

Psalm 119:1-8 || ABCs of Grace with Dave Garrett

First Baptist Church, Newbury Park, CA – June 21, 1981

This is an unedited transcript from a message that my dad, Dave Garrett, gave at First Baptist Church of Newbury Park. He taught an adult Sunday School series called "ABCs of Grace" through Psalm 119. I recovered and remastered the audio from the original cassette recording and make it and other recordings and transcripts available here for you to enjoy. The audio is available the Dwelling Richly podcast under the same title or here at www.JenniferGRichmond.com/DaveGarrett

*~Be blessed and be in the Word.
Jennifer Richmond*

[The recording doesn't start right at the beginning of Dad's message so the first few words got cut off.]

Here's your word, God. He was crushed in defeat, crushed in defeat. We really ended up being ashamed because shame was the result. The temple had been crushed and overrun. We talked about the destruction of worship, three different forms of worship—false worship, no worship, and hypocritical worship—that they were involved in. We discussed the relation of the temple today. Where is the temple today in relation to the Christian? Our bodies are temples. Is this building a temple? No.

I just drove by a church named Bethel Baptist Temple while I was up in Fresno over the weekend. What the heck? I don't know if I could ever be a member of a church called Bethel Baptist Temple. They start off that far off; I don't know if they could ever bring it back in line. So we start off with Ezra's major problem, that of the shame of the sea. We discussed the shame of defeating our own lives and our own temple when we began to get involved in false systems of worship. Then he got himself reoriented by doing what in the second section? With what? Repentance. Right. He repented in the second section and related that to the alphabet. We call it what? Oriented to your what? Besetting sin. And what was the problem? What was it that he couldn't get into Babylon any other way but to do what? Memorize. The only way we can get God's word into Babylon is to memorize it. They weren't allowed to take scrolls into Babylon, and they didn't have Volkswagens to take apart and stuff little Bibles in. They had to store it away in their hearts. And so, what did he say? He said, "I might not sin against thee."

All right, why do we say that? Wherewithal. How? How can a young man cleanse his way? What did the word "cleanse" there mean? Purity. What kind of purity? Moral purity. Right. What was the problem they were going to face in Babylon? Immorality. Fairly so. After defeat, you might think, "Hey, listen, I'm already down; I might as well make this one good." You know, it's easier to get forgiveness than permission. And so, Lord, while I'm down—that was one of the rules we had in school. If a kid came up and said, "I don't know whether I should do it. You got any good words on doubtful things?" The standard reply was, "Well, go ahead and do it because it's easier to get forgiveness than to do it."

So basically, if you're defeated, if you understand grace and you're defeated, you're out of it already. You know, one thing is as bad as twenty, right? You know, common wisdom—you might as well make it a beauty. And so, after defeat, after the temple has been ransacked, there's a tendency through either legalism or spiritism to get involved in immorality. This was the problem we faced in the second section. The third section was what? See here. Contempt, orienting to contempt. Why would that follow logically after being ashamed and dealing with a besetting sin? Why would that follow logically? What had he done in section two? He had gotten himself back in fellowship, right? He confessed his sin. Now, what was going to happen? He ran the risk of what? Right, right. Now I'm righteous. And he starts talking about being proud and being contemptuous.

The contemptuousness went on both sides of the street, didn't it? He asked to be freed from the contempt of those who were outside and to be freed from his own contempt of those. He was talking about the contemptuousness that people have of us because we walk a different way of life, and our contempt of them. So he had to deal with that pressure from without and the mental attitude of sin from within. It follows logically to the fourth section that he is going to begin dealing with this most common of Christian emotions, and that's depression. Depression. Just for those who are following along, this is the Hebrew letter Dalet. Looks like this. That means a door, a doorway. It describes a door hanging on its hinges. I guess this is what old Ezra was doing, kind of hanging on his hinges.

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So we've got Aleph, Beth, Gimel, Dalet. This is the third, the fourth one here. Anybody who's writing this down and keeping track for their Young's Concordance? Anyway, what is depression? Volunteers? Anybody depressed this morning? What is it? What is depression? Quickly, we've only got 40 minutes. Dave, what's depression? You're depressed. It's your four-year-old boy. Okay, you described a situation where you've become depressed. What is depression? Being without hope. Being without what? Hope. Without hope? Okay. No hope. I would tend to depress someone. Give me an illustration of being without hope. You're in a situation where you feel like no matter what you're doing, you're going to win. You are not going to win. A no-win situation. What's depression? No hope, no win situation, no way out. What is depression? Defeated expectations. Defeated expectations. Good. Expectations are defeated. Defeated. Are defeated. That means defeated. All right. Defeated expectations. Expectations.

Give me an example of a defeated expectation. Dr. Dean, you promoted the study at FIRE. Ah, that's a defeated expectation. Getting fired when you expected to be promoted. What's another defeated expectation? Lost a raise. Lost a raise? Okay. Others? Anybody? What's a defeated expectation? A reason for being depressed. Actually, what you're doing is answering the second question. So far, we haven't answered the first question, but let's move on to the second question. Mark, do you have a... Losing everything. Losing everything. So losing is two o's and losing, one oh how about loss l-o-s-s I can spell that get these i before o and except after whatever I don't know how it goes anyway loss pardon me e except after c or sounded as a i know. Other illustrations. Come on. Out of your own experience. What? Why do we get depressed? From drinking coffee.

Okay. Drinking. Foreign substances. So, the foreign substances in your body. Having more foreign than a cup of coffee. All right. Pardon me? Sin. Sinning causes depression. Any sin? Are there any happy sins? Sin. Any sin. Okay. Sin. Sins. Okay. Just the real raunchy ones, or how about the good ones? Okay, let's get a list of our favorite sins this morning, all right? The happy ones. You know, the ones we do all the time? I don't want a list of your happy sins. What? Gossip. Does that cause depression? When you do it or when you receive it? It does. Okay, and why do you get depressed when someone gossips about you? He indulges about the one you're eating. Okay, we'll go back to expectations. Expectations. Loss of temper causes depression. Getting angry causes depression. What would be the result of it? Anger. Okay. Loneliness. I was waiting for someone to give me loneliness. Lonely. L-O-N-E-L-O-Y.

Lone. Being alone. Being alone. The world doesn't need any more alone. Being lonely. Lonely. Why do we get depressed when we're lonely? Boredom. Boredom? Well? Okay, is loneliness selfishness then? Could be selfishness. Okay, it has to do with self. Why do we get depressed when we don't have companionship? Have you ever been depressed when you had companionship? Right. We get depressed when we have people around us, and we get depressed when they're not around us. Don't we? You know, some people depress me. Sometimes when people aren't around me, I get depressed. Why? It's not the people that do it, right? Right? It's me that does it, huh? Okay. Depression. Margie? A state of mind. Something maybe that maybe I could control. I mean, it's my mind. Is there any possibility of being depressed where it's really uncontrollable? It could be physical. How can you be depressed as a result of something physical. Loss of what? A limb? What else? Generally, how would you? Incarceration? How else? Hormones?

Give me a general overall term for that. Loss of what? Health. Health. Health. I'm just trying to get the basic, you know, fighting with you to get some of these H-E-L-T-H. I can spell health this morning. Good. All those who have hypoglycemia And if you're depressed, raise your hands. Sure. Sure, why? Because there's sugar imbalance in your body. Okay. Other health problems. Loss of a limb. That's interesting. This word loss here seems to characterize a lot of depression, doesn't it? A sense of loss. In every one of these definitions here, there's something, in a sense, that deals with loss. It's like, that's interesting. What is depression? How would you describe it to somebody else if Mork from Mork King zipping down out of the sky and never understood what depression was? You said, I'm depressed. What's depression? How would you describe it? To be low. Well, he'd have to understand what being high is then, wouldn't he? Okay. Okay. That sadness. Depression is being sad. Well, what is sad?

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Unhappy. Okay. What is happiness? Oh, it's true

. Pardon me? Being positive and negative is being depressed, okay? Would y'all, are we going to stick with this definition? You're happy with this definition? Very nice, you're happy? Very nice. Emotional feeling. Okay. An uncontrollable negative emotional feeling. Someone give an example of an uncontrollable negative emotional feeling. IRS audit. It would get me so depressed. Oh, IRS. I'll put that right up here at the top of the list. Being depressed. Margie. Pardon me? Crying. Uncontrolled crying. I'm sure you've ever been, you know, you come home and your wife is reaching out the door and you say, "Hi, honey," and she says, "I don't know." You know, she begins to cry, you know. Giving up. Giving up? Okay, giving up to quit, not to pursue what? Giving up what? What is the ultimate depression? Well, it's that suicide, isn't it? Isn't that the ultimate depression? When I get so low, so sad, so lonely, so angry, feeling of no hope, no win, I'm in a box, there's no way out, and the only way out seems to be on the other side of life, and that is suicide.

That's the ultimate depression. Pardon me? Pardon me? Yarn and then you're really in trouble, right? Especially if you're Catholic, right? Sure it does. It all goes back to the mind, and when we deal with depression, I want to emphasize something: that depression isn't always a spiritual problem. Oftentimes, many times, it's complicated or completely caused by a health problem. So, if you're facing depression over long periods of time, you're blue, you're sad, you're lonely, you don't feel there's any way out, it's a no-win situation, and you can't seem to break out of it—no one can cheer you up—one of the things that needs to be done before we begin piling extra guilt on your body for not being able to confess it and get happy is to double-check the body because the body can start falling apart, get out of balance, and cause depression. Hormonal differences. Ladies, do the hormones change during certain periods of your life? Sure, right, they do. Pardon me?

Pardon you, then all old people would be depressed because their bodies are also on a pulse. So, the happiest folks I know are those who are older than I am. Those who are, we generally consider those seniors who have for some reason in their life learned to evaluate life from God's point of view and begin to relate life around God's word and be able to understand what causes depression and how to get out of depression and how to maintain a consistent, happy, joyful life. Now, does that mean that depression, the act or the feeling of depression, is sin? If you're depressed, you have sinned. Does that mean that? Pardon me? I've got a nod over here, but that's sure. I've got a not necessarily, and I've got a no. I've got three answers. Let's see if we can work this out. Let me rephrase that. Can you be depressed and filled with the Holy Spirit at the same time? Can you be angry? You can be righteous and angry. All right. But we're talking about depression. Can you be depressed and filled with the Holy Spirit at the same time? You say yes. How would you say? How could that be accomplished? I was thinking through a chair, Mark.

Give me a Bible adventure, huh? Boy, that's hardly fair. He was really depressed in what was going on. And yet, he realized the judgment he got was a great help to his new home. Okay. What was Jeremiah called? How was he described as a prophet? He was called the weeping prophet, wasn't he? Tears all the time. Someone mentioned crying as an expression of depression. Maybe there's a different quality of depression we're talking about. Maybe the kind of depression that we're used to facing and the kind of depression that the God's men in the Bible have faced are different kinds of depression. Is that possible? Inward and outward. Inward and outward. What do you mean by that, Dave? The bad kind. We're here. We're here. I'm going to sit here. We're here. We're here. We're here. I really like what you just said. The bad kind and the good kind. Oops. You mean to tell me that depression can be good? Good? What's that? What's for Jeremiah? Why was it good? They wanted to be used by the Lord to express to Israel how?

Sure. God wept through Jeremiah, didn't he? Whose tears were they? They were God's tears through the prophet. For who? For Israel. Have we ever wept God's tears? Have you ever been brought to a spiritual depression? Depression, that's almost antithetical. It's almost, you know, it almost doesn't make any sense, does it? A spiritual

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depression. Most of us focus our sense on that blackness, that nobody loves me, you know, and I'm alone. But there is a depression that I believe the scriptures teach is a spiritual depression as well. A depression which is control, which is under God's control. But generally, we think of depression as that depression which is out of control, brought on by a pressure from the outside, which causes us to get blue, to get lonely, to get sad, to feel ourselves in a no-win situation. Obviously, Jeremiah didn't feel himself in a no-win situation. Why? Because he had prophesied that there was going to be a winning after there's going to be a little bit of purging.

After seventy years, there was going to be what? You're going to come back. You're going to have to take this, oh man, you're going to have to take this punishment from God, but you're going to come back. Jeremiah 31 said, I'm going to remove the stony heart from you, and I'm going to put in a heart of flesh, and I'm going to start, I'm going to institute a new covenant. Not like the old covenant, but a brand new one. So, the prophets of Israel gave warnings of depression. Depression—you're going to be wiped out folks, but God is faithful to his covenant promise, and he's going to re-establish us. So, through the tears, the tears act in a sense, if you want to be kind of like Spurgeon, acted as a prism, you know, to be able to discern the plan of God much clearer. So, tears in and of themselves are not bad, but most often, we do not have that kind of depression, do we? Most often, it's the, "I'm going to go eat a worm." Kind of like the, who had that kind of depression in scripture? Who? Someone said it. Jonah. Huh? Remember the worm? Right. Sure. Jonah had the wrong kind of depression. What kind of depression? Why was Jonah depressed? What was Jonah's basic problem? What's the story of Jonah about? The whale? What's it about, basically, in one word? Jonah. It was about, what, one word. Prejudice. Prejudice. There was no person more prejudiced in the Bible than Jonah, was there? He was so proud to be a Jew. It was a story of prejudice.

And he crawled up underneath that tree and said, "Boy, I tell ya." He was so upset. The wrong kind of depression. Now, if you open your Bible to Psalm 119, Ezra starts off with what kind of depression? For those of you who are new in the class, we've taken the position that Ezra wrote Psalm 119. But I took three weeks to explain that position, and I'm not going to go through it right now. But anyway, we believe that Ezra wrote Psalm 119 during the Babylonian captivity. Now, what kind of depression was he facing, and how do you know that? Psalm 119. Just read it as far as you need to go. What kind of depression was he facing? What else does it say? Are you reading, uh, what translation? New American? Nothing. That's living, yeah. Don't look at me. Look at the... What kind of impression was he, uh, was he, uh, facing? Pardon me? He was facing grief. What kind of grief? Was it good grief or bad grief? He said his soul went for a fall. Oh, yeah. Yeah. Whip.

Hebrew there says it dripped down with tears. Literally, the vision there was that his whole world was sagging. His whole, everything was sagging in his life. But did you notice something about his depression? What's unique about his depression? Solved that letter. Yeah. He wasn't alone, was he? No, why? Look at the first verse. What's the first verse? Someone read the first verse to me. What's it say? Roy. What does it mean for him to say Roy? Well, Roy, you know. You know, people who are depressed and low and black don't say, "My soul is crushed, revive me." They don't say that, "My soul is crushed." That's all they say. They go the first half of the verse. Most of our depression is the first half of the verse depression, isn't it? We don't get to the second half of the verse. Look, I think it's verse 28. What's it say? Maybe it's the verse before that. I should look. That'd be helpful. Verse 28, right? What's he say? And look at me, look at the Bible. Okay, now let's take a look at verse 25 and compare it with verse 28. He's doing exactly the same thing, isn't he? He says, in verse 25

, he says what? What's he say in verse 25? No, no, start off. The first of the verse. My soul fled. Okay, his soul cleaves to the dust. What's he say his soul does in verse 28? Weep. Other words. Melteth. The King James has melts, doesn't it? And then the New American Standard has weeps.

It's just a dripping down, okay? Just floods of tears. It's a sagging. The picture is sagging. And it says his soul is actually sagging under the weight. All right? So his soul cleaves to the dust. And this is the same cleave of Genesis 2.24. What's Genesis 2.24? And cleave to his wife. All right? Same word. It means to stick like glue. The basic

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picture that the Hebrews wanted to get is stick like glue. So we've got my soul is stuck to the dust of the ground. All right? And we've got a slow sagging. And he says in both instances, the second part of the verse is what? In cleaning he wants to revive, and in sagging he wants to do what? Strengthen. This is the only time this word is translated, strengthened in the scriptures. It's never translated this way, strengthened. It means, it's always translated otherwise, to raise up or to erect a structure, to form a decree or standard. And it's only found in this particular form in the Hebrew. I'm giving you this little chart and this is an intensive form and it means to, colloquially, really strengthened, really, I mean, it's a strong form, to revive, to lift up, which would be similar to revive, to lift up.

He knows what he, he's allowing the depression to go in. He's not denying that he is depressed. At the same time, he does not deny that there is a solution to the problem. One of the major problems I find with Christians dealing with the psychological problem of depression is the guilt of being depressed, which comes about because of the Christian community. I can't let anybody else know that I'm down. Right. Because they think I am what? Sweet? What else? I'm spiritual. Right.

Remember when you thought of Jeremiah was a member of our adult Sunday school class. He was always going, you know. What would we say? We said, "Get this guy out of here. Man, what are you supposed to hear? What's the song? "I have to joy, joy, joy, joy, down in my heart, woo!"

Jeremiah wouldn't have been allowed in our adult Sunday school class. Folks, it's okay to allow depression to do its job. If you look at the very last verse of this section, we find out what the job of depression is. It tells us why. And what is it? Why? [inaudible] Sure. God is, you know, God loves us.

Each one of us has got these little teeny-peeny, weak, shriveled-up little hearts. We can't really understand the breadth, the height, the depth, the length of God's love and his mercy. And in order for us to focus in and get an idea of who God is, what he is, how he acts, how he feels, God's got to take us through some circumstances sometimes that are a little out of the ordinary. It's not always, you know, "light and flowers." Sometimes it's depression and anger, things like this. And in order for us to have that experience, we've got to have an open heart on the one hand, and the other hand, we've got to have God's word, which has been placed where, according to the second section? It's in the heart. Okay?

So the raw building block of my life is the word of God. Man shall not live by bread alone, but by every word that proceeds out of the mouth of God. That building block is in my heart.

Why? Because I've already gone through the situation in the second section. And now I am depressed. I'm worried. I'm lonely. I'm sad. And yet I've asked God to revive me, to lift me up. Now, what's it say? Don't look at me. What's it say? According to the Word.

Now, how is God going to do that if you don't know it? Go to Sunday school? Go to church and listen to [Pastor] John? Get on the quiz team?

How is God going to revive you according to His Word if you have not done what? Put it in your heart. Right. Now, that means when you're happy, memorizing things that don't seem to relate to how you feel right now is absolutely essential because one of these days you're going to be on the beaches of Iwo Jima with a gun with no bullets. Are you with me on that? Most Christians hit the beaches and they've got no ammunition. They've gone through all the motions. They're not supposed to go running down the beach and yell, or whatever the guys yelled, you know. And they go play with trigger and there's no bullets. And guess what happens? The enemy goes, rat-a-tat-tat-tat, and you're laying on the beach. And what you are, you're a casualty, aren't you? You're flat, down. Those are all through

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you spiritually. Why? Because when you face the problem, you have no resources. Yes, we had resources. We've got no resources. Why? If we have not, by the way, God's word in our heart.

Why? Because we're in Babylon, as it were. Aren't we? We're in the daily infertility. Whose world is this? God's world? This is my father's world? No, whose world is it? This is a satan's world, not a sure it is we're in the world folks but not of it why not of it because it's somebody else's world we're visitors sojourners just passing through right visiting hey just just passing through excuse me on my way to heaven now.

Now it's probably probably an observable logic of this we're going to be depressed we're going to get sad we're going to get lonely we're going to need to ask God to revive us according to His Word what word are we're going to throw away in our heart. To face the onslaughts of depression which come as a result of sadness and loneliness and poor health and whatever else? What are we going to throw away in our heart? You got a suggestion? What would you tell somebody? Hmm? Okay, what? I mean, you're going to memorize, What promise? Oh, okay, let's just go right over there. He'll always be with you. Now, where is that found? 28 what? Okay, isn't that the truth?

“Okay, someplace in the Bible, God says he's not going to leave me. Well, I'm not sure what it is, but my pastor knows. I hope. I would run out there and ask John this morning, where's it found?” But there's got to be more to it than just, “I'll never leave you.” I mean, that's helpful, but that doesn't really rebuild my heart. I just kind of, you know. We're talking about rebuilding.

But let God remold your mind from within so that you may prove and practice that the plan of God for you is good, meets all his demands, and moves towards the goal of true maturity. You're not going to move towards the goal of true maturity without your body or your mind being remolded from within. And the only building blocks for that is the Word of God. Right? Right.

Okay? Where else can we go to find some solution to the depression I've got? Except for somewhere in Matthew 28. James 4. 4 of what? 7 of 8. It says, He who summons the God, but is not together with him, will flee. Draw nigh unto God, or draw nigh unto him. Oh, yeah. Isn't that precious? Sure. Draw nigh unto God, and he will. That's an absolute guaranteed promise. He will draw nigh unto you. And boy, you sure need someone nigh when you're lonely, right? What a great verse to go over in your mind. We've already covered the concept of meditation in the second section.

Go over and over and over. But after a while, that's where a verse gets worn out. We don't want to wear out that verse. I'm sure there's others. I'm not picking on you because we're all in the same boat. But we're all in Babylon. All the scrolls are back in Jerusalem. And somewhere in Psalm 139, it gives him comfort. Okay? That's not going to rebuild our lives from within, yet. That doesn't make any difference as long as you know the word, what are you going to do? Absolutely. No confidence. It's just lack of confidence. Lack of confidence, and it's non-transferable. It's not transferable. It's not transferable to anybody else in Babylon. It's not transferable to anybody else in Babylon. See, we're not here in Babylon by ourselves. We got somebody else over there who's depressed, too, and it says somewhere, such and such. But if it says in James 4, 7, and 8, boy, that gives me confidence because I know exactly where it's at.

It also says in Hebrews 13, 5, what? Come on, you know it here. I know you know it. I will never forsake you. No, never. Get an amplified Bible and read that what it says in the Greek, which is actually a quotation from Deuteronomy chapter 31 verse 8 which is also quoted on later on in Joshua chapter 1 verse 5, 6, and 7 and 8. Pardon me? I didn't hear what you said there. He didn't quote the passage. He got that wrong. He quoted the old text, but they all

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knew it. Everybody knew it. The training at the time was all wrote in memory. They all knew it. They knew exactly where it was at. They knew exactly where to go to because every letter in the Old Testament was numbered. They knew every number. Of course, Matthew hasn't been written yet. They couldn't say Proverbs. So we need chapters and verses because we're so lazy. They didn't need them. They knew exactly where they were. They'd memorize the entire book. They didn't need chapters and verses. So our minds are just, we're dull. And we're, you know, what we use is about one-tenth of one percent of just a corner of our heads. The basic assumption of Hebrew education was that first of all, you memorize the Torah, then you move on from there. Okay? Then you move on from there.

Don't let memorization of Scripture threaten you. Remember, it's not a matter of ability, it's a matter of interest. Isn't it? And that's why I'm trying to focus our attention on, and that's why he's focusing our attention here on the fact that the Word of God over and over and over over and over and over and over again, ad infinitum ad nauseum almost, in Psalm 119, it said, this is the solution. This is the solution. This is the solution.

And folks, if we don't take that solution [the Word of God] and take it into our lives and do exactly what he says to do, then we've got no solution to our problem. We just have so many, it becomes kind of a floaty, ethereal sense of goodness. And no other transfer that, that feeling I've got that somebody else, because it says right here, boom, this is what I ought to do.

Now, I've got a hundred thousand things I want to cover it but I need to I believe that we need to define so clearly what we're doing here that it's important to take these types of steps and get you to think and get you to work these things out in our own lives so that we together as a group, can do what Paul did in 2 Corinthians chapter 7. Look at 2 Corinthians 7, because this is what I mean, I guess, by the idea.

Look at verse 5, 2 Corinthians 7, and verse 5. Now, Paul was clearly under pressure, and yes, we could say he was depressed. I'm reading from the New American Standard, and it says, "For even when we came into Macedonia, our flesh had no rest. We were afflicted on every side, conflicts without, fears within."

This is Paul, favorite Holy Spirit Paul. Now, look at verse 6. "But God, who comforted the depressed, comforted us by the coming of Titus." Have you ever been the solution to somebody else's depression? Or are we more often than not the cause? How would you like to go down in history as the man or the woman who comforted Paul in his depression?

Here he is. Paul. And you came, and whatever you did, or whatever it was, you comforted him in his depression. In verse 7, "and not only by his coming, but also by the comfort with which he was comforted in you, as he reported to us your longing...your mourning, your zeal for me, so that I rejoiced even more."

So the opposite of depression is what? Joy. Christian joy. Real Christian joy. Now, I can be joyful as a Christian and not have a radiant countenance. Oftentimes, we have put so much pressure on the externals in our Christian lives that we do not allow humans to be human, to understand how they feel, and to say, "Oh my goodness, I saw so-and-so, and she looks so bad." Instead of going to the person, putting your arm around the person and comforting that person, you've gone to somebody else and said, "That person over there who I just want to be near because that person is depressed and probably out of fellowship will bring me down and make me depressed. That person over there is really out of it." And then everybody, "Oh, you've got to put her on the fridge, eh?"

Mabel, this is Joan, and we understand that Margaret has attempted suicide three or four times this past week. Go right over there in front of a grocery store. You know, it gets on. You know, it goes around, you know. You ever play the game?

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You and I can be the source of somebody else's comfort, but not until God does what to us? Comforts us. So that means we have to have gone through the depression and felt that and then have God do what to our hearts? Enlarge our hearts. Right. And so when I took large sections of scripture that deal with, like Psalm 37, for example, which starts off what? You want to turn to it, if you like. Psalm 37 starts off what? Fret not thyself because of evildoers. I love that. That's my favorite Psalm. No, Psalm 73 is my favorite Psalm, but it's because that's my biggest problem. But see, you see, you memorize scripture around the problems that you've got. You've got a problem with fretting. You memorize Psalm 37, not just the first verse, but the entire Psalm, because that's God's thinking, the way God thinks about fret. He says, fret not. That's the scripture that teaches that we should not play the guitar.

I was stringing you along, right? Okay.

Let's say I've got a problem and I need my heart enlarged. Why? Because 2 Corinthians chapter 1, verse 3 and 4, blessed be God, even the Father and the Lord Jesus Christ, the God of all comfort and the Father of all mercies, who comforts us with our tribulation, that we might be able to comfort those who are in trouble with the comfort wherewith we ourselves are comforted of God, right? I can comfort somebody else when I myself have been comforted. The problem you're facing, facing a mother or a father that's totally, I mean, just cannot, you cannot get along with that person. They've been on your back for 25 years. God doing in your life about that problem? Well, I don't know. I just kind of give it up to the Lord. Well, maybe God wants to enlarge your heart, and you might be able to identify with somebody else who's facing the same problem. You could be a Titus in their life. You've got a health problem you've lived with for 15, 20 years. What does God say about that? What does God say about David and Psalms? He's talking about the rolling of his bones, and his bones melting and cleaving and falling apart, and his whole body getting crushed.

How many of you understand the whole story of Jehovah? But I don't understand it. Difficult to understand, but oh, there's some tremendous material in the book of Job that deals with hope and with sin and with the problems that we all face. And it's almost 10 o'clock and I just have a fairly little time here. Let me share with you something out of Job 11. If you would direct your heart right and spread out your hand to him, if iniquity is in your hand, put it far away. Do not let wickedness dwell in your tents. Then indeed you could lift up your face without moral defect, and you would be steadfast and not fear, for you would forget your trouble as waters have passed by, you would remember it. And your life would be brighter than noonday, darkness would be like the morning, then you would trust because there is hope. And he goes on and on and on. This is one of the expressions of comfort. It's kind of a trouble for Job at the time. Yes.

Why didn't Ezra feel anger? Because I don't make that. I just describe this when I start coming back out, I get anger. Why didn't I ever solve this? Well, we're going to get into Ezra with anger a little later on, okay? Because Ezra does, you know, he spends a long time in Babylon, and these are just the first few verses of his problems, because the next section deals with envy. The whole next section deals with him, his problem with envy, and so we'll get more involved in anger, but he doesn't have, he asks the Lord to keep shame from him here, and watch out for these different things, but he doesn't get involved in the anger syndrome. Although a depression is often caused by repressed anger. It's anger that's kept inside and not left out.

Okay, I'm going to try to focus on a couple other passages of Scripture. Other than just depression. If you've got a problem, you've got a problem with anger. Why don't you go to Scripture to find God's point of view on anger? Ding, ding. Ten o'clock, folks. Ding, ding. Pardon me? Be angry and sin not. And where does it say that? Is it chapter four versus what? You're close. Remember where it is? Where is it at? I think it's C. It's important for me to check the point. Right. Okay. Where else is it at? I know what it is. I might see all the English for it. Okay. Okay. I hope you don't get angry today. James chapter 1. All right. James chapter 1. The entire chapter needs to be memorized. James chapter 1. Okay. You see, we tend to lift up God's word in isolated verses that give us little quickies. But see, that doesn't rebuild our heart. That doesn't enlarge our heart. It's because there's a little stopgap to fend off the

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problem. But God doesn't want us to fend off the problem. God wants us to let the problem go in and rebuild our heart because our heart is what? What? Sinful. Scripture says what about our

heart? And desperately wicked and who can know it? And what about our ways and our thoughts? What's the Bible say about our ways and our thoughts? It's wicked. What else does it say? It says, your ways aren't my ways. Your thoughts aren't my thoughts. You think you can handle the problems of life with your thoughts? No. And how are you going to handle the problems of life? By getting my thoughts inside your numb skull. Numb skull, you get the idea? Dead from all sensitivity, a numb skull.

Now, when we start putting God's thoughts in our heads, then we have something to think that is positive, which is a solution to the loneliness and the negativity. We have positive thoughts to think about. It's not positive mental attitude, but it's God's positive thoughts. They're positive because they're reality. and depression is unreality, isn't it? And depression is disorientation, isn't it? It's disorientation to the plan of God and it's disorientation to the grace of God. Well, we'll close at 10 o'clock. I, there's, there are seven, if you want to be able to study your own, there are seven responsibilities outlined in this section that God has. God has given seven responsibilities, and we're given four responsibilities. God has seven, we have four. Okay? As you study through this passage of Scripture during the week, you might want to look at those and see if you can find the seven responsibilities of God and your four responsibilities. No, that's in this section. That's in this section here. God's seven responsibilities and your four responsibilities. And you want to focus your attention on the word way. Way, which characterizes, it's a characteristic of a manner of life. Depression can become a habit or a manner of life. But the word way is used consistently through this passage. This is the section where it's used most often. It's used five times in this section and rarely throughout the rest of Psalm 119. and a way is a pattern of behavior, okay?

So when you read this on your own this week, focus your attention on God's seven responsibilities, your four responsibilities, and the five different ways or patterns of behavior. One last thing, and I should mention this because you might miss it, is that he talks about the false way or the lying way, and he connects that with depression. He connects falsehood, lying, and deceit with depression. A particular Hebrew word here is also translated without cause in the same passage of Scripture, Psalm 119. Not only translated a false way or deceit or lying, but it's also translated without cause or something which is causeless. And you know what you're going to find in most of your depression that you have really has no basis in reality? Because God's word is reality, isn't it? And you ask God, remove from me the false or lying or deceitful or way without a cause or vain way or the empty way, however you want to put it. Now, I'm going to just leave that with you. Study God's seven responsibilities, your four responsibilities, the five ways, and try to relate this idea of falsehood and depression, which I think is very significant. We've had a lot of interplay this morning. I think it's been good, and I hope it's been helpful as we try to focus from God's point of view and orient ourselves to depression. Next week, we're going to look at how Ezra oriented himself to envy. Envy. And if you want to read some background material, probably the best psalm on envy is Psalm 73.

Let's close our Sunday school out and then a word of prayer. Father, we do give you thanks for your word and how complete it is. We confess our unwillingness, our lack of interest to take it into our lives, make it a part of us that you might rebuild our hearts and then enlarge them. Which in fact, we've got two little hearts. We want larger hearts. And we ask God that you would do this for us. Revive us, strengthen us, that we might also, as Titus did, comfort others. Commit this time to you that Christ be glorified and we're edified. In his name we pray, amen.