

6 addresses on the Maschil Psalms

Part 1

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[00:00:01] Let us turn to Psalm 42.

To the chief musician, Maskell, for the sons of Korah.

As the heart panteth after the water brooks, so panteth my soul after thee, O God.

My soul thirsteth for God, for the living God.

When shall I come and appear before God? My tears have been my meat, day and night, while they continually say unto me, Where is thy God? When I remember these things, I pour out my soul in me. For I have gone with the multitude. I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day. Why art thou cast down, O my soul?

And why art thou disquieted in me? Hope thou in God, for I shall yet praise him [00:01:01] for the help of his countenance.

O my God, my soul is cast down within me. Therefore will I remember thee from the land of Jordan and of the Hermonites, from the hill Mizar, deep calleth unto deep at the noise of thy water spouts.

All thy waves and thy billows are gone over me. Yet the Lord will command his loving kindness in the daytime and in the night. His song shall be with me and my prayer unto the God of my life. I will say unto God, my rock, why hast thou forgotten me?

Why go I mourning because of the oppression of the enemy? As with a sword in my bones, mine enemies reproach me, while they say daily unto me, Where is thy God? Why art thou cast down, O my soul?

And why art thou disquieted within me? Hope thou in God, for I shall yet praise him who is the help of my countenance and my God.

[00:02:05] We'll also read the 43rd Psalm.

Judge me, O God, and plead my cause against an ungodly nation. O deliver me from the deceitful and unjust man, for thou art the God of my strength. Why dost thou cast me off? Why go I mourning

because of the oppression of the enemy? O send out thy light and thy truth. Let them lead me.

Let them bring me unto thy holy hill and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy.

Yea, upon the harp will I praise thee, O God, my God. Why art thou cast down, O my soul? And why art thou disquieted within me? Hope in God, for I shall yet praise him who is the help of my countenance and my God.

The last time that I had the privilege to speak here, [00:03:04] we spoke on the 32nd Psalm, which is the first of the Masculine Psalms.

Now we have, as we mentioned then, this series of Psalms known as the Masculine Psalms.

And the word Masculine means giving instruction.

And we connected that somewhat up with the thought of, in the Book of Daniel, it mentions those that would be wise in the last days.

And remember that in the 24th of Matthew, where the Lord is giving instruction about what the godly remnant of Israel is to do in the day when Antichrist is there in Jerusalem, when they see the abomination of desolation set up, [00:04:01] it says, He that readeth, let him understand. There will be those who will have understanding as to what they should do. And that is a similar word to the word Masculine, those who have understanding, those who are wise, that is, wise in a spiritual sense. And so we have this series of Masculine Psalms. There are altogether 13 of them, or if we count the 43rd Psalm as being in with them, it makes 14.

And...

And it's our purpose to take up this series, as we have opportunity, and go through these series of the Masculine Psalms, because they give instruction for us.

To give instruction for God's saints in the coming day, there are principles in them that give instruction for us today. In fact, as we go through this series, [00:05:02] we'll see that the condition of God's testimony today in the world is somewhat similar to what the condition of His testimony will be then. And so we learn precious lessons.

Now, this 42nd Psalm is, and the 43rd, 44th, and 45th, are rather peculiar, in that they're not only Masculine Psalms, but they're also Psalms for the Sons of Korah. And the Psalms for the Sons of Korah are also a special set of Psalms.

And the fact that four of the Psalms for the Sons of Korah are also Masculine Psalms makes it, as it were, doubly interesting.

This 42nd is the first of the Psalms for the Sons of Korah. Now, going back to the 32nd Psalm that we spoke of last time, we saw there that we have the foundation laid down for us [00:06:01] in connection with salvation. The 32nd Psalm is the Psalm quoted in the 4th chapter of Romans, and it speaks about the blessedness of the man whose iniquities are forgiven and whose sins are covered. That's

where we all have to begin.

And unless we begin there, we haven't taken the first step toward what it is being instructed and being wise in the things of God. Because no one can understand God's things and can be wise in the things of God unless he first of all knows what it is to be justified, unless he knows the value of the work of the Lord Jesus on Calvary's cross, as we have predicted in that 32nd Psalm. And David there could speak of the blessedness of one who knew the value of the work that he looked forward to that would be finished at the cross just as we look back to it. Now, with regard to the sons of Korah, [00:07:03] that itself is a very interesting study.

And we don't purpose to go into that in any detail except to say this.

Korah, as we know, was the leader of a rebellion against Moses and Aaron, especially against Aaron.

He was the leader of the rebellion. Moses was a cousin to Moses and Aaron, and he was a Levite.

But he wasn't content with being a Levite. He wanted to be a priest. He wanted to take upon himself things that God had not given to him and had not given to everyone in the Old Testament. When we come to the New Testament, we don't find that there are any special categories in approaching God among God's people. Every believer is a priest, and every believer is a Levite in the sense that every believer has some service to do for the Lord. In the Old Testament, we find there were the priests, [00:08:02] and over them was the high priest. There were the Levites, and there were the common people, the soldiers and others. And the ordinary people, they could only come to the door of the tabernacle of the congregation. The Levites had access into the holy place, and so did the priests. And the Levites were, in a sense, assisted the priests.

The only one who was able to go into the Holy of Holies was the high priest once every year, and that not without blood. He had to go in there with the blood of the goat, first of all the blood of the bullock, or first of all he went in with the sweet incense, then he took in the blood of the bullock for himself and his house, finally the blood of the goat, which he offered for the sins of the people. And that was only once a year that he could go in. Now every believer is a priest and has access into the very presence of God, [00:09:03] as we have brought out in the 10th chapter of Hebrews, and we're exhorted to draw near, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Korah led this rebellion, and the Lord said he would show who was the priest that he had chosen, the high priest he had chosen. And he showed it by causing Aaron's rod to bud of all the rods for the different tribes. Then also he showed his judgment by causing the earth to open up and swallow Korah and his company alive.

They went down into the pit, it says. And Moses gave a call to those that were standing with Korah and Dathan and Abirah.

He says, Depart, I pray you, from the tents of these wicked men. [00:10:02] Well, we're told later on, we're not told there who departed, but we're told later on, when the account was given of this, that the children of Korah died not. And we find, as we go through the genealogies, that Korah had three sons, and these were those who did not die when their father died. Now, why did they not die? I believe the reason was that they took a stand for God, even though it was against their parents. It must have been a very hard thing to do for these three boys. Their names are given.

It's Asser, Elkanah, and Abiasath.

And these three young men must have deliberately left the side of their father and gone over and stood with Moses when Moses says, Depart from the tents of these wicked men. They took a stand for God, and that's always a hard thing to do [00:11:02] when a stand has to be taken even against one's loved ones. Many have had to do that, whether it be in conversion or whether it be after conversion in taking a stand for the truth of God. As they've seen it, they've even had to take a stand against those that they love, that they have their own family and their loved ones. But it becomes a question of who comes first, the Lord or those who are the nearest and dearest to us otherwise. They took a stand for God. And they became, they were not only Levites, as I said before, but they became singers in the house of God, and they were also appointed as doorkeepers.

And there's no doubt a reference to them. In one of the Psalms for the sons of Korah, the 84th Psalm, we find them saying, I'd rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. [00:12:02] Their father dwelt in the tents of wickedness, and they chose to take the humble place of being a doorkeeper. Well, we might think that to be a doorkeeper was a very humble work. It was the work of a servant. But it was a very honored work because the doorkeeper, you know, was responsible to see that the right people were let in and the wrong people were kept out. And that was a very responsible job. And I'm sure that when they took a stand, even against their own parent, their own father, because he'd opposed the things of God, they would not be liable to be led away by any favoritism in letting those in who shouldn't have come in or keeping those out who should have been let in. So you see, they were prepared, as it were, for this place of being doorkeepers in the house of God. That's a work that still is needed. We still need doorkeepers in the house of God.

Well, these two, then, [00:13:01] thoughts are put together. The Masculine Psalm and for the Sons of Korah. As we think of it as a Masculine Psalm, this psalm, we get instruction.

And as we think of it as being a psalm for the Sons of Korah, we learn that we should always put God first, no matter what the consequences. And we've called this psalm the psalm of the longing soul.

The longing soul.

It starts off with, As the heart panteth after the water brooks, so panteth my soul after thee, O God.

We can imagine the heart, a species of deer, in a drought, panting after the water brooks.

You know, when there comes a time of drought and there's no rain and the grass all dries up, the first to suffer [00:14:01] are the animals out in the forest.

They're looking for water. And you can imagine the heart panting for water.

And some have thought that this sets forth the thought that there is an underground watercourse and that they can even hear the water bubbling along there, but they can't get to it. So the heart's panting after the water brooks. And the psalmist says, My soul panteth after God.

This is a longing soul. This is a thirsty soul. Do we know what it is to be thirsty after God?

If you don't know the Lord Jesus as your Savior tonight, we do trust there's a thirst in your soul.

You know, the Lord said to the woman at the well in the fourth of John, Whoso drinketh of this water shall thirst again. The water of the well, there, Jacob's well.

And referring, no doubt, to the wells of this world [00:15:01] where people try to slake their thirst. He that drinketh of this water shall thirst again.

But he that drinketh of the water that I shall give him shall never thirst, the Lord said. But the water that I shall give him shall be in him a well of water springing up into everlasting life. That's where we find true satisfaction when we drink of the spiritual well that the Lord gives us. Come to know the Lord Jesus as our personal Savior. And so we have the thirst, the longing soul, and the thirsty soul.

This psalm, by the way, is the first psalm in the second book of psalms.

And in the second book of psalms we have the thought that the godly remnant have been driven out of Jerusalem and because Antichrist is there and they're longing to be back where they can enjoy [00:16:02] fellowship with God as they did before.

He says, My soul thirsteth for God, for the living God. When shall I come and appear before God? He's thirsting for God. He's longing for the presence of God. And you know, when there's a thirsty soul, God always meets the need of that soul. Augustine, known sometimes as Saint Augustine, who was one of the prominent men in the early church in the early centuries, in a prayer of his that has come down to us, he prayed this prayer to the Lord. Lord, he said, our souls are made for thee and cannot be satisfied until they find their rest in thee. And how true that is. God has made the soul of man for himself.

And the soul of man cannot be satisfied until he finds his rest in the Lord. And that's why people are going after all kinds of things to try and satisfy their souls. [00:17:02] Some go after pleasure. We live in a day when pleasure seems to be that which is put before people more than anything else to meet their needs.

But beloved, this world's pleasure will never meet the need of the soul and never fully satisfy.

As one of our hymns says, I tried the broken systems, Lord, but ah, the waters failed. Even as I stooped to drink, they fled and mocked me as I wailed. And the chorus says, none but Christ can satisfy. None other name for me. There's love and life and lasting joy, Lord Jesus, found in me. Only Christ can fully meet the need of the heart. He can satisfy.

Only he can fully satisfy the human heart. And those who try to quench their spiritual thirst at any other fountain are doomed to failure. We all have to make that experience. Even though we know these things. I was brought up in a Christian home. [00:18:01] I knew these things from my childhood. But I had to learn myself in my own experience that the world cannot satisfy and the Lord Jesus is the only one who can truly meet the need of the human heart. He says in verse 3, my tears have been my meat day and night while they continually say unto me where is thy God?

Who are the they?

They are the enemies.

I've no doubt that when God takes up his people Israel again there will be a great mass of the nation who will be opposed to the things of God.

And there will be a few who will be seeking to serve the Lord.

And the they no doubt are the ungodly ones who are saying to these godly ones where's your God now? You were trusting in God. Where's your God now?

Look what he's allowed to happen. He's allowed you to be driven out of the sanctuary.

You're not there anymore. [00:19:01] You can't worship God.

The sanctuary has been defiled. Where's your God now? Why doesn't he step in and help you? We remember what they said to the Lord Jesus when he was hanging on the cross. If thou be the Son of God come down from the cross. That's why one of our hymns says by all obscene defeat he won the Medan crown. Trod all our foes beneath his feet by being trodden down. God wins his victories through what seems to be defeat. Didn't it seem to be a great defeat? When the Son of God was crucified on Calvary's cross and when they could taunt him and say if thou be the Son of God come down from the cross and he didn't come down and when he was taken down off that cross and buried and the tomb was sealed and Pilate saw to it that the Roman seal was put on it as if to make sure that he wasn't going to rise again. [00:20:02] It looked as if God's program had come to an end.

I suppose in those days they didn't have that term that you read about today that God is dead but I'm sure that some people must have thought that when the Lord Jesus was put in the grave.

No beloved friends God isn't dead and never will be.

He's still the sovereign ruler of the universe but God works in mysterious ways in what he does and three days later the Lord Jesus comes forth out of the grave the mighty victor and he can say in the words that we have in the first chapter of Revelation I'm he that liveth and was dead and behold I'm alive forevermore and I have the keys of Hades and of death. He has the keys.

He's conquered. He's conquered the unseen world. He's conquered death.

He's the victor [00:21:01] and all who trust in him will be the victors.

We have the similar thing here.

God's people are driven out and their enemies are taunting them and they say where is your God and you know there's a measure in which that's true today.

Those who seek to be faithful to the Lord in honoring his word and meeting together in the scriptural way they're a minority.

Others often say to them well you're just a little few. Why look what we have.

There are people today even in this city they claim they have all the apostolic gifts. They claim that they can heal the sick and they can talk in tongues and I don't know what they can't do and they look to us and they say well what have you got? You can't do all those things. We don't claim that we can. We don't believe that God has given us those things. We believe that those who claim those things have something spurious that's not of God.

[00:22:01] We're just a handful, just a few seeking to meet together in a scriptural way and the question might be asked where is your God?

The beloved God's testimony that God isn't manifesting himself today with great multitudes.

God is manifesting himself today with a few who will seek who are seeking to obey his word and honor his name and to be with the few who are seeking to obey the word of God is what we should desire to do and desire to be.

So we find here it's the same thing. They say where is your God?

God isn't manifesting himself among you and that must have been a real trial to the psalmist and he says in verse 4 when I remember these things I pour out my soul in me for I had gone with the multitude [00:23:02] I went with them to the house of God with a voice of joy and praise with a multitude that kept a holy day or a festive multitude as the new translation says.

He looks back upon that that was past.

There was a time when we were really rejoicing in spiritual things but now we're not able to do it and you notice what he says further down he says in verse 6 Oh my God my soul is cast down within me therefore will I remember thee from the land of Jordan and of the Hermonites from the hill Mizah.

You see he's away from Jerusalem he's over in Jordan he's in the land of Hermon that's quite at a distance and yet he remembers the Lord he hasn't forgotten the Lord but it seems that he's he's seeking to be satisfied and he doesn't quite yet know the answer in this 42nd Psalm.

[00:24:02] He says in verse although he does say to his soul in verse 5 Why art thou cast down oh my soul and why art thou disquieted in me hope thou in God he puts his trust in the Lord hope thou in God for I shall yet praise him for the help of his countenance and I noticed in studying this that the word help there really means salvations for the salvations of his countenance as much as to say the Lord comes in and gives us the help when we need it isn't that a wonderful thing the Lord is the one who gives his salvations when his people need it if it's a question of the salvation of the soul the Lord gives it if it's a question of help in difficulties and trials as we go along the pathway the Lord's the one that gives it [00:25:02] the Lord gives his salvations as it says here and I shall yet praise him for the help of his countenance or for the salvations of his countenance now notice verse 7 I believe verse 7 is a very important verse in this psalm deep call of unto deep at the noise of thy water spouts all thy waves and thy billows are gone over me now you know the second part of this verse all thy waves and thy billows are gone over me that was prophetic of the Lord Jesus Christ that's what the Lord Jesus Christ could say on the cross all the waves and the billows of the wrath of God rolled over him on the cross and you know if we don't know the Lord as our saviour the waves and billows of God's wrath [00:26:01] will roll over us and if there are any of you listening to me who don't know the Lord as their saviour beloved friend that's the portion of those who refuse Christ but those of us who know

him as our saviour can say that the waves and the billows of God's wrath rolled over his beloved son when he died there on Calvary's cross when he took our place went there as our substitute he bore the judgment of God what does the first part mean? deep call of unto deep at the noise of thy water spouts I believe this speaks of the two great depths God's judgment and God's mercy can we fathom the judgment of God? or can we fathom the mercy of God? we can't do one calls to the other [00:27:01] the judgment of God says I must judge sin God is a holy God he can't overlook sin he must judge it and if he must judge sin he must judge the sinner you know some people have a wrong idea of God they think that God it's just as if God sees someone who's done something wrong and he comes along and pats him on the back and says poor fellow you really couldn't help it so I'll just overlook what you've done that's not what God does that's not the gospel that's not the way that God is presented in the scriptures God is presented in his word as a holy God who must judge sin and who cannot overlook it how then if that is true can God show mercy to us? because this is the other side [00:28:01] that's the other depth as it were the mercy of God can we fathom the mercy or the loving kindness of God as it's often rendered in the scriptures? can we fathom the depths of that? no and yet the fact that God is a God of judgment on the one hand and mercy on the other it looks as if they're in contradiction does it not? if God must judge sin how can he show mercy? the cross is the only answer that God judged the Lord Jesus Christ for our sins and because he bore our sins God can show mercy to us it's not that the debt hasn't been paid one paid it who didn't have to pay it for himself he voluntarily went to the cross and paid it for us because the sinless savior died [00:29:01] my sinful soul is counted free for God the just is satisfied to look on him and pardon me and so God's judgment on the one hand and his mercy on the other are reconciled at the cross and they could not be reconciled anywhere else it was only through the death of his beloved son that God could judge sin and yet pardon the sinner and so the psalmist says and then as if the Lord himself is saying all thy waves and thy billows have gone over me I bore the judgment the Lord Jesus says and if you trust in me God will give you a full and free forgiveness what a wonderful thing that the Lord will command his loving kindness in the daytime and in the night his song shall be with me and my prayer unto the God of my life [00:30:03] and yet he's still not not in the full knowledge of what it is to have his soul satisfied with the Lord he's reminded again of what the enemies say in verse 10 it says while they daily say as with a sword in my bones my enemies reproach me while they daily say unto me where is thy God where is your God why doesn't he manifest himself and so he says to his soul again why art thou cast down oh my soul and why art thou disquieted within me hope thou in God for I shall yet praise him who is the health of my countenance and my God now we notice that there's no there's no title to the 43rd psalm it's the most remarkable it's most remarkable because the 43rd psalm is very evidently linked up with the 42nd especially what we have in verse 11 [00:31:02] we have the that same question repeated and so I believe that we've got to count the 43rd psalm as one of the psalms one of the masculine psalms and also one of the psalms for the sons of Korah it's been put in there by the Holy Spirit you know the we know that the division of our Bible into chapters and verses is not part of inspiration the division of the chapters and verses is very useful but it was done by man not so the psalms the division of the psalms into the various psalms and into the separate verses is divinely inspired David and those who wrote these psalms were led to write them that way and so this and the arrangement of the psalms when you go through them [00:32:01] you see what a wonderful arrangement has been given psalms that are not in chronological order are placed together because there's a moral order connected with them they're placed together because of their moral and spiritual importance and so we see this 43rd psalm how it naturally fits in with the 42nd and in the 43rd psalm we still find him saying speaking to God about his position he says judge me oh God and plead my cause against an ungodly nation deliver me from the deceitful and unjust man who's the deceitful and unjust man you see these psalms are prophetic I've no doubt that as far as David was concerned the deceitful and unjust man was King Saul who was persecuting him but when we think

of the prophetic side of it the deceitful and unjust man will be the antichrist who will be who will be in charge of things [00:33:03] in this day and when the godly remnant will be cast out and he asks God to deliver him thou art the God of my strength he says why dost thou cast me off why go I mourning because of the oppression of the enemy and then we have something that I believe gives the answer and in the third and fourth verses I think we can see that the purpose of these two psalms isn't just only the blessing of the psalmist as an individual but his blessing as connected with the company of God's people you know that's true today that's what we find today in God's dealings with us it's true that God saves us as individuals every one of us must come to the Lord [00:34:01] and trust him as our savior as an individual God blesses us as individuals God blesses us as families God blesses us as assemblies of his people as congregations of his people and God blesses nations in the measure in which they follow his precious word but even with regard to the family even though we might be born in a Christian home we each of us must take a stand for the Lord ourselves and I say this because we have children of Christian parents who need to be exercised that they themselves must seek to be right with God it's an individual matter but when God saves us as individuals it's with a view to a collective blessing God sets the solitary in families the psalmist says [00:35:02] God sets his people in assemblies and that's the way we render a collective testimony to the Lord and so we find the psalmist saying here in verse 3 O send out thy light and thy truth let them lead me send out thy light and thy truth has God sent out his light and his truth? yes he has but where do we get the light of God and the truth of God? God has given his Holy Spirit and God has given us his precious word and beloved if we want light and truth we get God's truth in the scriptures God has given us his precious word and that's where his light is and that's where his truth is if we go outside of the word of God and try and get answers to the questions of man's need and man's soul if we go outside of the word of God we're not going to find them [00:36:01] we're only going to find help in what is in accordance with the word of God because God has revealed his truth to us here and he's not revealed his truth anywhere else except that God has revealed himself in creation as we look around in creation we see the power of God but we don't learn the mind of God there we learn his power creation tells us of God's power the cross of Christ tells us of his love we learn God's power in the creation but we only learn his character when we read the bible there we learn the character of God we find he's a holy God we find he's a loving God we find he's a God who hates sin and he's a God who loves the sinner and as we said before he worked out that plan at Calvary's cross whereby his holiness could be vindicated and his love and mercy could be manifest [00:37:01] to those who trusted his beloved son so the psalmist says send out thy light and my truth and let them lead me let them bring me unto thy holy hill and to thy tabernacles he's trusting in God now he's putting his trust in the Lord he says I'm going to trust in the Lord that he will bring me in his own time to the place where I can worship him because you see in those days again they will have the tabernacle set or the temple built and there'll be the place there to worship God but for us this speaks of coming together around the Lord himself to give him the praise and the worship of our hearts thy holy tabernacles or thy habitation God had a dwelling place for Israel he put his name he says they were to offer their sacrifices [00:38:01] in the place where he put his name and of course it was there when the temple was built in the temple in Jerusalem God has a place where he's put his name today he says where two or three are gathered together unto my name there am I in the midst of them it's not a physical location but it is it is when God's people gather together what I mean is that God doesn't recognize any place any building as a holy building today but he does wherever there are those who are gathered together to the name of the Lord Jesus the Lord says there am I in the midst of them it's a spiritual understanding as we gather together to remember him and to honor him then he says in verse 4 then will I go unto the altar of God unto God my exceeding joy yea upon the harp will I praise thee [00:39:01] O God my God have you noticed how many times in this these two Psalms we have God mentioned I think we only have the Lord mentioned once and that is in the 8th verse of Psalm 42 but 12 times in Psalm 42 we

have the word God now you know there's a reason for this the names of God are not used indiscriminately in scripture Israel came to know God as Jehovah the Lord we know him as Father you know Jehovah was the name by which God revealed himself in the Old Testament in the New Testament God has revealed himself as Father I was visiting a woman once and she tried to tell me that she knew what the name of the Lord was and that she finally came round to say that the name of the Lord by which he should be known today is Jehovah oh I said you're too late I said that was in the Old Testament God made himself known as Jehovah but I says for the New Testament [00:40:01] God has gone further than that God has revealed himself to us in the name that speaks of relationship and that is as Father and the Lord said when he rose from the dead I ascend to my Father and your Father to my God and your God and if people go back to only know God as Jehovah they're going back to know him as the Old Testament but when the psalmist is outside of the place where he can honour the Lord he speaks of him as God that is God is not as it were publicly manifesting himself at that time that's why they had to their enemies were saying where is your God and they could say well it doesn't appear to be acting on our behalf but down in his heart he knew that he was and so that he says in verse 8 yet the Lord will command his loving kindness he still calls him Lord and so we can do that even in times of when it seems that everything is against us [00:41:02] as it is with these people we know that God is still for us and as the apostle Paul could say in writing to the Romans in the 8th chapter if God be for us who can be against us he that spared not his own son but delivered him up for us all how shall he not with him also freely give us all things so he says I will go unto the altar of God verse 4 unto God my exceeding joy or the God the gladness of my joy it's a remarkable expression you know we usually think that the word glad and the word joy that they're similar in meaning and the real expression here is the God the gladness of my joy as much as to say that he's now come into a place even though he's there at a distance [00:42:01] from where he can gather together with God's people and worship collectively with the Lord's people the Lord has put his joy in his heart circumstances are against him but the joy of the Lord in his heart do we know that? is our Christianity is our Christianity such that we're only happy when our circumstances are right and we're unhappy when our circumstances are not right or not as we'd like them then we don't have any more than the world it's a sad condition for a Christian to get into you know what the apostle Paul says when he's writing to the Philippians he's in a dungeon he's in jail in Rome and in those days jails weren't like they are today you know I've read about prisoners today that when they get out of jail they go and commit a crime so that they'll get back into jail because they get so well treated there [00:43:01] so they want to get back in there again because it's a place where they know that they get a bed to sleep and three meals a day and if they don't want to work of course they think that's alright but in those days to be in jail where the apostle Paul was was to be in a dank and damp dungeon probably full of vermin and you get a little glimpse of it when Paul writes to Timothy and he says the cloak that I left at Troas with Carpus bring with thee when thou comest and do thy diligence to come before winter as he was thinking of another cold winter in that dungeon and how he'd like to have that cloak to wrap around him and yet that's practically the only indication that you get of the physical discomfort that Paul was going through writing to the Philippians he says I've learned in whatsoever state I am therewith to be content he says I've learned it you know that's something [00:44:01] that doesn't come to us naturally Paul had learned it and why was it that he could be content in whatsoever state he was because the Lord filled his heart his circumstances didn't dampen his joy he was full of the joy of the Lord he could say rejoice in the Lord and again I say rejoice here's a man writing from a dungeon like he was writing and comforting the Philippians and telling them to rejoice because he was rejoicing that's the proof of Christianity and we should be that how often we allow our circumstances to affect us and when everything's going well we're happy and when things are not going so well with us we get discouraged and downhearted it's because Christ doesn't fill our hearts as he should and I speak to myself beloved brethren as well as to all of us if the Lord filled our hearts

more we wouldn't allow our circumstances to affect us [00:45:01] but so often we do now the psalmist has got to the point in this psalm where he says I will go unto the altar of God unto God my exceeding joy the gladness of my joy he's now got the Lord before him the Lord's filling his heart the Lord is satisfying you see he starts off with saying that he's like the heart panting after the water brooks he's seeking satisfaction here in this 43rd psalm he's found it and that's why the 43rd psalm has it's rightful places following the 42nd the psalmist ends up with really finding his joy in the Lord yea upon the harp will I praise thee O God my God he's even praising the Lord and you know that's the height that we get to I believe that the highest point we reach in our Christian destiny down here on earth is when we come together collectively [00:46:01] to praise and worship the Lord when the saints gather together to remember the Lord and pour out their hearts in praise and worship I believe that's the highest point we reach this side of heaven it's a little foretaste of what we have in the 5th of Revelation where you have the whole redeemed company of every kindred and tongue and people and nation gathered around the Lamb saying thou art worthy for thou was slain and hast redeemed us to God by thy blood and that's what we have a picture of here and so he can end up with saying why art thou cast down O my soul and why art thou disquieted within me hope in God for I shall yet praise him who is the health of my countenance and my God he doesn't say for the health of his countenance anymore you notice in the 42nd psalm he says I shall praise him for the health or the salvation of his countenance and [00:47:02] but in the 11th verse of Psalm 42 he says I shall yet praise him who is the health of my countenance and again in the 43rd psalm he's the health of my countenance if we get help from the Lord he'll be our health the health of his countenance he's occupied with Christ he's occupied with the Lord he's the one that he's praising and worshiping and beloved that will be our portion if we know the Lord as our saviour and we know him as the one who fills our every need as we go along in the Christian pathway God grant that it might be true for each one of us should there be any here tonight that still don't have the assurance of salvation beloved friend may you find Christ as your only and all sufficient saviour and for each one of us who knows him may we may Christ so fill our hearts [00:48:01] that we'll rise above the circumstances that surround us the circumstances in which we find ourselves from day to day and be more occupied with the Lord Jesus the man of God's right hand let us pray gracious God our father we thank thee for thy precious word we thank thee that thou art the one who fills the need of every soul even as the Lord Jesus could say to the woman at the well he that drinketh of the water that I shall give him shall never thirst but the water that I shall give him shall be in him a well of water springing up into everlasting life we pray thy blessing on thy precious word our God and we commit us to thee in the precious and worthy name of the Lord and saviour Jesus Christ Amen