Christ is the great high priest to whom we come to God. So, God says, *"I will answer you."* You see; this is special grace: *"I'll deliver him. I will set him on high and I will answer him."*

**Fourthly:** Now listen to this in **verse 15:** *"I will be with him in trouble"*

Now, we know something about trouble. Every person listening to me today knows something about trouble. Christ said: *"In this world ye shall have tribulation, (that is, trouble)."* And Paul said, *"We shall have trouble in the flesh."* Again Paul said, *"We are troubled on every side."*

So, every person is acquainted with trouble. But, the believer, the believer in time of trouble is aware of the presence of the Lord. God says: *"I'll be with him in trouble."* He's not going to be alone.

David said: *"Though I walk through the valley of the shadow of death, I will fear no evil, (why) thou art with me?"* Not that I'm capable of defeating my enemies, not that I am sufficient in my own self. I will fear no evil because God's with me, God's with me.

Christ said, *"I will be with you to the end of the earth. I will never leave you. I will never forsake you."* So, the believer is aware of the presence of the Lord in time of trouble. He says, *"I will be with him in trouble."*

Not only is the believer aware of the presence of God in trouble but he's aware of the purpose of God in his troubles. Now, the unbeliever can see no purpose in trouble. When trouble comes his way or trials come his way, he's upset because he can see no good coming of this.

But the believer can because he has the promise of God which says: *"All things work together for good to them who love God, who are the called, according to his purpose."* *"Whom the Lord loveth he chasteneth."* We know that every believer knows that whatever takes place in his life; it doesn't matter what it is, if it's good or bad; it's for God's glory and for his good.

So, *"I will deliver him, I will sit him on high, I will answer him, and I will be with him in trouble."* I will be with him. I will give him my presence and he'll be aware of the purpose of God being accomplished in that trial, the eternal good of every believer.

And not only that, the believer's aware of God's power in time of trouble. When Paul prayed about the thorn in the flesh, the answer came: *"My grace is sufficient."* God said: *"I will not remove the thorn. I will not remove the cause of trouble. You are going to keep it for my glory and your good but I will be with you; you are not going to be alone."*

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So, we are aware of the presence of God, we are aware of the purpose of God in trouble, and we are aware of the power of God.

**Fifthly:** He says in **verse 15:** *“I’ll deliver him, (again he says that but this time he adds), “I’ll deliver him and honor him.”*

Now, you know unfortunately, when prisoners are released from jail, from the penitentiary, they usually carry and this is unfortunate but it is true; they usually care the scars and the stigma of their crime throughout the rest of their life.

This is not so with God’s people. We are delivered from the dungeon of sin but we are raised to redemptive glory. We are delivered from the dunghill but we are raised to the throne. That’s what it says in **1 Samuel 2**, God says, *“I will lift them from the dunghill and seat them on the throne.”* He says: *“I will lift them from the dunghill and make them be companions of kings and princes, (not only that), but I will make them kings and priests.”* And we are raised from children of wrath to the glorious privilege of sons of God.

And there are no scars and there is no stigma and there is no past. The children of God have no past, everything is future; everything is the glory of God.

Paul said: *“I was a blasphemer and I was injurious and I was a persecutor and nobody was any worse than I was. Forgetting those things which are behind and pressing forward towards the mark of the prize of the high calling of Christ Jesus my Lord.”*

He says: *“I’ve not arrived yet but one thing I do; I forget the past.”* God’s forgotten it. He said, *“Their sins and iniquities will I remember no more.”* Don’t you remember it and don’t remember it on the other fellow either.

God says: *“I will honor him.”* I will not only deliver him but in delivering him I will honor him with the honor of God himself. What greater honor do we have than sons of God?

**Sixthly:** These are special promises of grace: *“I will satisfy him with long life.”*

Now I know there are some people who believe this means a long life on earth; I don’t believe that at all and there are several reasons for that:

First of all: So many of God’s choice people have died quite young. John the Baptist was only 33 when he died. Augustus Toplady who wrote “Rock of Ages” was only 38 when he died. Robert Murray McShane the great Scottish preacher was only 29 and so was David Brainerd the greatest missionary that the Indians have ever heard in this country was 29 when he died. Perhaps the prince of preachers himself Charles Haddon Spurgeon was only 58 when he died.

So, we are not talking about years on this earth because listen, for to the believer *“to die is gain.”* There’s no reason for the believer to continue on this earth 70, 80, 90, or 100 years.

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That's not especially a blessing. Sometimes it's very unfortunate and sometimes it's a very unhappy existence.

I've heard older believers say: "I wish God would take me home." But the life we are talking about here: "*With long life I will satisfy him;*" we are talking about eternal life, the life of the eternal, life that will never end. I will satisfy him.

Let me give you a reference in **Psalm 17:15**, David said and who could have had greater glory than David on this earth, but he wasn't satisfied? David was the king of the greatest kingdom on earth. David had everything a man could possibly want here on this earth.

But, do you know what he wrote in **Psalm 17:15**? "*I shall be satisfied when I awake with his likeness and not until.*" So, there's no satisfaction here.

We have joys of course. We have happiness of course. We have the blessings of God and the mercy of God, of course, but not satisfaction. That will be ours when Christ comes and we are given that long, long, eternal existence in glory with him.

**Seventhly:** "*I will show him my salvation.*"

This is the last; this is the greatest, this is the climax of all blessings. This includes them all and concludes them all; God is going to show us His glory, He's going to show us His glory. "*Now we see through a glass dimly; now we know in part, we preach in part,*" and we preach what we know, and that's about all and that's not much.

But one of these days "*I shall know even as I have been known.*" I'm going to know. God is going to show me His glory. He said in **Ephesians 2:7** that, "*in the ages to come he might show the exceeding riches of his grace in his kindness toward us in Christ Jesus.*" Moses prayed, "*Lord, show me your glory.*"

I want to see the Lord's redemptive glory. I want to see the climax of His glory and the manifestation of the sons of God and the greater glory of thy only begotten Son, Jesus Christ. We are going to see that.

Do you know of these seven great blessings? This is special grace, this is special grace. As I said when I began this message every man is a recipient of God's common grace but I want more. I want his special grace. I want this to be mine and yours.

Where he says: "*I'll deliver him, I'll set him on high, I'll answer him, I'll be with him in trouble, I'll honor him, I'll satisfy him with long life and I will show him my glory.*"

Well my friend; there's no need to burden you with arguments and reasons why these promises are not for all men. They certainly are not given to all men. It's clearly evident that they are not. The Scripture says: "*The face of the Lord is against them that do evil.*"

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Well, to whom are these promises given? For whom are these promises reserved? Well, we'll find out as we look into the preceding verses of **Psalm 91**. Will you look with me?

First of all: In **verse 9** God says: *"Because thou hast made the Lord thy refuge (I'll honor thee, I'll deliver thee, I'll answer thee, I'll set you on high) because you have made the Lord your refuge, (dwelling place) and even the most High thy habitation."*

Then in **Psalm 91:14** he said, *"Because he hath set his love upon me, therefore will I deliver him."* Then in **verse 14** again he says: *"Because you have known my name, therefore, I will deliver you. I will set you on high, I will answer you."*

Even as there is a *"because"* and a *"therefore"* in the law and you've seen that because you have broken the law, therefore, you died in sin because you rebelled against God, therefore his judgment is upon you. Because you sinned against the Lord God, therefore his wrath is upon you, see, because you sinned, therefore God's judgment.

Well, this is also true in grace. He says: *"Because you've made the Lord your refuge I will deliver you. Because you love the Lord I will deliver you. Because you have known my name, I will deliver you."*

Let's look as we have time in closing; let's look at these three statements, these three conditions that are set forth preceding the special mercies of God. He says:

First of all: *"Because you have made the Lord your refuge"*

A refuge is a hiding place and a refuge is a secret place where we dwell. And he says in the first verse: *"He that dwelleth in the secret places."* Where is this secret place?

Well, it's in the covenant of God's grace. It's in the shepherd-fold of God's Son and it's within the veil in the Holy of Holies. That's not a place the believer visits occasionally, he dwells there; he dwells in the secret place, he dwells in the secret refuge, the covenant of God's mercy, the shepherd-fold of God's Son and within the veil by the blood of Christ he dwells there.

**In verse 2** *"The Lord is my refuge; the Lord is my fortress, and the Lord is my God in whom I trust."* All of this is in Christ!

A hymn writer put it this way:

**"In the beloved accepted am I  
Risen, ascended, and seated on high (in Christ)."**

All of God's mercies are in Christ. Everything God has is vested in Christ: *"In him dwelleth all the fullness of the Godhead bodily."*

If I want to know God I've got to know Christ. If I want to dwell in God I've got to dwell in Christ. If I want to worship God I've got to worship Him in Christ Jesus. Everything's in Christ.

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Read the first chapter of **Ephesians**: “*We are chosen in him, we are blessed in him, we are accepted in him, we are redeemed in him, and we are seated in him.*” Everything’s in Christ.

There are no blessings for any sons of Adam outside of Christ, common blessing and common grace but there is no special grace, no special favors, no special mercies, and no forgiveness, not outside of Christ.

“*He that hath the Son of God hath life. He that hath not the Son of God hath not life.*” So, because you have made the Lord your refuge, the Lord Jesus Christ, He is our refuge and He’s our hiding place.

Secondly: “*Because you have set your love upon me I will deliver you.*” I’ll be the first one to declare that our love for Christ is an offspring of His love for us. “*We love him because he first loved us.*” That’s what the Scripture says, “*Herein is love, not that we love God but that he loved us and gave himself for us, (His Son), to be a propitiation for our sins.*”

But this verse is talking about our love for God.

Let me show you five or six things:

First of all: Love for Christ is the mark of a new birth, “*Everyone that loveth; true love is born of God.*”

Secondly: Love for Christ is the mark of knowing God, *He that loveth not knoweth not God.*”

Thirdly: Love to Christ is the root of love for others, “*He that loveth him that begat loveth them that are begotten of him.*”

Fourthly: Love to God is the means of peace, “*Perfect love casteth out fear.*”

Fifthly: Love to Christ is the motivation for obedience, “*The love of Christ constraineth me.*”

Sixthly: Love for Christ and for one another is the evidence of discipleship, “*By this shall all men know that you are my disciples if you love one another*”

So, this special grace, our delivering, of setting on high, I’ll answer him, I’ll be with him in trouble, I’ll honor him, I’ll satisfy him with long life, and I’ll show him my glory is because you love the Lord.

The Scripture says, “*If any man love not our Lord Jesus Christ, let him be anathema, (let him be accursed), the Lord cometh.*”

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Now, last of all, *“Because he hath known my name.”* Do you know His name? *“Other foundation can no man lay than that which is laid, Christ the Lord. There’s none other name under heaven given among men whereby we must be saved.”*

His is the name which is above every name, the name of the Lord Jesus Christ. The Scripture tells us that, *“whosoever shall call upon the name of the Lord shall be saved.”* Who is He? He’s the Lord God of heaven and earth. He’s the Word, He’s the Creator, and He’s all things; the Lord Christ Jesus that’s His name.

*“Whosoever shall call upon the name of the Lord shall be saved but how shall they call on him in whom they’ve not believed and how shall they believe in him of whom they have not heard and how shall they hear without a preacher?”*

Do you know His name? His name is Jesus Christ our Lord!