

Psalm 120

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Preacher: Rev. Murdo Campbell

[0 : 00] Would you turn with me this evening to the book of Psalms, the book of Psalms and Psalm 120. The book of Psalms, Psalm 120.

And we'll just read this psalm together. And I'm reading from the authorised version. A song of degrees.

In my distress I cried unto the Lord and he heard me. Deliver my soul, O Lord, from lying lips and from a deceitful tongue. What shall be given unto thee or what shall be done unto thee, thou false tongue?

Sharp arrows of the mighty with coals of juniper. It was me that I sojourn in Meshach, and I dwell in the tents of Kedar. My soul hath long dwelt with him that hateth peace.

I am for peace, but when I speak, they are for war. This evening and, God willing, tomorrow evening, in these preparatory services, I would like us to look together at the first two psalms from this particular group of 15 psalms called the Songs of Degrees or the Songs of Ascents.

[1 : 36] And they are the psalms numbered from Psalm 120, as you can see, to Psalm 134. And they all share the same title and they're all grouped together for one particular purpose.

And it was Spurgeon who famously called this group of 15 psalms, he called them a little psalter within the psalter. Because like the entire psalter, they apply to every single one of us.

And they address every area and every circumstance and every feeling and every emotion that we go through in our lives. And this little psalter within the psalter, it was given the title of the Songs of Degrees because they were the songs which the Lord's people sang as they made their way towards Jerusalem.

For the three annual feasts which were held there. The Feast of Passover, which was held in the spring. The Feast of Pentecost, which was held 50 days after the Feast of Passover.

And the Feast of Tabernacles, which took place in the autumn. So the Feast of Passover, Pentecost and Tabernacles. And these Songs of Degrees are literally there, the Songs of the Goings Up.

[2 : 53] They were ascending songs. Because Jerusalem was situated on this high mountain called Mount Zion. And the Lord's people, they would have sung these songs as they traveled in their family groups towards Jerusalem for these particular feasts.

And as the Lord's people would have made their way towards Jerusalem and amongst the throng of all the people, they would have traveled from all over the nation of Israel to congregate and to ascend towards Jerusalem to worship the Lord together.

And so what we see is that these Songs of Degrees, they are the songs of travelers. They are traveler songs. They are the songs of pilgrims on a journey towards their destination.

And their destination will bring them into the presence of God at his sanctuary. And these songs, they remind us that every one of the Lord's people are pilgrims on a journey towards that city which hath foundations, whose builder and maker is God.

And we're all traveling towards our Jerusalem. But our Jerusalem is far greater than the Jerusalem on Mount Zion. Because the Jerusalem on Mount Zion, it was only a shadow and a pointer to the new and heavenly Jerusalem, which will not fall or be destroyed.

[4 : 22] And we're all on this journey. And I want us to see that we are all on this journey. That we are all traveling. And we are all pilgrims journeying towards the presence of God at his sanctuary.

Where we have taken our burden to the foot of the cross. And now we are marching on towards Zion. And you know, as you look around you this evening, there are some of us in amongst this traveling crowd.

Some of you, you're only at the beginning of your journey. You've just started out. You haven't been on the road for very long. And if the Lord stays you, you've got many years ahead of you before you reach your final destination.

But as you look around, there are also others amongst you who have been on this road for a few years. And you've been there for a few years now. And whilst you've been on the road, you've picked up a few knocks along the way.

And this journey, in it you've seen the hand of the Lord in some of the most difficult providences in your life. And yet you keep going. You keep going.

[5 : 38] But you know, there are some of you as you look around. Then amongst this crowd walking to Zion, there are some of you. And you know that you're nearing the end of your journey.

And for you, you know that it can't be much longer now. There isn't much farther to go. And maybe you confess with John Newton, Grace hath brought me safe thus far.

And grace will lead me home. We are all on this journey together. And we are going together. I don't know where you are at in your journey.

I don't know at what point you are. But in a sense, it doesn't matter. It's not where we are at on the journey that matters.

It's to be thankful that we are on it at all. That God's grace has intervened in our lives and brought us from darkness into his marvelous light. And that through his grace, he's preparing us for a new Jerusalem.

[6 : 44] Where all of the Lord's people will gather together to be with the Lord. And my dear friend, we're all on this journey. Towards the great banquet prepared for the Lord's people.

But we gather here. At the beginning of another communion season. And in a sense, although this psalm is always straining and pointing forward to the time of its ultimate fulfillment in the new Jerusalem.

I want us to see that it's pointing us to the feast that we will enjoy this Lord's Day. A feast around the table of the Lord. A table which has been prepared for you in the wilderness.

Because just like these pilgrims in the Old Testament. Who ascended towards Mount Zion. To go to all their annual feasts. I would like us to begin our journey this evening.

And ascend to what we often call the Mount of Ordinance. Because it's said that as the Lord's people would often begin their journey.

[7 : 50] When all the Jewish pilgrims would begin their journey towards Jerusalem. For the annual feasts. They would gather in their families. And in their family groups. And all the neighbors would come together.

And they would congregate, you could say, at this central point in their village. Or their town. Or their city. And from there they would leave as a group. As one people.

And they would begin their journey. And their ascent towards Mount Zion. And towards Jerusalem. But just before these pilgrims would set off on their journey.

Someone would shout from within the traveling group. Let us go up. Let us go up. And there would be this response that would come from all the congregated pilgrims.

In which they would all say with one accord. We will go up. We will go up. And from that declaration. All the pilgrims would then commence their journey on towards Mount Zion.

[8 : 54] And so as we look at Psalm 120 this evening. And then Psalm 121 tomorrow evening. I'd like us to say that they mark out for us the pilgrims' progress.

They mark out for us the pilgrims' progress. Because I believe that Psalm 120 marks out for us the first step towards Jerusalem.

And it's a key step. Because it draws our attention to the pivotal moment in the life of a believer. Because its purpose as the first Psalm of these pilgrimage songs is.

It's to bring us right back to the very beginning of the Christian's pilgrimage. Right back to the very beginning. Its purpose is to bring us back to where it all began.

And I suppose if we were to give this Psalm a title. It would be the Seekers Psalm. The Seekers Psalm.

[9 : 55] Because in a sense that's where every Christian's pilgrimage begins. It begins with seeking the Lord while he's to be found. And calling upon him while he isn't here. And needless to say at the beginning of our pilgrimage we were all seekers.

Maybe you don't know exactly when it was that you were converted. But you do know when you started following the Lord in a public manner. And when you profess the name of the Lord Jesus Christ as your Lord and Savior.

And confess that you were a stranger and a pilgrim on the earth. And it's in that light that we must look at Psalm 120. Because here is a pilgrim who is writing about his experience of seeking the Lord.

But this pilgrim is speaking from the perspective of already being on the journey. And he's looking back and he's reminding himself of his conversion.

Now as a pilgrim he's looking back to that pivotal moment in his life. When he cried to the Lord and the Lord answered. And that's what Psalm 120.

[11 : 06] That's what the Seekers Psalm is all about. It's all about the change which took place in this pilgrim's life. And in this first Psalm I'd like us to see that our pilgrim draws our attention to three things that changed in his life.

Because he talks about his cry, his condition and his company. His cry, his condition and his company.

So first of all let's look at his cry. His cry. He says in verse 1. In my distress I cried unto the Lord and he heard me.

In my distress I cried unto the Lord and he heard me. So here's this pilgrim on his journey towards his feast. And he's looking back to that period in his life where he had turned to the Lord.

And he's recounting that moment when he saw his need and he knew that he needed to be changed. And he knew that the Lord was the only one who could help him now. And he's looking back to this moment in his life where he'd become aware that he was a sinner.

[12 : 22] And he needed a saviour. And that he couldn't do anything else to save himself. But all he could do was see that his sin separated him from his holy God.

And that his heart was deceitful above all things, desperately wicked. He knew that he was lost and he was aware that he was without hope in this world. And it's as if this pilgrim is looking back to that moment in his life where he reached breaking point.

And his sin was overwhelming him so much that it brought him to say, In my distress I cried to the Lord and he heard me.

In my distress. And you know the first words in this opening psalm in the original language Are the words to the Lord.

To the Lord. And what we must see is that in his distress our pilgrim had come to the realisation That there was nowhere else to go. No one else to turn to but to the Lord.

[13 : 32] And that's what happens when someone sees their sin and seeks the Lord. Their direction changes. Where they're no longer looking to self for help or turning to others in order to aid them in their distress.

Because when a seeker is in the distress of soul they cannot turn to man for help. They must turn to the Lord. And that's what conversion is.

Conversion is a change of direction. Conversion. Because to be converted is to turn around. And it's to be turned from facing away from the Lord to facing the Lord.

It's to be turned from the vain help of man and this world to looking to the Lord for all your help and your guidance. Conversion is when you turn from seeking the Lord and the fullness and the satisfaction that can only be found in him.

And you know, when we examine ourselves as we ought to, Is it not the case that for the converted Christian pilgrim, We confess that we are facing the Lord.

[14 : 51] And following the Lord and walking in the direction of the Lord's things and professing that our life has been turned around. But my friend, if we are living contrary to that, If we are living contrary to our profession, If we confess and profess that we are converted, But in reality we are still chasing the world, Then we have a problem.

There is something wrong. And that's not to question our conversion. That's to question our desire to seek the Lord now that we are converted.

Because when we examine ourselves, We have to ask, Which way are we facing? Which way are our eyes directed? Which way are we going? What is our desire?

Is it to follow the Lord or is it to follow the world? Because when this pilgrim saw himself, And when he saw his need and how much he needed the Lord, He repented.

He repented. He repented of his sin. And he cried to the Lord in distress. And that's what repentance means. It means to have a change of mind.

[16 : 11] Conversion is the change of direction. Repentance is the change of mind. And the Lord's people, They can't have one without the other.

We can't be converted without repentance. And we can't have a change of direction without having a change of mind. Because they go hand in hand.

And what this pilgrim is reminding us is that we can't say that we are converted. And live an unrepentant life. We can have remorse. Or we can be remorseful over our sin.

We can be sorry. But remorse isn't repentance. Remorse isn't a change of mind. Or a turning away from sin. For when this pilgrim cried to the Lord.

When he repented and when he was converted. Everything changed. Everything changed. His direction changed because he turned from following the world.

[17 : 11] He turned away from following the world to following the Lord. He left the city of destruction to march on to the celestial city. There wasn't only his direction that changed.

Because his mind changed. And when his mind changed. His desires were totally different. Everything changed. The old passed away.

And all became new. But not only that. When this pilgrim says that he cried to the Lord. He's literally saying that he came face to face with the Lord.

Not only had he turned from the world and all its vanity. But when he turned to the Lord. He came face to face with the Lord. And in those moments of coming face to face with the Lord.

And realising who the Lord is. And what the Lord is like. It's then that he realised who he was. And what he was like. And the same is true for every pilgrim.

[18 : 17] It's only when we come face to face with the Lord. And when we consider his beauty and his holiness. And his hatred of sin. That he's of purer eye than to behold iniquity.

It's only then that we are not only shown who he is. But we are also shown what we are like. Is that not what we were singing in Psalm 36?

In that purest light of thine. We clearly light shall see. It's only when we come face to face with the Lord.

It's only when the Lord shines on us. And we see him and his holiness. And all his majesty. And all his beauty. It's only when we see him. That we begin to see ourselves.

And how much we need to cry to him. And so what does this pilgrim do? He's come face to face with the Lord. And he cries to the Lord.

[19 : 19] And in his cry. This pilgrim pleads. That the Lord would deliver him. From his condition. Which brings us secondly to look.

At his condition. We saw his cry. Secondly his condition. He says. In verse 2. Deliver my soul O Lord. From lying lips. And from a deceitful tongue.

What shall be given unto thee. Or what shall be done unto thee. Thou false tongue. Sharp arrows of the mighty. With coals of juniper. And just like it was.

In the previous version. Verse 1. In the original language. The psalmist begins his cry for help. By focusing upon the Lord. For he says. O Lord. Deliver my soul.

And as the psalmist. Sought for the Lord. Sought the Lord. For deliverance from his sin. He deliberately highlights his distress of soul.

[20 : 18] His soul was bothering him. His soul was troubling him. His soul was causing him all this distress. And he says. Deliver my soul. Rescue me from my sin.

And this is interesting because. The phrase. Is the same phrase. That was often used. To describe what the Lord did. For the children of Israel.

When the Lord delivered. And rescued. The children of Israel. From. From slavery. In Egypt. And took them out of the house. Of bondage. And through the Red Sea. And on towards.

The promised land. And you know my friend. That's the experience of every child of God. The deliverance. And the rescue of the Lord. From the service of sin.

To the service of Christ. And that's. This pilgrim's greatest hope. That the Lord will. Deliver him. From slavery. To sin.

[21 : 16] His hope is that the Lord will. Will answer when he seeks him. And when he cries to him. His hope is that the Lord will. Deliver him. And that his repentant pleas.

Will not go ignored. But in these verses. This pilgrim refers to. A specific. Problem that he has. And.

He's seeking deliverance. From a particular issue. And he says that. It's the problem of lying lips. And a deceitful tongue. Because as this pilgrim.

Examines himself. He sees that he has. A big problem. And he confesses. In his repentance. That. His feeling. Is that he has lying lips. And this.

Deceitful tongue. And he makes this. Self-examination. And he sees that this. Problem needs. To be addressed. And it's as if he's asking him. Himself.

[22 : 12] In verse three. What shall be given unto thee. Or. Or. What shall be done unto thee. Thou false. Tongue. It's as if he's asking himself. And asking. His tongue.

What am I going to do with you. How can I stop you. How can I. I tame you. And he knows already. That he. He can't solve this problem.

On his own. And it's as if. It's as if he's come. To the end of himself. And he knows that. There's no one else to go. And no one else. To turn to. And so. In his. Seeking.

Process. And conversion. Experience. We see that. That's the conclusion. That. All seekers. Must come to. They come to the realization. That they have a lying.

They have lying lips. And a deceitful tongue. Where there's so much. Swearing. Or. Or false talk. Or unhelpful comments. Or. Or gossip.

[23 : 06] Or criticism. Or slander. Or. Putting down. On others. Or bullying. And hatred. And. For the first time. In their life. They hear themselves.

They actually hear. What they're saying. And it sickens them. It sickens them. That they could. Speak in such a way. Or talk. About such awful things.

Without any repentance. And this pilgrim. Now on the road. Looking back. He's. Considering his own tongue. And he. He sees his filth. And he knows.

His tongue. Is a tongue. Which used. To curse God. And to praise idols. He knows. That he used to have. So much. Filthy talk. In his mouth.

But now. His tongue. Is a tongue. Which desires. To praise. The Lord. And he knows. It's a battle. And it's not easy. And for this pilgrim.

[24 : 00] He saw that his tongue. He saw it as a problem. We need to see our tongues. As a problem too. Because it's important.

For the pilgrim. To have their tongue. In check. And when you think about it. It might seem strange. That the opening song. In this.

Little psalter. Within the psalter. Focuses upon. The tongue. Why. One might. Cause us to ask. Why is his tongue.

Such a concern. To him. Why should our. Tongue. Be a concern. To us. Well. Because that little. Member. Within our mouth.

Says James. In his letter. It defiles. The whole body. It's an unruly. Evil. Full of deadly. Poison. And it's set on fire.

[24 : 55] By hell. But at the same time. It's that little member. In our mouth. Which we are to use. Throughout. Our entire. Pilgrimage. For God's glory.

Because it's with our. Mouth. That we praise. God. And as this pilgrim. Begins to walk. Towards Jerusalem. And towards. The holy. Sanctuary of God.

He. He's going to be singing. With all of the other. Pilgrims. And meet with all of the. Lord's. People. And what he does. With his tongue. Is of the greatest. Importance to him.

And shouldn't that. Be the same. With all of the Lord's people. Should we not. Be more concerned. About our tongue. Shouldn't it be. A warning to us.

That we can be. So two-faced. And I'm speaking. To myself. First. Because with our tongue. We can be.

[25 : 52] Two-faced. First. Where we praise God. On the one hand. And we curse men. On the other. But says James. These things.

Ought not. To be. And yet. As it is with every. Pilgrim. The root of the problem. Is not the tongue. The root of the problem.

Is the heart. Or was it not. Jesus. Who said. Out. Of the abundance. Of the heart. The mouth. Speaks. And as this pilgrim.

Comes face to face. With God. And he sees. More and more. Of how deceitful. His heart is. And how. How. How much. His tongue. Is so full. Of lies. But then we see.

Well what does he ask. The Lord for. In order to combat. All these failures. He asks the Lord. For sharp arrows. Of the mighty. With coals. Of juniper. He asks.

[26 : 51] For the sharp arrows. From the bow. Of the mighty king. To pierce his heart. And don't you just love that. That picture. Which is given to us.

In Psalm. 45. That we were singing earlier. That picture. Of a glorious. King. Who is. Ultimately. Jesus Christ. And he's. Portrayed to us. As the fairest.

Of all men. With grace. Upon his lips. And one who. Bestows blessing. Upon blessing. Towards his people. And it's said. That that warrior king.

Has a sword. Upon his thigh. And he appears. In all his. His majesty. And his glory. And he rides. Victoriously. With this great bow.

In his hand. And arrows. Are sent. From his bow. To pierce. The hearts. Of all his enemies. In order to. To bring them. Into subjection.

[27 : 44] Where the arrows. Of the king. Are sent. From his bow. And fired. In order to bring. All the enemies. To himself. And that's what the lord.

Was doing. In this pilgrim's life. He was drawing. Drawing him. Closer and closer. To the king. And into his kingdom. And maybe that's what the lord.

Did with you. My friend. When. You were a stranger. To him. When this king's. Quiver. Was. Filled with arrows. And he rode out.

Victoriously. In. In the preaching. Of the word. And. He fired all his arrows. From his. His bow. And when they were sent out. In the power of the gospel. They.

Pierced your hard heart. And they brought you. Into subjection. And with them. He. Threw you to himself. That's. It's a beautiful picture. Of.

[28 : 41] Of our salvation. But then this pilgrim. Mentions the coals. Of. Of juniper. Or. The coals. Of the broom tree.

And the thing about. The juniper tree. Was that. The root of it. Could be made into. Charcoal. And then burned. And when this. Pilgrim. Draws attention. To coals. And the coals.

Of. Of juniper. I believe he's drawing. Attention to. That process. Of purification. Because as you know. When you. You purify gold. With. The intention.

Of getting rid. Of all the dross. And all the impurities. It's burned with fire. And is that not. What we read. In Isaiah chapter 6. In that great vision.

Of the Lord's temple. Where. Isaiah saw. The Lord. And the train. Of his. His robe. Filled. The temple. That it was in that. Vision. That one of. The seraphims. Came.

[29 : 37] With a coal. In his hand. Which he had. Taken off. From off the burning altar. And he. Laid it upon. The lips. Of Isaiah. And the seraph said.

This has touched. Your lips. Your iniquity. Has been taken away. And your. Sin. Atoned for. Isaiah. Had been. Cleansed. And I believe.

That that's what this. Pilgrim was. Asking for. He's. Seeking the Lord. And he wanted. The Lord. To change him. He wanted. The Lord. To forgive him. He wanted. The Lord. To cleanse him. To purify his heart.

And cleanse his. Mouth. In order that he would. Sing praise. To the Lord. Because his. Utmost desire. As a pilgrim. Was to praise. The Lord. And is that not.

Our. The reason. For our gathering. This evening. On the Thursday. Of our communion season. To examine ourselves. On our journey.

[30 : 34] Just like this. Pilgrim did. And ask. That the Lord. Would. Cleanse us. And forgive us. For our awful. Attitude. Towards him. And our slothful nature.

And our sinful desires. And say with this. Pilgrim. Oh Lord. Deliver me. Deliver my soul. Lord. Deliver. My soul.

You know. My friend. Sometimes. Sometimes. I wish. I was. As concerned.

About my heart. And my praise. To the Lord. As this pilgrim was. Sometimes. I wish. That I kept. My condition. In check.

The way. He. Kept his. Condition. In check. So. We've seen. His cry. And he cried.

[31 : 28] To the Lord. To be. Delivered. From his. Condition. But lastly. We see. That this pilgrim. Cries. In order. That he will be. Delivered. From his. Company. His company.

He says. In verse 5. Woe is me. That I sojourn. In Meshach. That I dwell. In the tents. Of Kedar. My soul. Hath long. Dwelt. With him. That hateth. Peace. I am for war.

But when I speak. I am for peace. But when I speak. They. Are for war. When this pilgrim. Came. Face to face. With the Lord.

He. Not only wanted. His. His life. To change. He also wanted. His. Company. To change. And when he considers. Who he has held. Company with. Up until the point.

Of his conversion. He says. Woe is me. Woe. Is me. And in the Old Testament. Many of the. The prophets. They pronounced.

[32 : 25] Woes. Against the nation. Of Israel. And against all. The surrounding. Nations. And they were. Announcement. Of. Announcements. Of the Lord's. Judgment. They were. Pronouncements. Of. Woe.

But here. This pilgrim. Is saying. Woe is me. Woe is me. For he knows. That he stands. In the presence. Of the Lord. And he is. As he has come.

Face to face. With him. He knows. That he is. Completely. Undone. And was that not. What Isaiah said. When he came.

Face to face. With the glory. And the majesty. And the holiness. Of the Lord. He said. Woe is me. For I am undone. For I am a man. Of unclean lips. But mine eyes.

Have seen the king. The Lord. Of hosts. Isaiah was. Aware. Of his. Condition. And here is this pilgrim. He is aware.

[33 : 18] Of his. Own condition. And he is aware. Of his. Company. And all his. Failures. And he says. Woe is me. That I sojourn. In Meshach. That I dwell. In the tents.

Of Kedar. My soul. Hath long. Dwelt. With him. That hateth. Peace. And what we need to see. Is that. His soul. Was bothering him.

Again. Not only was his condition. Bothering him. As we saw in verse 2. But his company. Was also bothering. His soul. It bothered him.

About his. His condition. And now his soul. Was bothering him. About the company. That he kept. And he says. That he had spent. A long time. With this company. Who hated.

Peace. And now. Looking back. He realizes. How much. Of his life. He had wasted. With those. Who do not. Follow the Lord. And he. He says. That he'd spent.

[34 : 12] A long time. With them. He had. Sojourned. Too long. With those. From Meshach. And he had. Dwelt too long. With those. From Kedar. And these. Two places.

Meshach. And. Kedar. They're the names. Of two cities. Which were on. The border. The border. Of Israel. And where Meshach.

Was in the north. And Kedar. Was way down. In the south. And they were. Considered as. Israel's. Enemies. And I say that.

Because. I'm sure you've heard of. Of Gog. And Magog. In. The book of. Revelation. They are. Mentioned in reference. To the thousand year period. When. Satan will be.

Released. From prison. And Rome. Upon the earth. And. Gog. And Magog. Are. Are said to. Gather for battle. With Satan. And Gog. Is. Said to be.

[35 : 08] The prince. Of. Meshach. That's how evil he was. He's named as. An ally. Of Satan. And. Kedar. Was the name.

Of. Ishmael's. Son. Ishmael. As you know. Was Abraham's son. Who was born. From Hagar. And. By mentioning. The name. Kedar.

The psalmist. Is. Immediately. Highlighting. That those. From. Kedar. And those. From the line. Of Ishmael. Were not. Part. Of God's. Covenant. They weren't.

Sons. Of Isaac. And the child. Of promise. They weren't. Part. Of. The covenant. People. Of God. And so. These. Two names. Meshach. In the north.

And Kedar. In the south. They highlight. To us. That. The company. Which this. Pilgrim. Had kept. Was one. In which. He was once. An enemy. Of God.

[36 : 01] And a stranger. To the covenant. Of grace. And that's. The same experience. Of everyone. Who's still. Unconverted. They. Were an enemy. Of God.

And a stranger. To the covenant. Of grace. And that's. What the. Apostle Paul. Tells us. In his letter. To the Ephesians. He says. That those. Who are not. Saved. By grace. Alone.

Through. Faith. Alone. He says. That they are. Enemies. Of God. Strangers. To the covenant. Of promise. Having no hope. And without. God. In the world. And you know.

My friend. If the prayer. Of this pilgrim. Shows us anything. It shows us. What the world. We live in. Is really like. And that it's a world.

Filled with lies. A world that views. God as their enemy. It's a world. Which is living. Without. Hope. It's a world. Which is estranged. From the covenant.

[36 : 58] Of grace. And by considering. These things alone. It's no wonder. That the Lord's people. Are called. To be strangers. And pilgrims. On the earth. And in the experience.

Of this pilgrim. His desire. To be delivered. From his company. Which he kept. Shows us. That he wanted. To come out. From the world. And be separate.

In his experience. Of his. Of being a pilgrim. His desire. Was to be delivered. From the company. That he kept. And it shows us. That he wanted. To come out.

From them. He wanted. To be distinct. And that should be. The desire. Of every believer. Because. When we are. Converted. We are to come out.

From the world. And be separate. That's what. Paul tells us. He says. What. Fellowship. Has. Righteousness. With unrighteousness. What. Communion.

[37 : 56] Hath. Light. With darkness. And what this pilgrim. Came to realize. And every. Pilgrim. Needs to realize. Is that there must be. A distinction. Between. The world.

And the Christian. There must be. A distinction. There must be. A distinction. But what we're told.

In this. Last verse. Of the seeker psalm. It's. The difference. Between. One of the Lord's people. And someone. In the world. And the difference.

Is peace. Because in his closing statement. This pilgrim. Confesses. And. Professes. To the onlooking world. The world.

That he has now. Left behind. He says. I am. For peace. But when I speak. They. Are for war. It's not world peace.

[38 : 53] That he's for. Many are for that. But. He is for peace. With God. That's what he was seeking. As he. He turned. To the Lord. That was his desire. That was.

What he wanted. To know. And experience. As he. He cried. To be delivered. From his. Condition. And he cried. To be delivered. From his company. He wanted. Peace. With God.

He. Oh. And that's. The desire. Of all the pilgrims. Traveling. Towards. The feast. To have peace. With God. To have reconciliation.

And that's what we should know. That we have. We have peace. With God. We have. Reconciliation. Says. Paul. We've been justified. By faith. We have.

Peace. With God. Through. Our Lord. Jesus Christ. We have. Peace. With God. We have. We're no longer. Enemies. And strangers. To the covenant. Of promise.

[39 : 49] Because through Jesus Christ. Says Paul. Who is. Our peace. He's broken down. The middle wall. Of partition. Having. Abolished it. In. In his flesh.

So. Making. Peace. My friend. We have peace. With God. God. And when this pilgrim. Cried. To the Lord.

He found peace. With God. And he fled. From his condition. And he departed. From his company. And he began.

His journey. Towards. The great city. Of Jerusalem. And that's what. Every one of the Lord's people. Need. To be like. We need. To make.

A self-examination. And cry. To the Lord. Flee. From our condition. Depart. From our company. And journey.

[40 : 43] On. Towards. The great feast. And God willing. Tomorrow evening. We'll consider.

What. This pilgrim. Learned. As he was on his journey. Towards. The feast. But my dear friend. As we begin. Our journey. Let's go up.

Let's go up. Towards. The mount. May the Lord bless. These thoughts to us. Let us pray. O Lord.

Our gracious God. We marvel. At the salvation. That. Thou hast wrought. In our experience. And help us Lord. To be thankful. To render thanks.

Unto the Lord. Knowing that it is. A comely thing. O that thou. Wouldst bless us. We pray. Help us Lord. To see what we have. Been taken from. And now.

[41 : 40] Help us Lord. To see what we are. Going to. That thou. The God. Who has plucked us. As brands. From the burning. And Lord. One who will. Lead us. And guide us on.

Towards that celestial city. For thy promises Lord. That goodness and mercy. Shall surely follow us. All the days of our life. And that in God's house.

Forevermore. Our dwelling place. Shall be. Bless us then. We pray. Take us to our homes. And safety. And go before us. For Jesus sake. Amen.