

# 6 addresses on the Maschil Psalms

## Part 6

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*Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.*

[00:00:00] Let us turn to Psalm 88, a song or psalm for the sons of Korah, to the chief musician upon Mahalath, Leonoth, Maskil of Heman, the Ezraite, O Lord God of my salvation, I have cried day and night before thee, let my prayer come before thee and incline thine ear unto my cry, for my soul is full of troubles, and my life draweth nigh unto the grave, I am counted with them that go down into the pit, I am as a man that hath no strength, free among the dead, like the slain that lie in the grave, who now remember us no more, and they are cut off from thy hand, thou hast laid me in the lowest pit, in darkness, in the deep, thy wrath lieth hard upon me, and thou hast afflicted me with all thy ways, [00:01:03] Selah, thou hast put away mine acquaintance far from me, thou hast made me an abomination unto them, I am shut up and I cannot come forth, mine eye mourneth by reason of affliction, Lord I have called daily upon thee, I have stretched out my hands unto thee, wilt thou show wonders to the dead, shall the dead arise and praise thee, Selah, shall thy lovingkindness be declared in the grave, or thy faithfulness in destruction, shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness, but unto thee have I cried, O Lord, and in the morning shall my prayer prevent thee, Lord why castest thou off my soul, why hidest thou thy face from me, I am afflicted and ready to die from my youth up, while I suffer thy terrors I am distracted, thy fierce wrath goes over [00:02:02] me, thy terrors have cut me off, they came round about me daily like water, they compass me about together, lover and friend hast thou put far from me, and mine acquaintance into darkness.

Tonight we're going to take up the last three of the Masculine Psalms, we've been going through the Masculine Psalms, and the word Masculine means giving instruction, and the last three that we have are this Psalm 88, the following Psalm 89, and finally Psalm 142. It's noticeable that this Psalm also is the last Psalm, this 88, is the last one that's dedicated to the sons of Korah, and we saw that one of the other Psalms that we looked at also, that the Masculine Psalm was, there was some of them, were Psalms for the sons [00:03:04] of Korah, and Masculine, the word Masculine means giving instruction, and these Psalms really are instruction for the godly remnant of Israel in the coming day.

We know that the day is coming after the Lord takes the church away, when he will take up Israel, and Israel will be his people, but the mass of the nation in that day will go after Antichrist, but there's going to be a godly remnant, the Lord is going to save souls out of Israel, a godly remnant will be his testimony, and they'll be under a great time of testing, especially that part of it that is called in Scripture the Great Tribulation, the last three and a half years of the 70th week of Daniel 9, and these Psalms give the experiences of those faithful people of God who are going through this time of testing [00:04:03] then. But the reason why they are instructive to us is that we as God's people have to

go through our times of testing today.

Maybe in some parts of the world God's people today are going through testings somewhat similar to what that godly remnant will go through then. We received a magazine in the German language on the Lord's work in different parts of the country, and our sister Miss Joseph was telling us that in this particular one that came just a few days ago, there are letters there written by some of our beloved brethren in Russia, telling of the tests that they're going through in that country, those who are seeking to be faithful to the Lord, and they have managed to, by secret means, to get some of these letters out of the country, and they have been published in this paper called Meitelungen, which gives news of the Lord's work around the world. [00:05:02] So that there are parts of the world even today when those who are in the Church of God are being greatly tested, these saints of God in this coming day also will be tested.

Now this Psalm is a rather remarkable Psalm, this 88th Psalm, because there's not one word of comfort in it.

In fact I understand that our late brother J.N. Darby, at one time in his experience, when he was seeking for the truth, and he was in despondency and despair, and he didn't have any peace in his heart, this Psalm was a comfort to him, because he found that someone else, that the author of this Psalm was in somewhat similar condition to what he found himself in then. There's no comfort in this Psalm.

It's the Psalm of a saint of God in despair, you might say. [00:06:03] In a certain sense this Psalm is prophetic of the Lord Jesus. You notice that it says there in the 7th verse, Thy wrath lieth hard upon me, and thou hast afflicted me with all thy ways.

We know that the Lord himself said elsewhere, All thy waves and thy billows have gone over me. The waves and billows of the wrath of God went over him on the cross. And he says in verse 18, Lover and friend hast thou put far from me. How true that was of the Lord. So we find that as God's people in the coming day are going through this time of trial, they're made to feel in a certain sense that the Lord himself, as a man on earth, went through this time of trial. The Lord will be, they'll truly be able to think of the Lord as sympathizing with them in their trial.

And you know, beloved, when we're called upon to go through trials, that is an encouragement to us.

When you think of the Lord as a man on earth, scripture says in Hebrews, He was tempted [00:07:05] in all points like as we are, sin upon.

That is, the Lord wasn't tempted by sin from within as we are, but in all things that come from outside where we might be tempted and tested, the Lord was.

And that's why he now is able to sympathize with us. He's our great high priest in the glory. And he's been through this scene himself. If we find that we're misunderstood even by our loved ones, the Lord was misunderstood by those that were closest to him. They couldn't understand that he was here to do the will of God. And so forth. There's nothing that we're called upon to go through but what the Lord himself has been through it.

And so that's what we find in this psalm, a saint of God in great trial and difficulty.

God has put this psalm, this has been put in the book, as a masculine psalm, as a psalm [00:08:05] from which we learn instruction.

And we notice that in verse 11 he says, Shall thy lovingkindness be declared in the grave, or thy faithfulness in destruction? As much as to say that God, it seems to the psalmist that God had forgotten his lovingkindness and he'd forgotten his faithfulness. God hadn't forgotten. You know, we might be tempted to think because the sun's behind the clouds that there is no sun.

But it's not that the sun's not there. The sun is there. It's just that the cloud has obscured the sun. And we don't want to think because the Lord sometimes hides his face that he's forgotten us. God never forgets his people. And when the Godly remnant of Israel are going through their greatest trial, the Lord is taking notice of it all. He's not forgetting. It's just sometimes that it seems that he forgets. But he really hasn't forgotten. [00:09:01] And what encouragement that should be to us. If God's allowing us to go through a time of trial and testing, it's because he's going to bring forth some good out of it.

We're going to learn something. Perhaps that there was no other way in which we could have learned it. Now when we come on to the next psalm, the 89th psalm, we find it's very different. We find that in the 89th psalm, seven times we have the word loving-kindness and seven times we have the word faithfulness in the new translation.

It's got mercy in the authorized version.

But the new translation where we have mercy translate that loving-kindness. The Lord's loving-kindness and his faithfulness.

It's been said that the 88th psalm corresponds somewhat to the 7th of Romans.

[00:10:04] And the 89th psalm to the 8th of Romans.

And you know what the 7th of Romans is? There's not a ray of hope in the 7th of Romans, as it were, until you get to the end. And the apostle there in the 7th of Romans says, O wretched man that I am, who shall deliver me from the body of this death? And then he says, I thank God through Jesus Christ our Lord. But as we go right through the 7th of Romans, it's something like this psalm. It's a believer who has not got free, who's still trying to bring forth fruit for God under the law.

And no one can bring forth fruit for God by the law. It's only when we come to the 8th chapter that we find that the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. And in the 8th chapter of Romans, it ends with no condemnation, it begins rather with [00:11:05] no condemnation, and it ends with no separation.

So there's all the difference in the world between Romans 7 and Romans 8.

Romans 7 is despair.

Romans 8 is encouragement and occupation with Christ.

With Romans 7, it's all I and me.

In Romans 8, it's the Lord and it's the Holy Spirit occupying us with Christ.

And so we have in the 88th psalm, it's despair. But in the 89th psalm, we are reminded of the Lord's lovingkindness and of the Lord's faithfulness. He starts off with, I will sing of the mercies of the Lord forever. And that's the Lord's lovingkindness. And he also says, with my mouth I will make known thy faithfulness to all generations. For I have said, lovingkindness shall be built up forever. [00:12:01] Thy faithfulness shalt thou establish in the very heavens. And right through, you notice there in verse 5, we have the Lord's faithfulness. Then in verse 8, and so on we go through the chapter, we find it refers to his lovingkindness and his faithfulness. Those two are together again in the 24th verse. Thy faithfulness and thy mercy, or lovingkindness, shall be with him. And in my name shall his horn be exalted.

Again we have the Lord's lovingkindness in the 28th verse. In the 33rd verse, and again his faithfulness. So it's lovely to see these two things. Now I believe the Lord's lovingkindness reminds us that he's with us in spite of our failures and our weakness.

We think of ourselves as failing and weak creatures. We are.

Were it not for the Lord's lovingkindness, where would we be? [00:13:01] On the other hand, we see the Lord's faithfulness. And his faithfulness here is his faithfulness to his promise.

Because in this chapter, it's just as if God is reminding these ones that we read of in the 88th Psalm, he's reminding them that he made a promise to David, and he's going to fulfill it.

When God makes a promise, he fulfills his promise. God made a covenant with his people Israel, and God never breaks his word. There are covenants in scripture that were two-sided. That is, there was God's side and man's side, and man broke his side, and therefore the covenant was null and void. That was the covenant God made with them at Mount Sinai. They didn't keep it. They said, all that the Lord has spoken will we do, but they weren't able to do it. But when God makes the new covenant that's going to be made in the coming day with Israel, God says, I will.

And he pledges himself to do it.

[00:14:01] And so God's promises to Israel and God's promises to David are going to be fulfilled. And David in this Psalm, of course, as right through scripture, is a type of the Lord Jesus Christ.

So we find that he says in the third verse, I've made a covenant with my chosen, and have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations. Now what a comfort this is going to be to the godly remnant of Israel in the coming day. When the Antichrist is reigning, and when the mass of the people are against them, and they're under great pressure, and they're in great reproach, and they're almost discouraged for the Lord to say, things are not going to continue like this forever.

I have made a promise that I'm going to set my king on the throne, and he's not going to be Antichrist.

He's going to be Christ.

He's going to be the one who's going to reign. [00:15:02] That's a great encouragement. You think of a godly Israelite, right in the midst of the great tribulation, of those three and a half years of great tribulation, with all this pressure put upon them, and it seems that God's forgotten. It seems that the devil's having all his own way. Some people act as if they think that's already happened now. It seems sometimes that God has forgotten. He hasn't.

He has his time, though, for the fulfillment of his purposes, and we know that the Lord has his time.

God has his time for the Lord Jesus to come and take his church away, and the way things are going, it seems that this is going to take place very soon. God has his time to deal with his people Israel, and even the great tribulation, God is going to shorten even the time of that, it says, for no flesh would be saved. You know, the Lord said to the church at Smyrna, thou shalt have tribulation ten days.

[00:16:02] If the tribulation was to be ten days, it means that it wouldn't be eleven days. God saw what his people could bear, and he didn't put on them above what they could bear. And so that is with us, when we are called upon to go through trials, the Lord never puts a trial upon us, beloved, but what he gives us the strength to bear it. I remember many years ago, we used to get at that time a calendar called the Cheering Words Calendar, I think it's still published in England, and the first day of this particular year it had this verse on it, in every trial sent this year, no good thing wilt thou lack, the Lord himself the Lord will bear, or else make strong thy back. And how true that is, if the Lord sends us a trial, he'll give us the strength, he'll bear the load himself, or he'll give us the strength to bear it, but he'll never leave his people.

And so that's what the godly remnant are going to prove in that day, and that's, beloved, [00:17:05] it's our privilege to prove true, that God is faithful, he's loving kindness, he shows his loving kindness to us, considering our failure and our weakness, but he shows his faithfulness in that he keeps his word that he has promised, and he doesn't fail. We get down there again, just to go ahead a little, in the twentieth verse, or rather verse nineteen, Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty, I have exalted one chosen out of the people, I have found David my servant, with my holy oil have I anointed him, with whom my hand shall be established, mine arm also shall strengthen him. You see, this is a prophecy of the fact that David was going to sit upon the throne, and [00:18:02] as God encouraged David when he was being persecuted, and we especially see that in the last Psalm, the hundred and forty second that we'll come to after we go through this, as God had promised David he would sit on the throne, yet David went through a great trial being persecuted by Saul.

He was the Lord's anointed, but he was rejected, and so God has promised that Christ is going to sit on the throne of this earth, and God's people in the coming day, when they're going through the trial, will be encouraged by taking home to themselves these promises of God's Word. I've laid help on one that is mighty. Are God's people mighty in themselves?

No. They have no strength. You know, if we think we're strong in ourselves, then we have to learn that we're nothing in ourselves.

That's what the Lord said to Philadelphia, thou hast a little strength, thou hast kept my word and not denied my name, and if they had boasted that they had great strength, [00:19:05] well then they would not have had strength, but because there was the recognition of a little strength, God was able to

come in and use them as his testimony, and so it is with us. Then also he says in verse twenty-seven, I will make him my firstborn, higher than the kings of the earth, and that's prophetic of Christ, it's God's firstborn, he's going to be higher than the kings of the earth. As we read elsewhere, he's going to be owned as king of kings and lord of lords, king of those that reign, and lord of those that exercise lordship. Even in the millennium, there will be those who will reign in the different countries. Each country will have its government, and each country will have its head in its government, but there is going to be one who is going to be over them all, and that is going to be the Lord Jesus himself. He is going to be recognized as rightful king and lord of all. [00:20:04] What a comfort to that despised remnant of Israel in that coming day. There's antichrist in the land, there's the king of the north coming down and threatening them from the north, there is the political head, the beast in Rome, and they are being persecuted and tested and tried.

It seems that Satan, with his trinity of evil, has everything his own way, but no, God has the last word.

So we need to be encouraged, beloved brethren, in a day like we live in, when we see many things around us going on that we know are completely contrary to the word of God, encouraged to know that God has the last word, and he would have us to go on faithful to himself.

Notice what it says in the 5th verse.

The heaven shall praise thy wonders, O Lord, thy faithfulness also in the congregation [00:21:03] of the saints.

Where is the congregation of the saints today?

The same as we have down there in verse 7. God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

Israel in that day will be God's congregation. In that sense, Israel in that day will be God's assembly here on earth. They will be God's testimony. Today God's testimony is in the church, and the congregation of the saints, or the assembly of the saints, is the gathering of the Lord's people, the assembly of his people, and that's where the Lord works.

That's where the Lord is working today. God is working in the assembly of his people. It's the place where the Lord is to be feared. You know, when we think of the assembly, if we think of a gathering of God's godly saints [00:22:02] in that coming day of his earthly people, or whether we think of ourselves today as God's heavenly people, it's a wonderful privilege to belong to the church of God, when we think that the Lord has saved our souls, and given us his Holy Spirit, and given us a place in his church.

It's even a greater privilege, beloved, I believe, to be gathered to the name of the Lord, because there are many Christians who are in the church of God, but they haven't realized the truth, and the precious privilege of being gathered to the Lord's name. It's a wonderful privilege.

What a privilege it is to be able to gather together as we did this morning, to pour out our hearts to the Lord in praise and worship. Sometimes, just because we're used to this, just because we come along every Lord's day, and perhaps we've grown up in it, we don't realize how much we have to

thank the Lord for, in contrast to many Christians who know nothing about the precious privilege. [00:23:06] We had our brother McAllister with us this morning, he's not here tonight because he thinks he's coming down with the flu, otherwise he'd have been here. This was the first time he'd ever been present at the worship meeting according to Scripture, and he was really greatly impressed with this precious privilege, the Lord has exercised him about this. It's a precious privilege, he's never known it, but he's come to have an exercise about it to realize that this is something that has been lacking in his Christian life. Do we really appreciate this precious privilege? It's a wonderful privilege, but beloved, it's also a great responsibility. It says God is great to be feared in the assembly of the saints and to be had in reverence of all them that are around about him.

We gather to his precious name, we gather round about him as it were, and while it's a privilege, it's a responsibility. We're called upon to walk worthy of the vocation wherewith we are called, and to give a testimony [00:24:06] in our lives for the Lord Jesus, both individually, as families, and as assemblies of his people, to realize that the privilege carries with it a responsibility.

We go down to verse 14, it's impossible in the time that we have to take up verse by verse exposition of the chapter, but notice what it says in verse 14, "...justice and judgment of the habitation of thy throne, mercy and truth shall go before thy face.

Blessed is the people that know the joyful sound. They shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in my righteousness shall they be exalted." How is God's throne upheld?

It's upheld by justice and judgment.

[00:25:01] There's a habitation of his throne, and mercy and truth go before his face.

You know with God everything is balanced.

When we look around upon things in the world today, we find that there's a great imbalance in many things.

In government we find that there's a letting down of standards.

People are proved guilty in court of terrible crimes, and instead of punishment being meted out to them, they're just given some token punishment and let go free to go and commit the same crimes again. Many people are complaining about it, and they say, well what's gone wrong? Criminals are proved guilty, and they're not being dealt with.

It's because man is leaving God out in these things.

But when God rules, when the Lord rules, he rules everything in a right measure.

[00:26:01] The Lord, God is a God of holiness, he's a God that must punish sin, and yet he's a God that is a loving God who's willing to forgive. But God never overlooks.

God never can overlook. He can't overlook sin in the unsaved, and he cannot overlook sin in his people. If God's people go on in the course that's displeasing to him, God deals with them. If the

unsaved continue to go on in their course, leaving God out of their lives, they'll end up with having to hear the Lord say, depart into everlasting fire.

God must punish sin.

That's why he sent his beloved son. And if we want to learn what sin really is, we see, we meditate on the distance that the Lord Jesus had to go to redeem our precious souls.

Think of him having to go down into death, and that cry to be rung from his heart as [00:27:02] it was on the cross, my God, my God, why hast thou forsaken me?

There's the depth that sin leads people to, away from God. And he went there that we might, that God's claims might be met, so that he could come out in grace to a guilty world and save souls. And if there should be one here tonight that's still unsaved, beloved friend, just think of what the Lord Jesus went through to save your precious soul.

If there was only one sinner on earth to be saved, if I were the only sinner, for me to be saved, the Lord Jesus would have had to go to the cross and suffer as he did. Of course, he suffered that many might be saved, and thank God there are going to be millions in the glory as the result of that work.

But for one single soul to be saved, the Lord would have had to die and shed his precious blood and suffer as he did. There we see the enormity of sin in God's sight, when we see the distance that our blessed [00:28:03] Saviour had to go, leaving the glory and coming down to the cross, and going there down into the depths, in order that we might be lifted up out of the depths of sin, and to be made fit for the presence of a holy God.

Justice and judgment are the habitation of thy throne, mercy and truth go before thy face. And then it says, blessed is the people that know the joyful sound. That's the position we brought into. This godly covenant in the coming day will realize that, and we do it now. We walk in the light of his countenance, and it says in verse 16, in thy name shall they rejoice all the day.

What a privilege it is to rejoice in the name of the Lord. You know, the name of the Lord is all sufficient for the salvation of the sinner. There is none other name under heaven given among men whereby we must be saved. The name of the Lord is all sufficient for the saint, because when two or three are gathered [00:29:05] together unto his name, there he is in the midst of them.

The name of the precious name of Jesus, that name that was despised on earth, that God has made the highest name in heaven, that name is sufficient for every soul, sufficient for the sinner and sufficient for the saint. We need no other name.

Then we come down to the 33rd verse, my loving kindness will not, I will not utterly take from him, nor suffer my faithfulness to fail.

My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and he is thrown as the sun before me. You know, David is a type in scripture of the Lord Jesus Christ.

[00:30:09] But David in himself was a failing man, and I believe that's just the reason why the mercy



and the loving kindness and the faithfulness both come in here. You see the Lord says there in verse 33, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. I think that's the reminder of David's failures in his person.

That's not true of the Lord Jesus. David is a type of Christ as the one who is going to sit on the throne. But David, we've got to distinguish in scripture, when we see a person who's a type, between the failures of that person as a person, and the typical teaching of the person.

David was a failing man.

[00:31:02] We know that he committed a grievous sin. He committed two grievous sins. And David was a sinner as we all are. But as the one who sat on the throne of Israel, he was a type of God's king. Solomon also was a type of God's king. The one who's going to reign in the millennium, Solomon's a type of that. And yet we know there were even greater failures in Solomon's personal life than there were in David's.

So this is a reminder of David's own failures.

And yet in God's loving kindness, he wasn't going to take away his mercy from him. But he was, in his faithfulness, going to carry out the promise. And David did sit on Israel's throne. And David's greater son is going to sit on the throne.

The Lord Jesus is going to sit on the throne of his father David, because he's David's son as well as David's Lord. And he is going to reign and be owned as rightful king in this scene. So the Lord reminds that he's not going to break his covenant, and that he's made the [00:32:04] promise that he's going to fulfill. You know, back in Psalm 88, if you just turn, notice back for a minute in the 11th verse, we find the psalmist there saying, Shall thy loving kindness be declared in the grave, or thy faithfulness in destruction? He's raising the question, where is God's loving kindness and his faithfulness, as if God's forgotten both his loving kindness and his faithfulness. But in this psalm, as I said, they're both mentioned seven times. The 89th psalm is the answer to the prayer in the 88th psalm.

God says, No, I have not forgotten my faithfulness, I've not forgotten my loving kindness, and I've not forgotten my faithfulness.

I'm going to carry out my promises exactly as I said.

Now in the latter part of this psalm, from verse 38 on, we find the psalmist, as it were, [00:33:06] after this time of being lifted up and being occupied with the promises of God, he's brought back to the reality that they're still going through testing. They're still going through a time of trial. And so he reminds the Lord that his people are being under-tested, thou hast broken down his hedges, it says in verse 40. He speaks about the Lord has been wrought with his anointed, in verse 38. And I believe the anointed here is not the Lord. This is referring to the fact that God's people, his anointed people, are going through a time of testing.

But the psalm ends, you notice, in the 52nd verse, Blessed be the Lord for evermore, Amen and Amen.

And this is the end, really, of this section of the psalms. [00:34:02] It's the end of the third book, the third book end. Every section of the book of Psalms, there are five books in the book of Psalms, and every section ends with a doxology.

It ends with an Amen.

And so the psalm ends, as the book ends with, Blessed be the Lord, blessed be Jehovah for evermore.

God is going to carry out his purposes. Now let us turn over to the 142nd psalm, which is the last of these masculine psalms.

It's just a short psalm, so we'll read it. This is when David was in the cave of Adullam, and after reading the psalm, I want to turn back to 1 Samuel and to read a few verses there. I cried unto the Lord with my voice, with my voice unto the Lord did I make my supplication. I poured out my complaint before him, I showed before him my trouble. [00:35:04] When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privately laid a snare for me. I looked on my right hand and beheld.

But there was no man that would know me, refuge failed me, no man cared for my soul. I cried unto thee, O Lord, I said thou art my refuge and my portion in the land of the living.

I said unto my cry, for I am brought very low, deliver me from my persecutors, for they are stronger than I.

Bring my soul out of prison, that I may praise thy name. The righteous shall compass me about, for thou shalt deal bountifully with me. Now without losing the place there, just let's turn back for a minute to 1 Samuel 22, because this gives us, this sound fits in with what we have here in 1 Samuel 22.

[00:36:01] In 1 Samuel 22 it says, David departed therefore thence, and escaped to the cave of Adullam.

And when his brethren and all his father's house heard it, they went down thither to him. And everyone that was in distress, and everyone that was in debt, and everyone that was discontented gathered themselves unto him. And he became a captain over them. And there were with him about four hundred men.

Now as we said, this prayer, the 142nd Psalm, David prayed when he was in the cave.

And this was the cave, the cave of Adullam. Why had David fled to the cave of Adullam?

Because he was being persecuted by Saul. Saul was hunting David.

David was the Lord's anointed. God had sent Samuel to anoint David as king, the shepherd boy.

[00:37:02] The youngest of Jesse's sons, he'd been anointed.

But when Saul found out that David was going to be king, he began a terrible persecution. He was

out to kill David. And David was hunted as he himself said, as a partridge upon the mountains. And here he is in the cave of Adullam. And he prays this prayer. He cries to the Lord with his voice.

It seems as if after reading that 89th Psalm, and all of the reminders of the Lord's loving kindness and his faithfulness, as if this Psalm is in a certain sense a kind of a letdown, doesn't it?

But beloved, this brings us back to the practical reality.

You know, we read some portions of scripture, and we're encouraged by them, and we're lifted up. And we're occupied with the Lord Jesus.

[00:38:02] And we feel as if we can go on and faithfully serve the Lord.

And then we're brought back to the fact that we're still down here in this scene. You know, the children of Israel, after they crossed the Red Sea, they so had the Lord before them, that they saw themselves marching through the wilderness and going into the land of Canaan, and all the inhabitants of the land of Canaan melting away. And there they were going to, the Lord was going to take them into the land that he promised them. That's what we get in the 15th of Exodus, in the song that they sang.

But you know, it was only three days afterwards, and we find them murmuring. You see, the realities of the daily life down here have to be faced. And that's so often where we fail.

We get occupied with the Lord's things, and we should be occupied with them. But we allow the circumstances down here so to occupy us that our vision becomes dimmed [00:39:01] sometimes.

And so this brings us back to the reality, as it were. David's in the cave.

And as he's in the cave, the Lord's anointed rejected, and Saul, who's a type of Antichrist on the throne, so the godly remnant will pray a prayer like this. But you know, the encouraging thing about this is, when we turn back to this 22nd chapter of 1 Samuel, if you go through it carefully, you'll notice, we might just call attention to it, it says in the 5th verse, And the prophet Gad said to David, Abide not in the hole, depart and get thee to the land of Judah.

Then David departed and came into the forest of Harath. So of these 400 that gathered themselves to David, there was the prophet Gad. He had the prophet with him.

And then, further down in verse 20, it says, One of the sons of Ahimelech, the son of Ahithob, named Abiathel, escaped and fled to David. [00:40:04] So here's David, the king, he's the rightful king, even though he is in a cave, even though he is in rejection, even though he is being hunted, he is the king, he has the prophet with him, and he has the priest with him.

The prophet was able to make known the mind of God to him, through the prophet God spoke to him, and through the priest he approached God.

And so David, even though he was cast out and rejected, he had all that he needed.

God had provided him with the means of communion.

God spoke through the prophet, he communicated his mind, and David was able to approach the Lord through the priest, because in those days a man had to approach God through a priest. [00:41:01] And so here we find David, the king, the prophet, and the priest. God provides for him.

So the answer to this prayer is, in the cave, David calls upon the Lord, and the Lord answers his prayer.

God never leaves his people, but he encourages them to go on for himself. Now beloved, we have the prophet, and we have the priest. That is, as far as we are concerned, as the Lord's people, God speaks to us through his word, he speaks to us in ministry through his people. And as priests, as we were reminded at our conference, we ourselves are both holy and royal priests.

We have the privilege of approaching God. Or if we think of our priesthood as the privilege of approaching God, and the privilege of living for him before others as the royal priesthood, we think also that God has given us the privilege of prophecy, of making known his mind to others, and to those around us. [00:42:03] You see, God never leaves his people. In the greatest of difficulties, and in the greatest of trials, God never forsakes his people.

If there's a loss, it's because we have turned away. God has made a full provision for us. That's why I believe we have these masculine Psalms. They're Psalms of instruction. And in that coming day, it's the wise will understand, as we read in Daniel, the book of Daniel, there will be godly ones in Israel who will have a right understanding of these Psalms, and will be able to instruct the others and encourage them. Shouldn't we encourage one another along in the pathway? The days are not going to get easier, I don't believe, for the people of God. They are going to get more difficult. And we never know how soon it might be, beloved, that we might have to stand up and be counted for the Lord, and take a stand against things that we know are not pleasing to him. But the Lord is not going to forsake us. [00:43:01] He is with his people, and he's with them to the end. So let us seek to learn lessons from these masculine Psalms that God has put in the scriptures for his people in the future, and learn the lessons that he has for them for us today. This is part, these Psalms are part of the Old Testament pasture. You know in the 10th of John it says, the Lord says there when he calls his own sheep, he puts forth his own sheep, and he goes before and the sheep follow him. And then it says that they shall go in and out and find pasture. What does that mean? I believe it means that God in those days, he was going to call his people out of the Jewish fold, then he said that he had other sheep that were not of this fold, the Gentile sheep, he was going to call them out of the Gentile fold, to make one flock, not fold as it is in the authorized version, one flock and one shepherd. But why does it say that he lets them go in and out and find pasture? [00:44:01] Does that mean that we go back to Judaism? No, but it means we go back to the Jewish pastures. The Old Testament was God's pasture for his people of old, and we still go back there for spiritual food.

God has given us his whole word, but we have liberty. Every man that is a householder, or every scribe instructed into the kingdom of God, the Lord says in the 13th of Matthew, is like a man who is a householder who brings forth out of his treasures things new and old, and God gives us things new and old. You know the sisters in the kitchen there, they always like to try the latest recipes as to how they can make the food palatable, you know, and then they fall back on the old recipes that their grandmothers gave them, you see, things new and old. And so we find that right through, and when you go to people's homes they like to bring out the old, show you the oldest things they have in the house, and the very latest thing [00:45:01] that they just bought yesterday. You see, that's a human characteristic, and exactly what God does to us. He gives us things new and old, and this precious

word, it's old, but it's ever new. And we have the Old Testament, and we have the New Testament, and all of the treasures of wisdom and knowledge that God has, and that are here, that are in the Lord Jesus Christ, are in this word for us to take advantage of. We should be encouraged, and I believe we are beloved, let us be encouraged to go on for the Lord, in spite of the difficulties that might present themselves. And as I said, we're going to have difficulties, difficulties even come in among the saints sometimes.

Are we going to give up because there are difficulties? No. Difficulties are only made to be overcome. Let us go on with the Lord. The Lord gives grace to overcome. And again, should there be one unsaved here who doesn't know the Lord or Savior, dear friend, the one that we've been speaking about, the Lord Jesus, he died to be your Savior. Put your faith and trust in him, and you will be happy both for time and for eternity. [00:46:06] Let us pray.

Gracious God, our Father, we thank thee for the instruction that we get in these psalms that thou dost give to thy people Israel. It's part of thy precious word that thou hast given to us. And we thank thee that we can take lessons from these things, our gracious God, and apply them to ourselves in the day in which we live, to be encouraged and to be spiritually fed. We pray that thou bless thy word as it has been preached tonight in many places. And O our God, we pray that where there have been those under the sound of thy word still outside of Christ, that thou would bring them to put their trust in him and to know him as their personal Savior. We give thee our thanks and commit us now to thee in the precious name of our Lord and Savior Jesus Christ. Amen.