

Songs in the House of Pilgrimage

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Preacher: Malcolm Macdonald

- [0 : 00] Let us resume our public worship of God, singing to his praise, Psalm 130.
- Psalm 130, I'm going to sing the whole psalm. Psalm 130. Lord, from the depths to thee I cried, my voice, Lord, do thou hear.
- And to my supplications voice give and attend to hear. Lord, who shall stand if thou, O Lord, shouldst mark iniquity? But yet with thee forgiveness is that fear thou mayst be.
- I wait for God, my soul doth wait, my hope is in his word. More than they that for morning watch, my soul waits for the Lord.
- I say, more than they that do watch the morning light to see, let Israel hope in the Lord, for with him mercies be. And plenteous redemption is ever found within it.
- [1 : 07] And from all his iniquities he, Israel, shall redeem. The whole of Psalm 130 to God's praise. Lord, from the depths to thee I cried.
- Lord, from the depths to thee I cried.
- My voice, Lord, do thou hear. Until my supplications voice give and attend to hear.
- Lord, who shall stand if thou, O Lord, shouldst mark iniquity?
- But yet with thee forgiveness is that fear thou mayst be.
- [2 : 34] I wait for God, my soul doth wait.
- My hope is in his word. More than they that for morning watch, my soul waits for the Lord.
- I say, more than they that for morning watch, my soul waits for the Lord.
- Let Israel hope in the Lord. For with him mercies be.
- And plenteous redemption is ever found within.
- [4 : 07] And from all his iniquities he is treasured.
- Let us join together in prayer. Let us pray. Ever blessed God, we have indebted to you the God of all grace that you have revealed yourself to us as a God of mercy.
- A God who is willing to receive the likes of ourselves, whoever we may be.
- And that you are pleased to grant to us forgiveness for our sins. For the Lord, we are pleased to grant to us for our sins for our sins for our sins for our sins.
- And we are inclined to plant our sins for our sins for our sins for our sins for our sins for our sins.
- [5 : 43] of a holy God. But the futility of that endeavour is forcibly brought home to us within the scriptures of the Old and the New Testament. We are reminded of first sin, and not only our sin but all sin that is in the world, that all have sinned and come short of the glory of God. And it is not the number of sins that are relevant in these circumstances.
- Not the aggregate number, but one is sufficient to condemn us. And whatever that sin may be, if it is unconfessed, if it is not repented of, if it is not covered with the blood of the everlasting sacrifice, then it will be sufficient to bring us into condemnation.

That we bless your holy name, that you have prepared a way of access in the person of Christ Jesus, by whom we may come to a holy God. And we bless you and thank you that that is declared to us in the gospel. That gospel under which we have met this evening, seeking that it be blessed to our souls. And to all who have met with us in this very place, we give thanks for the opportunity to gather, and that there are no circumstances that have deterred us from coming. How often it is the case that something may arise, even without warning, and our plans are turned upside down. And we find ourselves deflected from purposes, even such purposes as the one that has brought us here to this place this evening. We give thanks for the opportunity to wait upon the

Lord. Thankful that you are willing to meet with us where we are. We would pray for your blessing to be poured out upon us, and that we would know something of that presence, that very presence that caused others to flee from it, that very presence that caused others to cry out with a terror because of the understanding that they had of their own waywardness and their own iniquity.

That they were from head to toe covered in all manner of loathsome and horrible griefs and stains, that nothing could cover them. We bless you and thank you for the truth that sets before us Christ Jesus, the cleansing agency necessary by which all sin is blotted out. We give thanks that he is at your right hand, and that he may plead our cause even now. So we commit this service to you and all who have met in this place, all who desire to be here and are denied the privilege. We especially remember those of your people who have declared an interest in Christ and who followed in the footsteps of the flock for many a day.

[9 : 54] who now by reason of their own infirmities are unable to be present. Their heart is here even though they themselves are not.

And we remember them to you and pray that your passion will be made known to them wherever they are found. We remember your servant, deacon in the congregation, John Alec, and we pray for him in his weakness and pray for his recovery.

We are thankful that even as we pray it is possible to pray for him and seek from the almighty hand of God sufficient provision for his needs.

We know not what day or our love will bring for any one of us. And to that end we commit all the individuals here and those who belong to our fellowship wherever the lot is cast.

Those of your own number, we know that they have previously committed to Christ, and that the day of rejoicing awaits them because you have promised your people that the day of death, death is better than the day of their birth.

[11 : 17] And if rejoicing marked out their birth, so too, their entrance into glory would be a greater glory to them.

We pray, Lord, for your blessing to be upon the world that is preached, and wherever it is preached this evening.

And whoever may be under the sound of the gospel, may they hear with receptive hearts and act upon what they hear. Remember the congregations in Stornoway that have been met today to remember the death of Christ until he come.

We ask, Lord, that all that has been brought in your name would be blessed to them who have been met to remember him in his death until he come.

By faith lay hold of the symbols that speak of him. Speak of him in his death. Speak of him in the provision that he has made to sustain the soul.

[12 : 26] So that those who by faith lay hold of the bread and the wine, they do minister to the needs of their soul.

And we pray that that would be the case for all who have so done by faith. Remember all the congregations of the Church of Christ the world over.

Some in large gatherings. Some in small gatherings. Your saints are among them, and we know that you will be able to bless them abundantly far above our asking.

Visit the needs of the Church worldwide with mercy. Find out the wounds of those afflicted by reason of their testimony.

And there are many who have to fearfully live out their faith in the midst of great enmity and opposition.

[13 : 31] God keep and protect each one of them, that they may know what it is to have the Lord of glory as their portion here in this life as he will be in the life to come.

So remember us, each one, and all according to need. All that is done in your name, even in our own midst here, what was achieved in the Sunday School, it might not appear to us to be of much consequence.

By the seed that is sown, it may lie dormant in the hearts and the minds of young and old until the appointed time. And that day may come for anyone at any time.

And to that end, we pray for watering from on high. That we may remember the promises given where Paul may preach and Apollos may water, but the Lord alone giveth the increase.

And we bless you and thank you that the increase that is worth recording and will be recorded is entirely of you doing. So watch over us, everyone, for giving our sins.

[14 : 54] In Jesus' name, Amen. Amen. I'm going to sing now Psalm 137.

We're again singing the whole psalm. Psalm 137, the whole psalm. Psalm 137, the whole psalm.

If thee, Jerusalem, I forget, skill part from my right hand, my tongue to my mouth's roof let cleave. If I to thee forget, Jerusalem and thee above, my chief joy do not set.

Remember Edom's children, Lord, who in Jerusalem's day, even unto its foundation, raise, raise it quite at sea.

O daughter thou of Babylon, near to destruction, blessed shall he be that thee rewards as thou to us hath done. He happy surely shall he be thy tender little ones, who shall lay hold upon them, shall dash against the stone.

[16 : 32] Psalm 137, the whole psalm. Praise of God. By Babel streams we sat and wept when Zion we thought on.

By Babel streams we sat and wept when Zion we thought on.

In midst thereof we hand our hearts the willow trees upon.

For there a song required they who did us captive bring.

Our fathers called upon birth and said, a song of Zion sing.

[17 : 43] O how the Lord's song shall we sing within a foreign mind.

If we get to Jerusalem, I forget, still part from my right hand.

My tongue to my mouth, the truth let me, if I do thee forget.

Jerusalem of the above, mighty I do not stand.

Remember ye, John's children, Lord, who in Jerusalem stay, In unto its foundation raise, raise it quiet, it say.

[19 : 15] O daughter thou of Babylon, near to destruction.

Blessed shall he be that thee rewards us love to us, as done.

Yea, happy surely shall he be thy tender little ones.

Who shall they hold upon them? Shall they hold upon them? Shall they hold upon them?
Shall they hold upon them? I'm going to read from the Old Testament Scriptures and the Book of Psalms.

[20 : 24] The Book of Psalms. And we shall read from Psalm 119. Psalm 119.

And we can read from verse 41. Psalm 119. And yet the reading of verse 41.

Let thy message come also unto me. O Lord, even thy salvation according to thy word. So shall I have wherewith to answer him that reproaches me.

For I trust in thy word. And take not the word of truth utterly out of my mouth. For I have hoped in thy judgments. So shall I keep thy law continually, forever and ever.

And I will walk at liberty. For I seek thy precepts. I will speak of thy testimonies also before kings. And will not be ashamed.

[21 : 34] And I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved.

And I will meditate in thy statutes. Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction.

For thy word hath quickened me. The proud have had me greatly in derision. Yet have I not declined from thy law. I remembered thy judgments of old, O Lord.

And I have comforted myself. Horror hath taken hold upon me because of the wicked that forsake thy law. Thy statutes have been my songs in the house of my pilgrimage.

I have remembered thy name, O Lord. In the night and have kept thy law. This I had because I kept thy precincts.

[22 : 42] Thou art my portion, O Lord. I have said that I would keep thy words. I entreated thy favor with my whole heart. Be merciful unto me according to thy word.

I thought on my ways and turned my feet unto thy testimonies. I made haste and delayed not to keep thy commandments.

The bands of the wicked have robbed me. But I have not forgotten thy law. At midnight I will rise to give thanks unto thee because of thy righteous judgments.

I am a companion of all them that fear thee. And of them that keep thy precepts. The earth, O Lord, is full of thy mercy.

Teach me thy statutes. And so on down. May the Lord add his blessing to this reading of his word and to his name be the praise.

[23 : 50] Let us sing now Psalm 43. Psalm 43. Again we're singing the whole psalm. Psalm 43.

Psalm 43. Psalm 43. Psalm 43. Judge me, O God, and plead my cause against the ungodly nation. From the unjust and crafty man, O be thou my salvation.

For thou the God art of my strength. Why thrust thou me thee through? For the enemy's oppression, why do I mourning go?

For send thy light forth and thy truth. Let them be guides to me. And bring me to thine holy hill, even where thy dwellings be.

Then will I to God's offer go, to God my chiefest joy. Yea, God, my God, thy name to praise. My heart thy will employ.

[24 : 49] Why art thou then cast down my soul? What should discourage thee? And why with vexing thoughts art thou disquieted in me?

Still trust in God. For him to praise good cause I yet shall have. He of my countenance is the health. My God at earth save.

The whole of this psalm to God's praise. Psalm 43. Judge me, O God, and plead my cause against the ungodly nation.

Judge me, O God, and plead my cause against the ungodly nation.

From thou unjust and crafty man. O feel thou my salvation.

[25 : 58] For thou the God art of my strength. Why thrust thou me be through?

For thou the enemy's oppression. Why do thou my mourning go?

O send thy light for thy truth. Let them be guides to me.

And bring me to thine holy hill. In where thy dwellings be.

Then will I to God's altar go. To God my chiefest joy.

[27 : 19] Yea, God, my God. Thou God, thy name to praise. My heart I will employ.

Why art thou then cast out my soul? What should discourage thee?

And why with vexing thoughts art thou disquieted in me?

Still trust in God for him to praise. Good cause I yet shall have.

He of my kindness is the help. My God that doth me save.

[28 : 44] And why with vexing thoughts art thou disquiet. I want to thank you to turn together to the passage of scripture that we were reading. Psalm 119 in the book of Psalms.

And we can read again verse 54. Thy statutes have been my songs in the house of my pilgrimage.

My pilgrimage. Well, you'll all know that this psalm is the longest psalm in the book of Psalms.

You'll probably also know that no other psalm is anywhere near it as far as length is concerned.

But there are psalms that are similar to it. Because it is a psalm that is designed to instruct.

[29 : 55] You'll know that it's divided up into sections. And I'm sure in your psalm book or in your Bible you'll see each section have a letter of the Hebrew alphabet coming at the head of it.

And it doesn't really translate very well. But if you were to read it in Hebrew, there are 22 Hebrew letters and they each follow consecutively from the beginning.

And each section, eight stanzas in each section, will begin with the Hebrew letter that is in that section.

So it begins with Aleph. And although it doesn't appear like that in the English translation or in any other translation, for that matter, each verse in that section will begin with the letter Aleph.

And so on. And the Hebrew poetry was often constructed in that way, especially the parts of it that were meant to help convey certain lessons or truth.

[31 : 22] And while it is at the same time as being an alphabet psalm, it is an acrostic, which is a very clever way of bringing these truths forcibly home to us.

There are certain themes because of the length of the psalm, there are certain themes that recur. And that's inevitable, I suppose.

If you write a bit of poetry, then in all likelihood you might well return to the same emphasis again and again.

And in this psalm, God is central. The passion of God, the glory of God, and also the word of God.

And the word of God is so important in the eyes of the psalmist. He uses several words to bring the word of God to the attention of the person who reads this poem or sings this poem.

[32 : 33] So that you find different words for the word of God used. Sometimes interchangeably.

It's not very often clear why one word would be used and not another. But, for example, when it comes to God's word, we understand by God's word the Bible, the scriptures.

And there is a sense in which that is what he's talking about most of the time. But he also uses words that mean the law of God, the commandments of God, the testimonies of God, the precepts of God, the statutes of God, and so on.

There are several of them which may well appear to us to be used interchangeably. And they are, but possibly with the Hebrew meaning of these words, the context, the place that they're found, the precise meaning may well suit the word that's used.

So, the word that we have here in this verse that we're looking at is the word statutes. The word statutes.

[34 : 04] And we're familiar with the word statutes as being related to the word law. The statute books are the books of the law that contain the regulations or the rules of an organization or of a country.

Statutes. And most of the Bible translations, it is the word statutes that they use to translate the Hebrew words that's there.

And I want us to focus on this verse because it tells us something about the psalmist and about the Lord's people.

What it says about them as they live their life here in this world. He says that the thy statutes, God's statutes, God's word, that is a regulatory word, they have been his song in the house of his pilgrimage.

Now, I want us just to think first of all of the description that he gives of this world, this world in which he lives.

[35 : 29] He describes it as the house of his pilgrimage. And I want us to think about what that means. It could mean several things.

But I want to consider it under one heading, our exile. But consider the meaning of what exile means in two different ways.

And the second main point is our encouragement. And where it is derived, what it comes from.

So our exile and our encouragement. Now, looking at these words of the psalmist, I've suggested that there's two possibilities for exile.

And in the psalms that we've been singing, if you find them more than hinted at. Very often what we find in the psalms is remembrance of pleasures once enjoyed that they are now denied for different reasons.

[36 : 49] Sometimes in the laments you find in the psalms. Occasions are spoken of where God's people reflect on past pleasures that they now no longer have.

They are denied these pleasures and privileges. And they remember with fondness the things they once enjoyed. And David sometimes spoke about these things.

And spoke with fondness about the things that he remembers. And were now a memory. And those of you who were here in the morning, you remember how David was at that time, when we looked at his life, he was in hiding in the cave at Ula.

He was on the run. He was experiencing what it was like to be living life in the wilderness.

Now that meant he wasn't allowed to attend on the public means of grace, as we would call them. He wasn't allowed to go to Jerusalem. He wasn't allowed to go along with the saints of God, to worship God.

[38 : 08] And in some of the psalms, whether that particular occasion was the source of his longings or not, it was something similar to that.

We sang the words of Psalm 137. That psalm, you know, is speaking about Babylon and the way God's people were in bondage.

They were away from their homes. They were away from the worship of God as they once knew it. And the psalmist seems to be complaining about their captors wanting them to sing.

To sing a song, he says. And calling them for mercy. And to sing a song of Zion. And the psalmist seems to be saying.

How can I sing a song that is a song that is meant to be full of joy. When my joy has been taken from me. When all reason for happiness has been taken away.

[39 : 23] How can I sing such a song? And undergirding that thought or that feeling is the understanding that, well, there were experiences.

There were times in his life when that was true. And he remembers it with fondness. On Thursday evening in the prayer meeting we were looking at the experience of Solomon.

When he was praying to God and he was interceding on behalf of God's people. And he was thinking of all the kinds of things that could come their way.

And I was reminded of that as I was looking at this afresh. How in chapter 6 he was there thinking of the various experiences that God's people could have.

And how God was to deal with them mercifully in that way. If they sin against thee for there is no man which sinneth not.

[40 : 42] And thou be angry with them thou deliver them before their enemies. And they carry them away captive into a land far off or near. Yet if they bethink themselves in the land whither they are carried captive.

And turn and pray unto thee in the land of their captivity. Saying, we have sinned, we have done amiss and have dealt wickedly. If they return to thee with all their heart and with all their soul in the land of their captivity.

And pray unto thee whither they have carried them captives. And pray toward their land which thou gavest unto their fathers. And toward the city which thou hast chosen. And toward the house which I have built for thy name.

Then hear thou from the heavens even from thy dwelling place their prayer and their supplications. And maintain their cause and so on. And so on.

You can see in that thought at least in part. On the basis of their repentance.

[41 : 46] On the basis of their acknowledgement of their sin. Which was probably behind their being brought into bondage. The return to God was to open out to them again.

Remembrances of former days. And the worship of God in the place God appointed for it. So this exile reminds us of the special relationship God has with his people.

And God's people have with God through his sanctuary. God had chosen Jerusalem to make his presence felt there.

And Solomon described it as the place of his abode. A place where he was pleased to reveal his glory.

And their desire is to be there. Surely. And you know that is true. It's not just something that's true about Christians in the New Testament era.

- [42 : 58] Or believers in the Old Testament era. Here in the present. Whatever it is. That is responsible for our experience.
- Being an experience of grief and sorrow. Because we are no longer privy to the experiences that we once had. By reason of illness.
- By reason of duty. By reason of even lack of the enlivening that we once enjoyed. That we can think of.
- Of past experiences. How many. How many. Well I can go back to my own experience at the very beginning of my Christian life.
- And it was a time of spiritual awakening. And I remember more than on one occasion. Being afraid to miss out.
- [43 : 59] Being in the company of God's people. Being wherever they were. God I want to be there. Because I was afraid that something would happen.
- That I would miss out on. Because I wasn't there. So I would make it a point to be in the prayer meet. I would make it a point to be in the fellowship.
- I would make it a point to be in God's house. When services were conducted. Because I knew the things that I enjoyed most in life.
- That was where I was going to get it. And if I missed out. I missed out for good reason. Or not at all. Again, one of the psalms that we're going to.
- Well, one of the psalms that we sang there. Psalm 42. I think. It reminds us of Psalm 43 as well. The two of them are together.
- [44 : 58] The longings of God's people. Are kindled or enlivened. When the real thing is not available.
- I can't pray publicly with you as a congregation. Without being aware of the fact that there are members of this congregation.
- Probably others who are adherents of the congregation. Who cannot be in the public means of grace. Because of their own present circumstances.
- I can't not remember them. Because I know this is where they would want to be. I know this is where they'd be delighted to be. I know this is where their hearts and their soul was given over to.
- When they had the opportunity. So I remember them because I want God to remember them. I want God to minister to them. When they can't be where we are.
- [46 : 05] And it's not the best thing. It's not what you would want for them. But it is something better than nothing. Far more than nothing.
- So there is this side I think. To this statement of the psalmist. The house of my pilgrimage.
- The house of my pilgrimage. The house of my pilgrimage. Is this world in which I live. And as I live my life in this world.
- I know how important your world was to me. And how much your love filled my mouth. As I son of the glories of God.
- But there is a second. I suppose related element to it. Where he speaks of our pilgrimage. In the sense in which we are to understand.
- [47 : 07] What a pilgrimage is. I don't think I am going to tell you anything. That you don't know already. But we are pilgrims and sojourners in this world.
- And the fact of the matter is. This is not our home. And for the Lord's people. They can say. I am not home yet.

I dwell here. In a tent. In a tabernacle. In a tabernacle. But it is a tent. In a tabernacle. For the reason that. One day. These tent pegs.

Will be plucked out. And the ropes that tie me. To this world. Will be severed. And in that sense. I understand. Myself to be.

A pilgrim. I understand myself. To live. In this. Place. For a time. You remember the words. Of Hebrews 11.

[48 : 07] By faith. We are told. Abraham. Sojourned. In the land of promise. As in a strange country. Dwelling in tabernacles.

With Isaac. And Jacob. The heirs. With him. Of the same promise. For he looked. For a city. Which had foundations. Whose builder. And maker.

And maker. Is God. The saints. Of God. Knew. That this world. Was not. The be all. And end all. Of everything.

They had an eye. That looked beyond. The present. They looked beyond. The near future. Into. The eternal realities. That God. Had brought.

To the eye of faith. And upon which. They looked. The promises. That sustained. Abraham. Were the promises. That said.

[49 : 02] Sustained. The Lord's people. In the here. And now. A Shabecter country. A heavenly country. That lies. Beyond. This is the house.

Of my pilgrimage. The psalmist says. Paul says. That there is a place. Set before him. Jesus says. That there is a house.

Of many mansions. In one of. More. Campbell's books. He talks about. The heavenly realities.

That the. Christian. Knows all about. And he invites. On one occasion. He invites. The believer. To think. About this. Let us walk.

He says. For an hour. Along the path. Of memory. And recall. Those who once. Occupied. Our different. Community. Communities.

[50 : 00] Walk. For an hour. And recall. Those who walked. And I've done that. Found myself. Going back. To the place.

Of my birth. And remembered. Those. That I knew. Growing up. Many of whom. Are no longer. There. Are. Or he says. You can.

Look around. Us. In the church. Where we worship. To see. How many. Of our beloved. Friends. Are no longer. There. The case.

Because. We are. Sojourners. We are. Pilgrims. We are. On a pilgrimage. Because. We're. Not. Tent.

Dwellers. With. Without. A reason. Being given. For it. But. Campbell. Concludes. These words. We are.

[50 : 55] All. Moving. In the same. Vast. Procession. Toward. The grave. And. Towards. Eternity. And.

That's. An image. Really. When you think. Of. Leaving. This building. On a funeral. On a funeral. On a funeral. On a funeral.

On a funeral. On a funeral. On a funeral. On a funeral. On a funeral. On a funeral. Until one of us. Is in a. In a procession. Towards.

Eternity. One step. After another. And the Lord's people. They understand that. This is not news. To them. But sometimes. It is something.

That needs to be. Reminded. To them. Because. They. Inevitably. Because of living. In this world. A world.

[51 : 51] That has this. This. Thought. That the world. Is everything. Our part in it. Is everything. Nothing. Happens.

Beyond. This world. So we're not really concerned about it. That's not the thinking. Of the child of God. That's not the thinking. Of someone. Who understands. The word of God. That says to us.

That we are. That we are. But. Tent dwellers. That we are. But. Those who are. In the house. Of our pilgrimage. The pilgrim.

Is on the move. Sometimes. We are in the valleys. Sometimes. We are on the mountain tops. Sometimes. We are. By the still water.

Sometimes. We are. Embroiled. In the storms. And. The. Batterings. That life. Brings.

[52 : 48] Our way. When you think. About. The. The. The. The. The. The. Generation. Of.

People. Who left. These lands. To go. To a far distant land. That they didn't know much about. But they hoped. That there was a prospect. Of better. Things.

Waiting for them there. How many people. Left these shores. To go to Australia. To America. And there. They. They. They were pioneers. They had their.

Face set upon. The horizon. Not knowing. What lay beyond it. But they knew. There was something better. Or they hoped. There was. But unfortunately.

For some. It was a false hope. But that's not the way. It is for the believer. The believer understands. And knows. The prospects. That they have. Are God given.

[53 : 44] That's why. The song. That they sing. Is a song. That the Lord. Has given. To them. To sing. Thy statutes. Thy statutes. Thy statutes.

The word. That you have. Given. To me. Have filled. My mouth. And. Sustained. Me. In my.

Walk. In my. In my. In my. In my. In my. In my. Process. Of moving on. From. From.

Slumber. To slumber. From. Waking. To waking. The prospects. Of the believer. Are. However. More secure.

Than the prospects. Of those. Who don't know. What lies. Beyond. The here. And now. There are. Two things.

[54 : 40] That. Things. That. I think. We can. Mention. Together. With regard. To. The encouragement. Of the exile.

The encouragement. Of the believer. Who has this. Song. First of all. I think.

When we talk. Of a song. It's not a lament. He's talking about. There are many times. When we need to sing. A lament. A lament.

A lament. Can be very heavy. A lament. Can be full. Of. Tears. A lament. Can. Can be. Riddled. With sorrow.

And sadness. But the song. Of the believer. Is a bit like. Old. Gaelic singing.

[55 : 36] It's all. Of grace notes. Grace notes. It's full of grace notes. Grace notes. Because every occasion. That we have. Our singing.

Has got. The element. Of God's promise. In it. I think. I think. It's John Calvin. In his comments. He says. The word song.

Is itself. Suggestive. Of. Joy. You don't sing a song. Unless you're happy. You're happy. There are other.

There are other. There are other kinds. Of songs. That you would. Sing. But the song. That is here. Is a song. That is. Full of joy. And the.

Believer. Who's a sojourner. Who's a pilgrim. Is somebody. Who sings. The song. Of joy. And gladness. And the words. Of my song.

[56 : 31] Are the words. That God. Has given. To me. In his word. To sing. In the psalms. Those songs. Are often. Psalms. Of praise.

In the midst. Of. Of the. The sorrows. Of God's people. They were able. To remember. That God. Was the God. Who was sovereign.

Who was in control. Of even the griefs. And the sadnesses. There's that dimension. To it. That. That we were able. To sing. A new song.

We were able. To sing. The song. Of the redeemed. We were able. To sing. The song. Of the lamb. Because. We've experienced. Salvation.

Because we know. What God. Intends. For us. We know. In the midst. Of all our troubles. That these troubles. Are not unto death. But that God. Is working in them.

[57 : 26] Of course. Of awareness. That conscious. Awareness. Of what God. Is doing. May not. Be there. Always. But the possibility. Is there.

For us. Sometimes. The song. Of joy. Will have. Have. Elements. In it. That don't. Necessarily. Reflect.

The deep. Great. Joy. That there is. In the morning. I was thinking. Of this. If you're looking. Something. From a distance. It's not.

As easy. To see. What's happening. As. When you're. Looking at it. Close up. And. In the experience.

Of God's people. They are close. To God. And God. Is close. To them. That doesn't mean. That.

[58 : 22] That they understand. They understand. Everything. That God. Is doing. That doesn't mean. That they're. They're. Able. To. To discern.

What God. Is. About. To do. Or. Doing. In the future. But it's. Far more. Easy. For them.

Who are in a relationship. With God. To. To. I don't know. But I know. Somebody. Who does. And. The person.

Who looks. At what God. Is doing. From afar. It's. Impossible. For them. What kind. Of God. Is this. What kind.

Of actions. Are his. If they're. Strangers. To God. They can't. They can't. Be expected. To understand. I came across this.

[59 : 20] In my reading. And I'm sure. I've told the story. Before. But I would. Very often. I read. The sermons. Or the writings. Of R.C. Sproul.

And I listen. He always passed away. I listen. To his lectures. And his. Ligonier lectures. Are available online. And they're very.

Very helpful. And very edifying. A very good. Theologian. But he tells. In one of his writings. Of his own experience. When his.

First born son. He had a daughter. Prior to this. But his son. Was born. And. Probably because. It was his son.

It was. Something. That. Gave. In pride. In pride. But especially. His mother. And he says.

[60 : 18] My son. Was born. And. I knew. That my life. Had changed. I knew. That whatever. It was. Like before. It was.

Going to be different. From now on. To see. To see the child. At night. And. He said. I've never seen. My mother. So. Full.

Of. Delight. She was ecstatic. And. She said. To him. When. We got home. I've never. Been. As happy.

In my life. As I was. Today. As she saw. The child. The following. The following. Morning. He heard. His daughter.

Trying to wake. His mother. And she couldn't wake. She couldn't wake. In her. And when. He went in. To see her.

[61 : 13] His mother. Had passed away. During the night. And he said. Trying to. Reconcile. The joy. Of a newborn child.

And within. A matter of hours. To lose. Your mother. Having. Her taken away. Almost.

Within. In the one. Experience. He said. It was. It was. So difficult. For him. And this was somebody. Who taught.

Theology. Who. Who was a. A philosopher. Who understood. Life. And he understood. The word of God. All the kinds. Of things.

That God's. God's word. Says. And this world. Brings. His way. And yet. He struggled. To deal. With this thing. And he says.

[62 : 09] And he found it. So hard. To come to terms. With it. Other. element. Wave. And there was. There was. Good stuff.

There was. There was. There was life. And there was. Life. And there was death. And he said. It wasn't. Until. A 1994.

prepare a place for you. And the words of John 14 took on new meaning. And in a sense, you see, this is the song, this is the song of my pilgrimage.

This is the song of the pilgrimage of God's people. You are confronted and surrounded by things you cannot make sense of.

The kind of world you live in, the kind of people that are in it with you, the kind of actions that they're guilty of, the evils that you see surrounding you, and God as it were silent in the face of all that.

[63 : 15] And yet you turn to his word and his word tells you that he is the same yesterday, today and forever. He tells you that this world, bitter and evil and perverse as it is, that's not everything.

That's not all there is. That there is a God who is every bit as real as this world. There is an eternity which is every bit as real as the world that you see around you.

So the more, the more this world becomes your song, the more this world becomes knit into your experience, the more you are able to to sing even when others are done.

the more you are able to rest upon the promises that God has made when all around you are restless.

the more you are able to to sing The psalmist was somebody who put his experience into words and sometimes his experiences we go to and we read them and we say well I'm glad it was his experience and not mine.

[64 : 37] And the very things that you might think that you're glad that they were his and not yours, you never know when it may be the case that these very things are the things that bolster your faith that sustain you when you're liable to to collapse and to yield to the providences that have overtaken your life.

Well may God help us to remember that every one of us we are in this world but only for a time if you're one of God's people you can say for definite I'm in my house of pilgrimage that's all it is I'm a dead dweller I'm a sojourner and soon this journey of mine will be over may God help me to sing the words that he has given that he has given me to sing songs of joy songs of redemption songs of solace in the face of all kinds of perversity because they are his songs that he has given me to sing let us pray O Lord

O God we give thanks for your word for the experiences of your sins those you have called from darkness to light those you have taken from the far country to inhabit a land that is so difficult to describe words are inadequate but it is a place that will become their home and for many that is their home where they reside and where they will reside time without end may we be amongst them forgive them in Jesus name Amen I'm going to sing in conclusion Psalm 16 and the last four verses of the psalm Before me still the Lord I said

Sith it is so that he doth ever stand at my right hand I shall not move it be because of this my heart is glad and joy shall be expressed even by my glory and my flesh in confidence shall rest because my soul in grave to dwell shall not be left by thee nor wilt thou give thine holy one corruption to see thou wilt me show the path of life of joy as there is school's door before thy face at thy right hand our pleasure shall evermore these verses Psalm 16 from verse 8 to the end Before me still the Lord I said Before me still the Lord I said Sith it is so that he doth ever stand at my right hand

I shall not move it be because of this my heart is glad and joy shall be expressed in my glory and my flesh and confidence shall rest because my soul in grave to dwell shall not be left by thee nor wilt thou give thine holy one corruption to see thou wilt me show thou wilt me show the path of life of joy of joy there is full store before thy face of thy right hand and pleasure shall evermore and may praise mercy and peace from God the Father the Son of the Holy Spirit rest and abide with you all now and always

[70 : 19] Amen Amen