

7090

SILVER STAR BIBLE SCHOOL 1996

THE SPIRIT OF CHRIST IN THE PSALMS

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Class #5

He Is At My Right Hand - I Shall Not Be Moved

Reading: Psalm 16 and 116

Psalms of resurrection: When dealing with psalms of resurrection, in the two psalms that we've chosen, Psalm 16 and Psalm 116, we are going to see that the leading idea, is not so much of the mechanics of resurrection, but rather, the basis for resurrection to eternal life. That's the message of Psalm 16, couched in the title, He is at my right hand- I shall not be moved. Because of that, brethren and sisters, He was raised from the dead and changed into a likeness of His Father.

In Psalm 116, we have, brethren and sisters, a Messianic psalm of great beauty. And it tells us something about why our Lord Jesus Christ could endure the sufferings of the cross. And we saw yesterday, did we not, in Psalm 22, with its roots deeply in Genesis 22, that the key issue there was, that they went both of them together, and I guess that by now you're perceiving, that the substratum of our studies of the Spirit of Christ in the Psalms, is the close personal relationship that He had with His Father. And the ramifications, brethren and sisters, for ourselves of that, of course, are so perfectly obvious, that I don't need to spell them out. But the purpose of our study today, is to do just that! To spell it out! Today, we're going to look, not only at our Lord Jesus Christ, but we're taking up a mirror and looking at ourselves. We're going to see, we're going to test, brethren and sisters, whether or not we have the kind of personal relationship with our God that is necessary for us, to follow in the steps of the Son of God. We cannot match Him, we can't even get within 'cooee' (within ear shot) of Him, if I might use an Australian statement. But we can see Him, we can see His example, we can try to reach up to it, we can, brethren and sisters, be encouraged to seek the face of our God, as He sought it every day, every moment of His life. We can rise up out of those times of crisis in our lives, when we distant ourselves from our God, when we collapse in a heap, because of the folly that is resident in our flesh, sometimes because of the insinuation of the incredible wickedness of this world. We can rise up from that, brethren and sisters; it is possible to put Yahweh at our right hand, in a certain sense! Not perhaps like He did, but put Him at our right hand, that we might not be moved!

In Psalm 116 we have this wonderful Messianic psalm, which on the surface of it, might

not commend itself as a Messianic psalm immediately, anyway. It's an anonymous psalm, and when you look at verses like verse 3, you begin to build a picture that this is not just some words of a psalmist, but these are the words of Messiah through the psalmist. Verse 3 of Psalm 116, 'The sorrows of death compassed me, and the pains of sheol (the grave) get hold upon me: I found trouble or tightness and sorrow or affliction'. Well, I guess those words could apply to others, but they certainly apply to our Lord Jesus Christ. When you turn the page to verse 13, you read the words, 'I will take the cup of salvation, and call upon the name of Yahweh', strongly suggestive of the One who did take the cup of salvation. Verse 16, 'O Yahweh, truly I am thy servant; I am thy servant (and look at these words, these are even more strongly suggestive of the Messianic character of the psalm) 'I am the son of thy handmaid' (and of course, we know that that terminology is used of Mary in Luke 1 verses 38 and 48, 'behold, the handmaid of the Lord'. She was ready, brethren and sisters, for the work that the Father had for her to perform, to bring forth His Son) 'Thou hast loosed my bonds' (you've opened wide my bonds; the idea of bonds there is of a halter or a restraint causing a very satisfactory figure for death). This One has been released from death, One who could describe Himself as the Son of Yahweh's handmaid, very strongly suggestive I'd say, that we have here a Messianic psalm. But the clincher is in verse 10, 'I believed, therefore have I spoken' (do you know where those words were quoted in the New Testament, brethren and sisters?) Paul quotes them in 2 Corinthians 4 and verse 13; without losing Psalm 116 you might like to come across to 2 Corinthians 4 and verse 13, and we can see here, the Spirit's imprimatur on what we've said thus far, but this indeed, is a psalm of the resurrection of Christ. Have a look at the words the apostle quotes in verse 13, 'We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak'. What spirit of faith is he talking about that would adduce these words, selected from Psalm 116 and verse 10? Well, just read the context, verse 10, 'always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then, death worketh in us, but life in you' (then he quotes the words of Psalm 116). He's in the context, brethren and sisters, of our identification with the death and the resurrection of Christ. Then he says in verse 14, 'Knowing the He which raised up the Lord Jesus, shall raise us up also by Jesus and shall present us, with you', he's talking, brethren and sisters, about the ultimate reward; and he says, verse 15, 'but ultimately there will be thanksgiving redounding to the glory of God'. We're going to see that that is the message of Psalm 116.

So, there we have the Spirit's imprimatur, that when we come to Psalm 116, to which we shall now return, that we have here a Psalm of the resurrection of our Lord Jesus Christ. And when you examine this psalm it becomes very clear, that that resurrection was not for Himself alone. Have a look at verse 15 of Psalm 116, 'Precious in the sight of Yahweh is the death of his saints'. Now taken at face value that passage might mean, that God regards as precious the death of those who are truly His saints. The word 'saints' here has the idea of 'holy ones', but that's not what it says, brethren and sisters. If you go to the literal translations of that verse, this is the way it reads. I might just

read to you out of the notes, in fact, on page 28 of the notes we've given you, and I realize it's a bit difficult to have these in juxtaposition to your bible, but in the notes we have a quotation from both Rotherham and Young's literal translations, and this is what they say. Rotherham says, 'Costly in the eyes of Yahweh is death for his men of lovingkindness', and we saw the price that Yahweh paid yesterday, brethren and sisters. If He could, He would have offered Himself, but He couldn't! Any father would do that, so He gave the greatest of all gifts, the most costly of gifts, 'costly in the eyes of Yahweh is death, for His men of lovingkindness'. Now Young's literal just throws in another little word there, which I think, clarifies it somewhat. He says, 'is the death for His saints', and the death, brethren and sisters, of our Lord Jesus Christ was for his saints, in other words, it was to multiply people like Himself, who of themselves could not attain unto life. His sacrifice was crucial that they might attain unto life. Without it they were dead men, but with it they are going to live for ever, with Him because of Him.

That's why it says in verse 14, after He's taken the cup of salvation in verse 13, he says, 'I will pay my vows unto Yahweh now in the presence of all his people'. In the presence of all his people, from the time of Adam until, brethren and sisters, He comes again. ALL HIS PEOPLE, and that passage is repeated again in verse 18, 'I will pay my vows unto Yahweh now in the presence of all his people', and we don't need to surmise as to where that's going to be, because He then says in verse 19, 'in the courts of Yahweh's house, in the midst of thee, O Jerusalem. Hallelujah.' So you see the vision of the psalmist speaking with the words of Messiah, brethren and sisters, saw the preciousness of the great sacrifice that Yahweh would make, which would ultimately lead to Him sharing that redemption with all Yahweh's people, His holy ones, His men of lovingkindness, in the courts of Yahweh's house. And they would stand in the courts of that house, in the chambers of the singers; they would stand at the east gate with Him, and they would watch in awe as the Prince comes in at the east gate, and makes His offerings. For He does in verse 17, 'I will offer to thee the sacrifice of thanksgiving' (that of course, was the peace offering) 'and I will call upon the name of Yahweh. I will pay my vows (the vow offering or the peace offering)', and they will watch the Prince make His offerings, that they might recall, brethren and sisters, the greatness of the work that has brought them there! where they now stand in immortality in His very presence. And like Ezekiel, they hear in the house, the voice of Yahweh speaking unto them, and their voices burst forth into praise, the kind of which we've never heard and will not hear, until that day!

Why will this all happen, brethren and sisters? Why will it happen? It happens because of what the psalmist says in verses 1 and 2; 'I love Yahweh, because He hath heard my voice and my supplications. Because He hath inclined his ear unto me, therefore will I call upon Him as long as I live. The sorrows of death compassed me', verse 4, 'Then called I upon the name of Yahweh. O Yahweh, I beseech thee, deliver my soul'. And He delivered it, brethren and sisters, He delivered it! 'Gracious is Yahweh, and righteous; yea, our God is merciful', and so he goes on. And in verses 6 to 9, he speaks of the need to be brought low, before exultation can come. He says, 'Yahweh preserveth the simple: I was brought low (the word has the idea of being feeble, to be oppressed, and He helped me. Return unto thy rest, O my soul; for

Yahweh hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk in the presence, in the face (paneh) of Yahweh, in the lands (plural) of the living' (it's a figure for immortality)'. You see, brethren and sisters, we have before us, an absolutely marvellous psalm, about the resurrection and the glory of our Lord Jesus Christ, and the key element of it. The key element was His personal relationship with His God.

Now we can come back with that foundation, to the psalm that was read for us, coincidentally, Psalm 16, just subtract 100. We come back to what is clearly a Messianic psalm. It's the first Michtam psalm in the book of Psalms. It says at the heading, the superscription, Michtam of David; as you can see from your notes, (and this is the reason I've given them to you, brethren and sisters, because there is simply no way that we can go through all the detail of these psalms, and if you wish to follow it up, you've got the details there in front of you). But you can see from your notes on page 25, that a Michtam psalm is as Thirtle suggests, is a private prayer or a personal meditation. There are other meanings given to Michtam, but I believe, brethren and sisters, that a Michtam psalm was that which dug deep inside the psalmist, and expressed the fullness of his innermost feelings and emotions. It was the feelings that came from the very essence of a man, from the kernel of the heart. That's what this psalm is about; and it's not the words of David. We know that because, Psalm 16 is quoted twice in the book of Acts. Now, we haven't got time here this morning, to go to the book of Acts, but the references I'm sure, are familiar to you, as you can see from the notes alongside of verse 1.

The psalm is clearly Messianic because it's cited by Peter in Acts 2, in the passage between verses 24 and 32, and by Paul in Acts 13 verses 35 to 37. And both Peter and Paul make the same point, that these words could refer to David. The words they quote of course, are the 8th to 11th verses; Paul quotes a little less than Peter, but they are both quoting the same context. And of the words, 'my flesh shall rest in hope, thou will not suffer thy Holy One to see corruption' both of them make the point, that this did not apply to David, because David was dead and buried and his flesh did see corruption. And that's pretty simple, isn't it? We have here a psalm, brethren and sisters, that might have been written by David; it may have come from the very depth of his being, by inspiration he brought forth the words of Messiah. This is the Spirit of Christ in the Psalms.

Psalm 16 is an absolutely majestic psalm. 'Preserve me, O El, for in thee do I put my trust'. The word 'trust' meaning to flee for protection. It's in the past tense as Rotherham translates it, 'for I have sought refuge in thee', and there was the key, brethren and sisters, to His resurrection. It was because of His obedience to the death of the cross; it was because Father and Son went BOTH OF THEM TOGETHER, that resurrection was assured. And so he says in verse 2, (and you can cross out the words, O my soul, they're not in the original; make the word 'thou' the beginning of the verse) 'Thou hast said unto Yahweh' (so He's talking about what is coming up from the depths, from the well springs of the innermost feelings. 'Thou hast said unto Yahweh' and then it says, 'thou are my Lord' this occurrence of the word 'Lord' here is in fact as it's pointed out in the Companion bible, one of the 125 occurrences, where the Sopherim have

changed Yahweh into Adonai, so it should read, 'thou art Yahweh'. So what does he mean? Well, let's give it its literal translation, 'thou hast said unto Yahweh, thou art He Who will become', that's what was in the mind of the psalmist, who spoke the words of Messiah. There in the depth of his heart, brethren and sisters, was the assurance, 'thou art He who will become' and because of it, he then says, 'my goodness extendeth not to thee', and that's not a very good translation.

You can see in your notes that we've given in relation to that passage, several translations. Rotherham translates it, 'my goodness mounteth not to thee'; the RV has 'I have no good beyond thee'; the RSV has 'I have no good apart from thee'. You see, they're wrestling a bit with it, aren't they? Young's Literal has, and I think he's closest because of the context, 'my good is not for thine own sake', and what Messiah was saying, brethren and sisters, is that when His Father asked Him to perform this work, it was not for God's sake alone; It was not for Christ's sake alone; it was as verse 3 says, 'for the sake of the saints that are in the earth'. See how that flies on; if you take Young's translation, 'my good (that is, the relationship that we've established together, which has brought me to the obedience of the cross) 'is not for thy sake alone. (Oh yes, Yahweh, thou will be vindicated; thy righteousness will be declared to all the world), 'but it's not for thy sake alone, that you've asked Me to do this; it's for the saints that are in the earth and to the excellent in whom is all my delight'. As you can see from the notes, Rotherham translates it using the Septuagint, he follows the Septuagint and he says, 'it belongeth unto the holy ones whom in His own land Yahweh enobleth, in whom is all his delight'. That, brethren and sisters, is you and me in the psalms, isn't it? That's you and me in the psalms, the excellent ones that are in the earth.

Then he says in verse 4, 'in a world full of idols, their sorrow shall be multiplied that hasten after another god: their drink offerings of blood will I not offer' (there's no intercession for them, and here is Christ, brethren and sisters, saying that He will refuse to act as a priest to idolaters). And I guess, perhaps, it was a background of this in the words that were said to David, the author of this psalm, when he was virtually cast out of his land, and the counsellors of Saul, cast in his face these words, 'Go serve other gods', 1 Samuel 26:19. Here's David's answer, brethren and sisters, there's nothing to be found out there in that world. This world is full of gods; man is at the head of them, and all the prowess of man and the filth of man, in all the things that they spend their time, and devote their energies to, there's nothing out there, brethren and sisters, but there is something in here, in developing the personal relationship with our God, that we see so marvellously and majestically revealed in His Son.

So he says in verse 5, 'Yahweh is the portion of mine inheritance and of my cup: thou maintainest my lot (or my destiny). The lines are fallen unto me in pleasant places' (this is the language of inheritance; to draw a line was to mark off an inheritance) 'in pleasant or delightful places, yea, I have a marvellous (goodly) heritage'. Do we look at it that way, brethren and sisters? Do we see it that way? that we have a goodly heritage? The word actually in the Hebrew means 'to glisten' like the jewel. Can you see it? I've got a marvellous, glistening heritage; 'I will bless Yahweh who have given me counsel: my reins also instruct me in the night seasons'. The 'reins' spoke, of course, of the mind

but not just the intellectual mind, but of the deeper feelings of the mind. They spoke, brethren and sisters, of the emotions; emotions not out of control, but emotions controlled by the Word of God, and that's what the psalmist is saying here as he speaks with the words of Messiah. He says, 'my reins instruct me in the night seasons', so the things that he had learnt during the day, when his eyes were upon the page, as it were, as he read from the Word of his God, those things were processed at night, and some might hear and be able to relate to that. There have been times, I guess, in all of our lives, that we've been so moved by the study of the Word, especially if it is our own diligent study, which may have gone on late into the night and finally, you simply have to go to bed, because you are so physically exhausted; but like last night, you just have to go to bed, but when you get to bed you can't sleep! Your mind will not let you sleep! and you process the ideas that have been sowed into that mind during the day. And so here, Christ says, 'that the process that He underwent, was to be given counsel by His God, and in the night seasons, as He lay upon His bed, and sometimes, brethren and sisters, often in His life, He'd go out into the mountain, into a private place, and there He would be in prayer all night with His Father.

'My reins instruct me in the night seasons' and because of that, brethren and sisters, He could say in verse 8, 'I have set Yahweh always before me: because He is at my right hand, I shall not be moved'. The word 'set' in the Hebrew means 'to level or to equalize' that is, to bring up something to the same level, and hence to equalize it. It's not the normal word for 'set' in the Hebrew; the word 'always' is the word 'tamiyd' and it's well worth a word study in its own right. Tamiyd means continually or always, but it's the word used, brethren and sisters, of the continual burnt offering in Numbers 28; it's the word used of the lamp and the lampstand and its flame in the Most Holy Place, that was to burn continually before Yahweh. And if you take out a Strong's concordance, and follow that word through the Old Testament, you'll find that it's driving home the point, brethren and sisters, that Yahweh wanted His people to live continually in His presence. He was One who did just that; He was One whose mind was raised to the level of His God. He was One, brethren and sisters, who obviously was unique because you and I can't do that continually, can we?

'I have set Yahweh continually before Me' then He says, 'He is at my right hand, I shall not be moved'. Now, the right hand is the symbol of divine power; if God is at His right hand, the suggestion is very strongly isn't it? that He's got His Son by the hand, is it not? I'm going to show you in a moment, that that's the case! because this psalm is echoed elsewhere in the book of Psalms. So here is One, brethren and sisters, who has been taken BY the hand. He says, 'Because He is at my right hand, I shall not be moved', the idea being that, here He is with His hand in the Father's hand, and He's being led somewhere, and on the path He is not going to be moved. Now, if you cast your eye down to verse 5 of Psalm 15 it says, 'He that doeth these things shall never be moved'; we know what Psalm 15 is about, it's about the citizen of Zion who was sent upon a path to Zion, 'he that doeth these things shall never be moved'. Now turn the page to Psalm 17 and verse 5 you read, 'Hold up my goings in thy paths, that my footsteps slip not' (your margin says, 'be not moved', same Hebrew word. We've given you some other places in the notes which you could follow up, and you'll see that the

idea of that is to not to be moved from the path that leads to life, which is exactly what He goes on to say, because He says in verse 11, 'thou wilt shew me the path of life: in thy presence is fulness of joy'..... at thy right hand there are pleasures for evermore'. So here is One, brethren and sisters, who had absolute trust and dependence upon His God; He had formed that relationship with His Father, which made Him unmoveable. He had raised His thinking to the level of His God; He equalized or levelled it with the thinking of His Father, and because of that He could say in verse 9, 'therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in sheol: neither wilt thou suffer thine Holy One ('chaciyd', godly or holy one) to see corruption'. In the Hebrew, the word 'corruption' is 'shachath' it means a 'pit' for destruction.

You see, resurrection, brethren and sisters, was nothing new to our Lord Jesus Christ, nor to his disciples. They had seen Him resurrect the dead; Lazarus was the final example. At the time of his death there were others in Jerusalem, who had recently died that were raised from the dead. Resurrection was nothing new, though it is of course, absolutely marvellous; what was new in His case, is that He would not see corruption. HE WOULD NOT BE LEFT TO DISSOLVE IN THE PIT, that's what was new! And that's what He celebrates here, and as He rested for three days, brethren and sisters, even though He was unconscious, He could rest with this assurance, that His Father was there with Him, because they went both of them together. And His Father's existence guaranteed His resurrection to immortality.

Now that is Psalm 16; we shall return to it briefly a little bit later on, and we can sit here, brethren and sisters, and we can say, 'Well, that's marvellous, we can see Christ in the Psalms! We can understand how it was possible for Him to maintain that perfect personal relationship with His God. But we can't reach Him; how does it apply to us?' Well, the Spirit foresaw, brethren and sisters, our need, and it provided another psalm, which has its roots in Psalm 16, and that psalm is Psalm 73.

We're all familiar with Psalm 73; it has a special place in my heart, and I'm sure it does in yours, because it's a psalm to which we all can relate, very readily indeed. Psalm 73 is a psalm of Asaph, the collector; the man, brethren and sisters, who spent his whole life in the temple and the organization of temple services, the collecting of the songs of Israel and their singing in that house; just keep that in mind.

He says in verse 1, 'Truly God is good to Israel, even to such as are of a clean heart', that is a bit apocalyptic in its structure, because that is his final conclusion; so I guess verse 1 could really come at the end of the psalm, because he's telling us right up front, what he concluded after he had gone through the experiences he now recounts in this psalm. And he says, brethren and sisters, in verse 2, 'As for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish when I saw the prosperity (the shalom) of the wicked. For there are no bands in their death: but their strength is firm'. He was looking around him, brethren and sisters, at the men who were prospering in their own ways, looking at, in our case it would be, the world around us, saying, 'What am I doing in here? They seem to have life so easy; they can go where

they like, do what they like, they can make money hand over fist; we have to go to meetings all the time, read our bibles, take the kids to Sunday School, and do all those things. What am I doing here?'

He says, 'their eyes stand out with fatness, verse 7, they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens (they seem to get away with all kinds of blasphemy and all kinds of wickedness) and their tongue walketh through the earth. Therefore his people return hither: and waters of a full cup are wrung out to them'. This man, brethren and sisters, this man who spent his life in the temple, was going through a great crisis in his life. Is there anyone here that would suggest that this is never going to happen to us? or that it hasn't happened to many? I'm watching it in my home ecclesia, brethren and sisters, I'm watching people go through the crisis of their lives! and the issues are the issues of life and death. I'm watching people who are saying the very same things in their heart that Asaph was saying; and I think we can all relate to that! There are times in our life, when we go through crisis, we simply cannot keep up the pressure; we cannot keep up, brethren and sisters, the relationship with our God which is the only way to rise above the flesh and the evils of the world. We can't keep it up because of the way we're constituted, and sometimes because we are foolish, we go down this path. We look around us and we begin to see things that destabilize us. 'As for me, he says, my feet were almost gone; my steps had well nigh slipped' (like a man coming down the mountain, this mountain here, after a shower of rain. Very hard to keep your grip). He's hanging on for dear life; he knows that he can't give the truth away. It's all I've got, but oh, it's a hard thing, and his feet are slipping under him.

This man spent his whole life in the house of God! He says in verse 11, and here's the key issue! 'And they say how doth God know? and is there knowledge in the most High? That's the kernel of the matter, brethren and sisters, those people out there, whatever they might say about God or religion, have not got what you and I have got! They have not got the kind of knowledge, the kind of relationship that the Father has created within us. They have not got the real sensitivity to the God of Israel, to the most High God (we'll see more about Him tomorrow). That's why they can do what they do; 'how doth God know?', they say. So there's the key issue that was troubling Asaph.

'Behold, he says verse 12, 'these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning', what's he saying, brethren and sisters? What he's saying is exactly what happens in your life and mine; that the truth requires the putting down of the flesh; it requires the cutting off of desire. Brethren of Christ have crucified the flesh with its affections and lusts; they take up their cross daily; that's not a comfortable existence! It's a very painful existence; it means you have to take out the axe and cut off the hand and the foot and pluck out the eye. I don't find that comfortable! and nor did Asaph! And now he's beginning to wonder if it's all worth it! Why have I spent 30 or 40 years of life in the truth, cutting off hands and feet and plucking out eyes? when really it doesn't seem to be worth it? ' All the day long have I been plagued and chastened every morning, but



I can't tell my brethren about this. I can't go to my brother and say, 'Listen, brother, I AM IN DESPERATE STRAITS; CAN YOU HELP ME?' because I'll discourage them, that's what he says in verse 15, 'if I say I'll speak thus, behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me'.

So he's locked up in his own prison, brethren and sisters. Ever seen a brother or sisters like that? That's how Asaph was; so do you know what the Spirit does? it takes him back to Psalm 16, and look at verse 21, 'Thus my heart was grieved, and I was pricked in my reins. Just one word of course, is not proof that he's back in Psalm 16, but it's interesting; that word 'reins' is not used all that frequently. Psalm 73 verse 22, 'So foolish was I and ignorant, I was as a beast before thee', and when you come to see yourself as a beast, brethren and sisters, you can start to understand what Asaph is talking about.

'Nevertheless, he says in verse 23, 'I am continually with thee', that word continually is our Hebrew word 'tamiyd' remember the one in Psalm 16 verse 8, 'I have set Yahweh always before me' (tamiyd). That word's not used all that frequently in the Psalms either. 'Thou hast holden me by my right hand' (Thou art at my right hand that I should not be moved) so the psalmist here sees God holding him by the right hand. You want further proof? then look at verse 26, 'My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever', you'll see your margin has Psalm 16 verse 5. It's the same word that's used in the Hebrew and it's the same idea. So there's no doubt, when you look carefully at Psalm 73, that the mind of the psalmist is back in Psalm 16, because the subject matter is the same.

So what was the answer to Asaph's painful situation? You see, Psalm 16, brethren and sisters, has presented us a picture of the perfect man, of the unique man. Psalm 73 is presenting us the picture of the ordinary man, and Asaph represents all of us here, because at sometime in our life, we will go through, I guess, a similar crisis to him. When an older brother, much respected brother in Australia, who said to me on one occasion, and I found it hard to grapple with, he says, 'Jim, you know, you go through stages in life in the truth; You think it's tough when you're in your 30's and 40's, you wait till you get to your 60's! Then you start to go through different kinds of problems. You go through the problem of, (and he mentioned what was his particular problem, that at that stage of his life, a man who is an absolutely marvellous bible student, whose mind I stand in awe of, brethren and sisters, says I'm going through the problem of beginning to question certain things, and I recognize that I'm being tried'). You see, brethren and sisters, there's never a time that we can relax and think that the battle is over! It's going to go on and on and on, until the end. So there's got to be an answer to this; what is the answer? Well, the answer is in Psalm 16, but we simply can't reach the ideal of the perfect man. But we can reach towards it, and so Asaph gives the answer in Psalm 73 and verse 17, 'Until I went into the sanctuary of God, then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction'. You see, then he knew, because he was now in the sanctuary of God, he could now look back at human kind and say, that's where I belong physically; but look at them! There are times, brethren and sisters, when we can look back; it's almost as though

we've gone into the Most Holy Place, we can look back, through the veil of the flesh and say, 'now I can see'. But when you're out there amongst it, you can't always see.

But, there's a little problem here, brethren and sisters. Don't be too hasty! in making a conclusion as to what he means, by the sanctuary, because in the Hebrew that word is in the plural; not singular. Asaph says, 'Until I went into the sanctuaries of El', and what does he mean? This man spent every day of his life in the sanctuary (that is the physical building called the sanctuary) in the sanctuary of God. Every morning he got up, he went to the temple because that was his job; it's possible, brethren and sisters, it's possible to live your life in the ecclesia, to be at all the meetings, to do all your duties, to attend, to be involved, and to have Asaph's problem. True or false? It's true, isn't it? Every day of his life, he was in the house of God, so when he says in verse 17, 'until I went into the sanctuaries of God', he doesn't mean into the physical building; what does he mean? Well, you've only got to read on!

We've read verse 23, but let's read on from verse 23. Let's read verse 23 and onwards, 'Nevertheless I am continually with thee'. How can we be continually with our God? 'Thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and heart faileth: but God is the strength of my heart, and my portion for ever. For, lo, they that are far from thee shall perish: (those that don't have a relationship with thee, God will perish) thou hast destroyed all them that go a whoring from thee'. But look at his statement in verse 28, brethren and sisters. Here's the key; this is what he means by the sanctuaries of God. 'But it is good for me to draw near to God:' Isn't it good, brethren and sisters, to draw near to God? There are times in our life, whether it be through our own personal study and meditation of the Word of God, whether it be that we come to a bible school and we sit and we're enthralled by ideals and things that carry us away, almost take us behind the veil, entering in within the veil; it could be anything, brethren and sisters, whether it be out on the mountain top in the intensity of prayer. And you know what prayer's like? It's not always as it ought to be, is it? It can become very mechanical at times, we must build into our lives, daily prayer, but it can become mechanical, we can run out of words to say. There are times, brethren and sisters, perhaps when the pressure is on, when the need is great, when prayer can be particularly intense, it's almost as though you can see the face of God. It's almost as though you parted the curtain, and walked within the veil, and there is the Shechinah glory ....., not as often as it ought to happen perhaps. But that's what we need, brethren and sisters, to be reassured.

Yahweh is at our right hand; 'Thou hast holden me by my right hand. It is good for me to draw near to God'. Bro. Roberts wrote this, page 210 of 'Dr. Thomas his Life and Work,' quote, When Handel composed the Hallelujah chorus for the Messiah, he described his feelings by saying that it was as if 'all heaven had been opened to him as the music formed in his mind', end of quote. How did Dr. Thomas feel as he wrote Eureka, and particularly as the final chapter took shape? Fortunately, he has told us; Here are his words, quote, 'While I was writing Eureka, I was as it were 'within the veil', listening to the words of the Holy One of Israel concerning the things that are, and the

things that shall be after these', end of quote. When the great task had been completed, and the ordinary day by day affairs resumed their place in his life, he returned into this nether and outer evil world, in contemplation and practical manipulation in which he found himself crypted, cabined and confined. A prisoner of hope in a pig barn with no water. His comment, says bro. Roberts, is worth repeating. Quote, 'When a man is deeply and continuously engaged in an atmosphere of divine thoughts, he has neither time or the inclination, to plot mischief or to play the fool. This is the vocation of vacant minds who know not what it is to enter 'within the veil', end of quote. Our brother, brethren and sisters, our brother understood what it was to enter 'into the sanctuaries of power'. There's our answer, there's the answer for Asaph; we can look, brethren and sister, at the perfect man, the unique man. We can see the ideal in Him, but we wrestle, don't we? But there's the secret! There it is, in the fashioning and the consolidation of a personal relationship with our God, and to do that, we've got to get our minds into His arena. We've got to take them 'within the veil'. He won't come down to us; He won't bring His level of thinking down to us; we've got to raise it to His!

Let's conclude in Psalm 16, with a vision similar to that of Psalm 116. This is where it all leads, brethren and sisters, verse 11 of Psalm 16, 'Thou wilt shew me the path of life: (a figure of course, for the road that leads to immortality) and look at these awe inspiring words. 'In thy presence is fullness of joys (plural); at thy right hand there are pleasures for evermore'. If we, brethren and sisters, can see God at our right hand, if we can bring ourselves to do what Asaph did, to draw near to God, so that we could actually perceive that God has us by the right hand, like our Lord Jesus Christ, we shall share His Father's throne with Him, and we will be at His right hand forever more.