

6 addresses on the Maschil Psalms

Part 4

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[00:00:00] Psalm 52 and we've noticed that there are a number of masculine Psalms. The word masculine meaning instruction beginning with the 32nd Psalm also the 42nd through 44, 45 and now tonight we have Psalm 52, 53, 54 and 55 which are also masculine Psalms. Then there are four others further on in the book of Psalms but tonight beginning with 52 we'll read this Psalm to the chief musician masculine and masculine means giving instruction. They contain special instruction that will be especially for God's people in the days of the Great Tribulation but there are great instruction in them for us today. A Psalm of David when Doeg the Edomite came and told Saul and said unto him David is [00:01:03] come to the house of Ahimelech. We have this this recorded in the first book of Samuel of course when David at the time when Doeg killed off killed the prophets that were there in the house of Ahimelech. Why boastest thou thyself in mischief O mighty man? The goodness or the loving kindness of God endureth continually. Thy tongue deviseth mischiefs like a sharp razor working deceitfully. Thou lovest evil more than good and lying rather than to speak righteousness. Selah. Thou lovest all devouring words O thou deceitful tongue.

God shall likewise destroy thee forever. He shall take thee away and pluck thee out of thy dwelling place and root thee out of the land of the living. Selah. The righteous also shall see and fear and shall laugh at him. Lo this is the man [00:02:01] that made not God his strength but trusted in the abundance of his riches and strengthened himself in his wickedness. But I am like a green olive tree in the house of God. I trust in the mercy of God forever and that word mercy the same as the goodness in verse 1 really should be translated loving kindness. I trust in the loving kindness of God forever and ever. I will praise thee forever because thou hast done it and I and I will wait on thy name for it is good before thy saints. It's very noticeable that this psalm this Masculine Psalm follows the 51st psalm which is the psalm of David's restoration. I thought it rather striking that the very first of the Masculine Psalms that we looked at some evenings ago is the 32nd psalm where we get [00:03:05] David's conversion and it's the psalm that's quoted the 32nd. Blessed is the man whose iniquities are forgiven and whose sins are covered. It's quoted in the fourth of Romans. That's laying the foundation and it's only as we know that foundation that we can receive instruction from God. The 51st psalm which is the one prior to this that we've just read is the psalm of David's restoration after his fall. We know that David had a very grievous fall but God David confessed his sin and he was restored and the 51st psalm is the psalm of David's restoration and so immediately following that we have four more Masculine Psalms and this is the first one. Now if we apply these to the as they will be applied to the godly remnant of Israel in the coming day the [00:04:04] 51st psalm which gives David's restoration is one that is very necessary for them to experience. What David went through and was restored is what they'll go through. They will recognize, just as David had been guilty of grievous sin,

he had killed a man and he'd committed adultery with the man's wife, so the nation of Israel will come to see their grievous sin in having refused the Lord Jesus and they were charged with killing him. They were responsible for having him nailed on the cross and in rejecting him as the one sent of God. So they will go through a similar experience to what David went through in the 51st psalm, an experience of true repentance and to be restored again as God's people to be in his favor as his people. So then the psalms that follow, these four psalms that follow that we're going to look at [00:05:02] tonight, give their experiences after they have been brought into that position and this psalm sets before us really in type the Antichrist. This man Doeg was an Edomite and you know he was one of Saul's herdsmen and he was not an Israelite, he was a herdsman of Saul but he was a servant of Saul. King Saul was the man after the flesh and he was his servant. He was not a spiritual man in any way whatsoever and he was responsible for slaying the priests of the Lord and David was greatly grieved when he realized that through going there to the house of a vile of a priest he felt he'd been responsible for these priests being slain. Well David wasn't really responsible for that, that was the that was the full responsibility of this wicked man who had put them to the sword. [00:06:02] But here we find David in this psalm referring to this man, Antichrist, who is a type of Antichrist, one who opposes the things of God and yet he puts himself into a place as being, we might say, a religious zealot. That's what this man Doeg was. He thought he was acting to please Saul and acting in the religious way and yet he was really opposing the truth of God. Now that's what Antichrist does and that's why in the, especially in John's epistle, in John's first epistle and in his second epistle, we find the spirit of Antichrist referred to. John says the spirit of Antichrist, there are many Antichrists and the spirit of Antichrist is in the world. It was in John's day. It's here. It's becoming more manifest as we get nearer the time when a person who will [00:07:05] be known as Antichrist will be manifested. It may be that that man's alive today because we believe that we're getting very near the return of the Lord to take his church away and when the Lord comes and takes his church away, then it is that Antichrist will be revealed in the person who opposes himself above all that is called God, all that is worshipped, as it says in 2nd Thessalonians 2, so that he as God will sit in the temple of God showing himself that he is God. And the mass of apostate Jews will worship him. But there will be these godly ones who will recognize who he is and who will not worship him. And so David's language with regard to Doeg is similar, is prophetic of the language of that godly remnant in that day. They'll say, why boastest thou thyself in mischief, O mighty man? And yet then that, but yet [00:08:03] they'll also say, the loving-kindness of God endures continually. That is, the godly will find their comfort in the fact that even though it seems that man and this man in particular is having things all his own way, they recognize that God is still on the throne and God's loving-kindness is still being shown to all these people. We find that he says there, referring to this man, he says, God shall destroy thee forever, there in verse 5. And in the second verse, he refers to his character, he has a tongue that deviseth mischief like a sharp razor working deceitfully, loving evil more than good, and lying rather than to speak righteousness. You know, even though these things apply to the coming day, this is what we find all around us today. And we find it in a [00:09:03] religious way. I think that the thought, whenever we think of Antichrist, as applied to the day in which we live, we see that it refers to a wrong false teaching done in a religious way. And that's just what we have today. You know, you find, we find all kinds of religions. And there are people who think, well, if anything has thing to do with religion, there's something good about it. You know, perhaps the the greatest deceivers today are those who are religious, and yet opposed to the Lord. Religion without Christ is really worse than open atheism. If a person openly says he's an atheist and he doesn't believe in God, at least you know where he stands. But if a person professes that [00:10:06] they have something that appears to be based on the Bible, and appears to honor in a certain, to a certain extent, the Lord Jesus Christ, and yet all the while, all the time it's undermining the Scriptures, and it's falsifying the Lord Jesus as he's presented in the Word, that is more dangerous. And that is the spirit of Antichrist. It was in the

world in John's day, it's even more manifest today. And I think we can say, we who live in Southern California, that if there's any place where false religions have been multiplied, it's right here in this area where we live. Does that mean that the God's people have to be led away by all of these things? No. God has given us his precious Word, and as we as we keep close to the Scriptures, and seek to exalt the Lord [00:11:01] Jesus as presented in the Word, we're safe. And David was safe as he looked around and saw this man who was seeking to carry all before him. He trusted in the loving kindness of the Lord. This was a great test of faith for David. He is David, he's been anointed to be king, yet Saul's on the throne persecuting him. And here is this man, Doeg, killing off the priests. And David might have been tempted to throw up his hands and say, what's the good of going on? Everything's against me. God's not on my side. It looks as if he's allowing Saul, and now he's allowing Doeg, and who knows else, to just oppose the truth of God. I wonder if after all I haven't made a big mistake, and I misunderstood Samuel when he's anointed me to be king. You know, if David had been guided by just natural thoughts, he might have said that. We don't find that he was. These Psalms [00:12:03] were written at the time of David's exercise. It was when this happened that David wrote this psalm. And twice here, in the New Translation, in verse 1 and in verse 8, we have, he refers to the loving kindness of the Lord. So David rested on that. God's loving kindness. And beloved, we can do that. No matter what the circumstances are, we must not allow ourselves to be discouraged. But we must go on for the Lord. You know, discouragement is Satan's greatest weapon. If he can get people discouraged, he has gained a great victory, and he seeks to use that with the people of God. But let us never forget, discouragement never comes from God. I remember a dear brother, he's now with the Lord these many years, and he was very discouraged and downhearted over some difficulties that had taken place. Things weren't so well in his home as they might have been, and it seems that everything was against him. And he happened to call upon a dear old [00:13:07] brother, and this old brother by way was a Presbyterian minister, but he was a real man of God. And he said to him, brother, discouragement never comes from God. And if it doesn't come from God, it comes from the devil. That's his weapon. And the brother told me afterwards, he says, you know, he says, that was a great encouragement to me, that old brother said that, just at the time when I needed it. Now, true it is. So we find David here. You know, it says of David in other places, it says, at the time when Ziklag was taken, and he lost all of his, his wives were taken, and all of his goods, it says, David encouraged himself in the Lord his God. Even his own men talked of stoning him at that time. He encouraged himself in the Lord his God. So that's what David's doing here. He doesn't, he doesn't minimize what Doeg is doing. He says, God shall [00:14:01] destroy thee because of what thou hast done. And you notice what he says in verse 7, it's remarkable. Though this is the man, and I understand that this could be read, this is the strong man. There are two words used for men in the Old Testament. One is man in the sense of his frailty and his weakness. The other is man in the sense of one who is strong. And the word that's used here is the word for a strong man. This is the strong man that made not God his strength. That's a remarkable statement, isn't it? This is the strong man that made not God his strength. Doeg was a strong man. Oh, he was Saul's chief herdsman. He was a very important man, but he was the strong man that gave, made not God his strength. When Antichrist rises up, he'll be looked on as a strong man. And though the world's looking for strong men, and the world will get some strong men from their point of view too. They're [00:15:04] going to get the, the beast who will be the political head in Rome, and they'll get the Antichrist who will be the religious head in Jerusalem, and they'll be looked on as strong men. And the religious leaders in this coming day will look upon Antichrist as a strong man. But he's going to be a strong man that made not God his strength. Strong in his own strength, in his own fancied strength, in the strength that the people think they see in him. But really a very weak person because he didn't make God his strength. With God, our strength is made perfect in weakness. And it's when we're weak, and realize that we have nothing of ourselves, that we're strong. And even we Christians, if we start thinking we're strong, God

has to say something to us, and cause us to realize that in ourselves we're nothing but poor failing creatures. And God can [00:16:02] only use us if we're broken vessels that he can take up, so that all the glory will be him. This is a strong man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness. Now, verse 8 gives us a lovely expression. Here's David. This will be the godly remnant. And beloved, this can apply to us. What does David say here? I'm like a green olive tree in the house of God. A green olive tree. Well you know if you want to have a green olive tree, you must have a tree that's planted where it is going to receive the nourishment to be continually green. That's true of any kind of a tree. We read of the tree planted by rivers of water that brings forth fruit in its season. And so David says, I'm like a green olive tree in the house of God. And it's an olive tree. And the olive tree produces olives. And we know [00:17:01] that the olive tree is noted because it produces oil. Olive oil. And the oil in scripture is a type of the Holy Spirit. So David could say, I'm like a green olive tree in the house of God. That was where God had put David, in his house. David realized that the Lord was with him, and he could receive his nourishment from him. So may this be true of us, beloved. May we take instruction from this instructive psalm, this masculine psalm, to realize that no matter what the conditions are, and even though the false teachings and and and errors abound on every hand, that God is the resource of his people. We can rest on his loving kindness, and we can flourish for him, if we receive our nourishment from him. And then he can use us to be a blessing to others. Because the thought of the oil is that it's that which brings blessing to others. Others receive the value from it. I trust in the loving kindness of God forever. I will praise thee forever [00:18:05] because thou hast done it. And will wait on my name, for it is good before thy saints. Now we'll go on to the next psalm, 53. It's just a short psalm, so we'll read it. And this psalm, by the way, is almost the same as the 14th psalm. It seems to be a repetition. Not quite though, because we have the word Lord used, or Jehovah, in the 14th psalm. Whereas here, it's not used at all. It always uses the name God in the 53rd. But otherwise, the psalm's the same. To the cheap musician upon mailath, mass killed. A psalm of David. The fool hath said in his heart there is no God. Corrupt are they, and have done a vulnerable iniquity. There is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back. They are all together become filthy. There is none that doeth good, no not one. [00:19:04] And you know this, by the way, is quoted in the third of Romans. Have the workers of iniquity no knowledge, who eat up my people as they eat bread? They have not called upon God. There were they in great fear, where no fear was. For God hath scattered the bones of him that encampeth against thee. Thou hast put them to shame, because God hath despised them. Oh that salvation, the salvation of Israel, were come out of Zion. When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad. Now I believe that if the 52nd psalm gives us what we might say, the religious opposition to the truth of God, here we have the atheistic opposition to the truth of God. You know when the Lord [00:20:03] Jesus was here, there were two parties among the Jews. There were the Pharisees and the Sadducees. The Pharisees were the ritualists, and the Sadducees were the rationalists. And we have those, we have those two lines of things today. The the thought of Phariseeism, that leads to ritualism, and a religion without Christ.

And the thought of the Sadducees, who denied everything it was miraculous, really leads to atheism. We have that today. See we have these two lines today. We have those who are religious without Christ on the one hand, and we have those who give up all pretense of any kind of religion whatsoever, and openly proclaim that there is no God. We have heard in recent years, even some [00:21:04] ministers who have said that God is dead. Well I've no doubt that the God that they believed in is dead, because he never was alive, the one they believe in. But certainly the God of the scriptures is still the sovereign ruler of the universe, and he has everything under his control. He

makes the wrath of man to praise him, and restrains the remainder of it. And he is behind the scenes, and as Mr. Darby says, God works behind the scenes, and he moves the scenes that he is behind. So here we have the atheist. The fool the psalmist calls him twice, the 14th psalmist here he says, the fool has said in his heart there is no God. And someone says if the fool says in his heart, it's a bigger fool that blabs it out. And they only show what fools they are, when they say that according to the scriptures. But of course they think they're very wise persons. But this comes [00:22:01] in here because it shows, beloved, that the godly remnant of Israel in the coming day, after the Lord takes his church away, will not only have to face in their own country, will not only have to face Antichrist and his blasphemous position, they'll have to face those who openly want to deny any responsibility to God. We know that there are nations such as Russia, and the communistic nations, that as nations have already taken that stand. And I believe among the Jewish people there is a certain percentage who follow that line of thinking. And they, no doubt, that element among them will become more vocal perhaps, after the Lord takes the church away. And the God's faithful ones, the godly remnant, who will be standing for him, will have to face this too. The fool has said in his heart there is no God. And David of course knew that [00:23:04] there were those who said that in his day. And he gives a true account of them. And he says, they've gone back, they're all together become filthy, there is none that doeth good, no not one. But now verse 6 brings in a wonderful statement. The sixth verse says, oh that the salvation of Israel were come out of Zion. Why does it say, oh that the salvation of Israel were come out of Zion? Why does it say Zion? Because that's where God's salvation has to come.

This is in contrast to the Lord's first coming. When the Lord Jesus came, as we have in the fifth chapter of Micah, he came out of Bethlehem. And when the wise men from the east went to Herod to inquire where the Lord should be born, and Herod called the priests to say [00:24:02] where Christ should come from, what did they say? Well the Prophet says he's to be born in Bethlehem. And when the Lord Jesus presented himself to the people, and they thought of course he was born in Nazareth, they said well he can't be the Messiah because the Messiah has to come out of Bethlehem. That was true. He was to come out of Bethlehem and he did. But he came out of Bethlehem, or he came by way of Bethlehem, that he might go to the cross. But this isn't referring to that. This is referring to the fact of something as yet future. Salvation is going to come out of Zion. And Zion is Jerusalem. The Lord Jesus is going to come the next time, not to Bethlehem, beloved. He's going to come to Mount Zion. He's going to come to Jerusalem. His feet are going to stand upon the mouth of olives. He's going to enter in through the gates into the city. And just as in the past he came in and was acclaimed Hosanna, blessed is he that [00:25:05] cometh in the name of the Lord. But he was not received, because when they asked the question who is, they said oh this is Jesus the Prophet of Galilee. The next time he comes he'll come as the conquering King. Salvation will come out of Zion. And so the Prophet, the Psalmist says that. Oh that salvation will come out of Zion. When God bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad. And David was in saying this, was in line with what we get in the Prophet Isaiah. Isaiah refers to salvation coming out of Zion. And in our studies in the 11th chapter of Romans, it distinctly refers to this salvation coming out of Zion. Because that gives, refers to the blessings that God has for the people of Israel. And so as we see this, we're [00:26:04] looking on. We in this day needn't be surprised at what's happening around us. Whether it be the things that are heading up in false religions, that are going to head up in Babylon the Great, that will be destroyed by the Lord, or that Lord will allow the the ten kings to destroy, as we have in Revelation 17 and 18. Or whether it be in the atheist, the blatant atheism that we see growing all around us in the world. We needn't be surprised at all these things happening. God is going to fulfill his purposes. He'll fulfill his purposes for his people Israel. And we can be encouraged, beloved, that he's going to fill his, fulfill his purposes for us. Of course we are not with the church. We who belong to the Lord now, we know that for us he's not coming out of Zion. For us

he's coming to the air. That's what we're looking forward to. But [00:27:04] he's coming to the air to take us to be with himself, is just the prelude to his coming again, when salvation will come out of Zion. And the Lord will then judge the people and take his great power and reign. Now we pass on to the next psalm, the 55th. I'm not going to read the whole psalm, because it's a rather long psalm. And we want to, the 54th rather. I'll read this, excuse me, I've jumped over one. The 54th is next, and then the 55th. I'll read the 54th. To the chief musician of Pon Neginov, Maskell, a psalm of David. When the Zipfims came and said to Saul, doth not David hide himself with us? Save me, O God, with thy name, and judge me by thy strength. Hear my prayer, O God, give ear to the words of my mouth. [00:28:03] For strangers are risen up against me, and oppressors seek after my soul. They have not set God before them, see thou. Behold, God is mine helper. The Lord is with them that uphold my soul. He shall reward evil unto mine enemies. Cut them off in thy truth. I will freely sacrifice unto thee. I will praise thy name, O Lord, for it is good. For he hath delivered me out of all trouble, and mine eye hath seen his desire upon mine enemies. This also is a Maskell psalm, as it says there, to the chief musician on Neginov, which I understand Neginov really means stringed instruments. You remember, in fact, these two psalms, 44 and 55, are psalms that were sung by playing string, when they sang them, they played the stringed instruments. And you remember when we spoke on the 45th psalm, it says [00:29:06] there, out of the ivory palaces, stringed instruments have made thee glad. And whenever I read of the stringed instruments, I like to think that an assembly of God's people is like a stringed instrument. You know, you need to have, there are two things that are very necessary in a stringed instrument, like a harp, or any stringed instrument for that matter. You must have, you must have the chords in tune, they must be in tune. And second is, they must respond when they're touched. And that's what the assembly of God is like, it's like a stringed instrument. The Saints come together as we do Lord's Day mornings, and we're all there as chords on God's stringed instrument. The Holy Spirit is [00:30:03] the player, and how important that each chord should be in tune. Each brother and each sister should be in tune. The second thing is, that the chord should respond when touched. You know, sometimes the Holy Spirit touches the chord, but you don't hear any, any, any, you don't hear any tune, because this chord isn't responding. And of course, when it's a stringed instrument, the player touches it, the chord responds, but then you hear, hear the note. And this is important. Well, how important this is for us to be exercised, that there may go up harmony to the Father and the Son, from his gathered people, from the stringed instrument. So these were two Psalms that were to be played on the stringed instruments. Now this 54th Psalm, it's just in keeping with what we've already seen. He says, he [00:31:02] starts, it's a prayer, it starts off as a prayer. He says, Save me, O God, by thy name, and judge me by thy strength. Hear my prayer, O God. What is the reason that he specially prayed? Strangers are risen up against me. Oppressors seek after my soul. They've not set God before them. You see, it's a kind of a summing up of what we've had in the two previous Psalms. These people haven't set God before them, and they're oppressing my soul. You know, sometimes we get oppressed. We can become oppressed, as we see these things around us. But then what does he go on and say? God is my helper, in verse 4. The Lord is with them that uphold my soul. He shall reward evil unto mine enemies, and cut them off in, and then he says, cut them off in thy truth. Now, the special point that I want to make in this Psalm, is what we have in verse 6. I believe in verse 6, after having [00:32:06] gone through what we have in Psalm 52 and 53, and up to this point in 54, the Psalmist has arrived at the point where he's able to say, in spite of all that's going on around me, I'm not going to allow this to hinder my spirit of worship. You see, this fits in with the thought of the stringed instrument, doesn't it? So he says, I will freely sacrifice unto thee. And in Israel, a sacrifice, a sacrifice was connected with worship. Especially the burnt offering.

The burnt offering, the meat offering, and the peace offering, were the sweet savor offerings. And they especially were connected with worship. The sin offering [00:33:02] and the trespass offering,

were the non-sweet savor offerings. They represented the bitterness, we might say, of the Lord's bearing our sins in his own body on the tree. In the burnt offering, it all went up to God. The burnt offering represented what the death of Christ was to the Father. The meat offering represented what the life of Christ was to the Father. And the peace offering, is the fellowship offering. And it represents the fellowship that we have with the Father and the Son and with one another. Because all got a portion. And I believe that all of these offerings enter in when we come together to remember the Lord. And so that's what the psalmist says here. I will freely sacrifice unto thee. He's going to give the Lord that which will go up to him, as an expression of the worship of his heart. Why? It goes back somewhat to what we saw in the 45th psalm. You see, if we have in the 45th [00:34:02] in the 45th psalm, we have the Lord Jesus. In the 52nd psalm, we saw we had Antichrist. These two are in opposition to one another. And in the 45th psalm, the Lord is brought before us. Now the psalmist has been a little bit somewhat occupied with the fact, here's Antichrist come in. And here's the atheistic view come in. And all these things are oppressing his soul. So he finally, as it were, thinks back and he gets occupied with the Lord himself again, as we have him in the 45th psalm. So he says, I'm going to send up my sacrifice to the Lord. I'm going to forget all these things. Something like Abraham, you know, when he was told to go up and offer Isaac. And he gets to the place where he sees the mountain afar off. And what does he say to the young men? He says, tarry here with the ass, and I and the lad will go yonder and worship, and come again to you. He was going to worship God. He must have a lot [00:35:05] of, must have been a lot of troubled thoughts going through Abraham's mind, and up to that point. But he got to the point where he didn't allow anything to trouble him. He went forward trusting in God. He says, I and the lad will go yonder and worship. And the full sense of it is somewhat lost in our English version. But it really means this. I and the lad will go yonder and worship, and we will come again to you. He didn't say, I and the lad will go yonder and worship, and I'm coming back to you, because I'm going to offer him up as a sacrifice and leave him there. We're coming back to you. That's really what it is. And it's very plain in the Spanish. It's not quite so plain in English. But the Hebrew, it's we'll come back. We're going to worship, and we're coming back. And that's why the writer in Hebrew says, he counted that God was able to give it to him back from the dead from whence also he received him in the figure. Abraham had got beyond [00:36:04] the point of worrying. He got to the point where he was going up to worship God. And after all, he was just going to do what God told him. And that was worship. Regardless of the consequences, he was going to obey the Lord, and he was going to worship God. What a lovely spirit. You know, perhaps we never reach that as we should. We'd be, if we'd have been us, we'd have probably been worrying all the way up there to the mountain. Abraham wasn't. From the point where he said, tarry here with the ass, and I and the lad will go yonder and worship, Abraham had left all that worrying behind. Well, that's what the psalmist has done here. He gets to the point where he says, I will freely sacrifice unto thee, I will praise thy name, O Lord, for it is good. That's a lovely spirit, and I believe that's the spirit in which we should come along to the meeting. You love it? How easy it is for us to bring along our business with us on Lord's Day. In our minds, I mean. In our minds. Or for the sisters who are [00:37:06] worrying about their home, and what they're going to cook for dinner, and perhaps many other things that the enemy of our souls would seek to crowd in on our minds, and we get occupied with these things instead of with the Lord. The psalmist says, no, all these things that would worry me, I'll leave them behind. I'm going to offer up my thanks and praise to the Lord. Well, now we'll go on to the 55th. This is also the Masculine Psalm. It's the one that's rather long. I won't read it all, but there are one or two very important points in this. To the chief musician on Meginoth, or stringed instruments, Masculine, a Psalm of David. See, these are all David Psalms. These Psalms were written by David as expressing the very experiences David went through when he was the rejected one. And that's why they apply to the godly remnant, because the godly remnant will be the ones in that day who will be faithful to the rejected [00:38:05] Christ. And that's why there's

instruction in them for us, beloved, because we live in the day of the rejected Christ. Christ is rejected. There's a hymn we used to sing when I was a boy, Our Lord is now rejected and by the world disowned, by the many still neglected and by the few enthroned. And that's still true. The world doesn't want the Lord.

Christ is a rejected one, and we are those who seek to be faithful to the rejected Christ. That's why the experiences of David and the experiences of the godly remnant are so instructive for us. So, it's a Psalm of David. And he says, Give ear to my prayer, O God, hide not thyself from my supplication. Now, I believe that this Psalm, this 55th Psalm, we might say it brings us, in the 45th Psalm, we get up to the apex, as it were, of worshiping the Lord. But in Psalm 50, [00:39:08] 55, we are reminded that we're still down here. It's something like, you know, we come along to the meeting, and we gather to remember the Lord, to the worship meeting, and the Lord gives us a very precious season together. We gather together, and our hearts are led out in praise, and worship, and thanksgiving, and we're in the Lord's presence, and we're in the fellowship of the Lord's people, and we're enjoying the company of the saints, and, but we have to leave that. We have to go back home, and next day, Monday, we've got to go back to work, and we've got to rub shoulders with ungodly men, and the sisters are in their homes, and they've got sick children, and, or they have some other worries that they're worried about, and perhaps some of the family's not acting as they [00:40:01] should, and there's a hundred and one things to distract us. You see, we sort of have to realize that we're still down here, and have to face the realities of daily life. That's what I believe we have in this Psalm, reminding us that we're still here. It doesn't mean to say for one minute that we need to let down on the fort that we have in the 54th Psalm of praise and worship, not one bit, but we're not in heaven yet. We're not in the perfect state yet. I believe the nearest we get to it is the breaking of bread. I don't think there's any higher point that we reach, beloved, in this scene, than when we come together to remember the Lord. Collectively, the saints together. I think it's where we reach the highest point, this side of heaven, and in one sense it should be a wonderful incentive to us, as we think, well now I have six days in the week still to go before next Lord's Day, and I want to be ready to come and meet my Lord again next Lord's [00:41:03] Day. And it should be that the fact that we're in the Lord's presence today should carry us on for another week, to serve him faithfully in the affairs of daily life. So David, in this Psalm, he takes up a number of things that he's reminded that there's still, he's still in a world of imperfections and difficulties. Notice what he says in verse 6, and I said, oh that I had the wings of a dove, for then would I fly away and be at rest. Have you ever felt like that? Have you ever got into some circumstance when you felt that I just wish I had the wings of a bird that I could fly away somewhere else and get out of this whole thing? You know what I think is the, perhaps the greatest trial that God's people, as those who gather to the Lord's name, have to face in this scene, that might give them a desire to do that, is when troubles come into the assemblies. [00:42:02] You know some of us that have had a few years behind us, have been through some very trying times among the assemblies of the Saints, and I'm sure that there have been times with every one of us when we've just felt like that, when there were difficulties among the Lord's people. Perhaps the greatest trial that the Saints have to face are not those that come from outside, and not those that come from the world, not those that come from those that are not the Lord's, they come when we have trials among the Lord's people. It's one of the greatest trials, and no doubt David felt like that here many times, and we have that in this chapter, because in this very chapter we have one of David's special friends turned against him. You notice what he says further there, or rather, first of all he mentions in verse 9, destroy O Lord and divide their tongues, for I have seen violence and strife in the city, in the city. He is not [00:43:06] violence and strife from Doeg the Edomite, or of those that said that they didn't believe in God, or those that were at a distance. Here right in the city of Jerusalem was violence and strife, right in David's own city. Things weren't going well. Absalom, his own son,

had risen up against him, and that carried off a great insurrection, and if that wasn't bad enough, David's own familiar friend Ahithophel had turned against him and had gone after Absalom, because it says in verse 12, it was not an enemy that reproached me, then could I have borne it, neither was it he that hated me that did magnify himself against me, then I would have hid myself from him, but it was thou, a man mine equal, my guide and mine acquaintance, we took sweet counsel together and walked [00:44:05] unto the house of God in company. And if we turn back to 2nd Samuel 15, we'll find that that's exactly what happened with Ahithophel. Ahithophel turned against David. He'd been David's counselor, the one that was closest to David, giving him advice, and they'd walked up to God's house together. I believe we have a clue to what caused Ahithophel to turn against David. It seems, if we study the genealogies, that Ahithophel was the grandfather of Bathsheba, and you know what happened with David and Bathsheba, and it seems that David never, that Ahithophel never really forgave David for what happened with, what David did with Bathsheba, and he allowed his personal feelings to carry him away, instead of his faithfulness to the Lord. No doubt [00:45:02] that would have been a hard thing for him to have recognized that, after all, David was the Lord's anointed. David was the rightful king. David had made a grievous personal mistake, but Ahithophel shouldn't have allowed his personal feelings and his family feelings against David, against Ahithophel, or rather, Ahithophel shouldn't have allowed his family feelings against David to have caused him to act like he did. Ahithophel goes after Absalom. He gives Absalom some advice as to what to do, and from Absalom's point of view, Ahithophel's advice was the best, but it was not followed, and what does Ahithophel do? He goes out, puts his house in order, and hangs himself. What would have happened if Ahithophel had not hanged himself? If Ahithophel had remained loyal to David, in spite of what David had done, he would have lived to see his grandson on the throne of Israel, or his great-grandson. [00:46:01] He'd have lived to see his great-grandson on the throne of Israel, because his great-grandson was Solomon, but he allowed feelings to come in, and you know that happens among the Saints sometimes. Instead of recognizing that a brother is a brother, or a sister is a sister, and in spite of their failures they're the Lord's, they allow personal feelings to come in, and then they allow, that becomes a great hindrance to the Lord's work. That's what happened here, and David is almost overwhelmed by it, as he thinks he is Ahithophel turned against him. David had a little excuse, a little fault, in the fact that Ahithophel turned against him, because it didn't make what Ahithophel did right, and it must have been a very grievous thing for David, and so he's facing these trials that come in, in the city, difficulties that come in among the Saints, troubles in the assembly. How do [00:47:02] we face them brethren? Do we say, I'm not going to stay in this assembly, there's too much trouble here, I'm going to go off somewhere else. That's what some people do, that's what some have done, and maybe sometimes we might feel like that too. You know, sometimes we allow ourselves, our feelings to run away with us, and when difficulties come we think, oh I'm not going to go along there any longer. Is that what we should do? Why do we come to the meeting? We should come to the meeting brethren, because that's where the Lord has brought us, where the Lord has placed us. It's true we come to the meeting because the Saints are there. We come to the meeting to see our brethren, we shouldn't do that. We come to the meeting because we love our brethren, but the first reason why we come is because the Lord has shown us that this is where he wants us to be. And I've said to people sometimes when they're coming in from outside, if you're going to come in among us just because you think we're a nice [00:48:02] lot of people, don't come, because after you do get in you'll find that perhaps we're not as nice as you thought we were. That we're no different as people from people anywhere else. We're just people with faults and failings like others. But if you see that this the way we gather is scriptural and this is the place where the Lord has shown you you should be, then whether the brethren are what personally what you think that they should be or whether they're not, you'll stay there for the Lord's sake. And if God allows some difficulties to come up you'll seek together with your brethren to face the difficulty in the Lord's

presence and to seek to overcome it. And the Lord gives grace to do it. So that's what we find in this chapter. But how does David end up with this? And this is a lesson for us too. He says verse 16, as for me I will call upon God and the Lord shall save me. Evening and morning and at noon will I pray and cry aloud and he [00:49:05] shall hear my voice. No, David says I'm not going to even allow what the Hittites did. I'm not even going to allow the trouble in the city to turn me aside. And the godly remnant will say the same thing in the coming day. They'll have plenty of enemies in their midst and plenty who will be unfaithful and plenty who will be willing to give up. But the faithful ones will say no, we'll call upon God and we'll call upon him three times a day. That's what Daniel did. Three times a day he had his windows open toward Jerusalem. This was his habit. And it shows that the men do that, they recognize the need of regular seasons of prayer before the Lord. They took these things to the Lord. They walked in fellowship with the Lord. And that's what David did. And then he ends up with a lovely expression in the 22nd verse, cast thy burden upon the Lord and he shall sustain thee. He shall never suffer the righteous to be [00:50:06] moved. Isn't that a lovely statement? Cast thy burden upon the Lord. Do we have burdens? Yes, we all have some types of burdens. David certainly had burdens in this chapter. But he learned to cast them upon the Lord. And that's the advice he gives us. That's the advice he's going to give the godly remnant in the future from this time. And that's the advice that's still for us, beloved brethren. Cast thy burden upon the Lord. You know, so often we say we're casting our burden upon the Lord and then we carry it ourselves. But if we cast it on the Lord, we let the Lord carry it for us. Cast thy burden upon the Lord and he shall sustain me. That's what he did with David. And you know, in spite of all David's failures, he remained faithful to the Lord. We never find David allowing idolatry in Israel. We never find David turning aside in anything in what was [00:51:01] due to the Lord. There was a little failure in David's personal life as far as that, but that was that was not in the question of his loyalty to the Lord. It was, it was, it was a, it matters of his weakness in his personal life. The sad thing about Solomon is that he allowed idolatry to come in. And he set up, he allowed idols to be set up to these foreign women that he took as wives. And God was displaced in Israel. And that's why the Lord found fault with Solomon over that. But never with David. And whenever we find a faithful king who put down idolatry and said that the people to worship the Lord alone, it says they walked in the ways of, they walked in the ways of David his father. Because that's what David did. He was faithful. And when the troubles came for David, he cast his burdens upon the Lord. And so beloved we can do that. So we wrought back as it were in this psalm to the realities of daily life. The [00:52:01] realities of assembly life even. Where we are from time to time may be faced with trouble. But how blessed to, to learn the lesson of being able to cast our burdens upon the Lord. And I just like to say, should there be any here tonight unsaved, beloved friend, may the Lord lead you to trust in him as your own personal Savior. David knew the blessedness of salvation through the Lord. And that's God's only way of salvation is through the Lord Jesus Christ. And having accepted Christ as Savior, God gives us his Holy Spirit. And he gives us the enablement to go on from day to day. In spite of the difficulties that we find ourselves surrounded with. And even the failures that we find within ourselves. Because if we look in, look within we'll see failure. If we look around we'll be discouraged. But if we look up and keep our eyes on the Lord Jesus, there we'll find the one who is perfect. Let us pray. Gracious God our Father, we thank thee for thy precious word. We thank thee our Father for the [00:53:06] instruction that we get in these Maschil psalms. Instruction for thy people in the coming day. And surely instruction for us as we have to face the realities our God and Father of the life around us today. We thank thee that thou hast not left us without a guide. Thy precious word has so much in it to instruct us. So we pray Father that each one of us may receive something from the precious scriptures of truth. We thank thee for this day that thou has given us. We commit into thy hand each brother and sister, each family represented in the assembly. We pray that thou will give us grace to continue on faithfully for thee and in my service. We pray our God that thou will save precious souls. Bring those who still do not

know the Lord Jesus to trust in him as their personal Savior. So we now just commit us into thy care as we give thanks in the precious name of our Lord [00:54:02] and Savior Jesus Christ. Amen.