

Sunday School Lesson for August 31, 2025
Psalm 42

Welcome to Sunday School on the go from the First Baptist Church in Tallassee. I'm Jim Glass, one of the teachers in the Pairs and Spares Class, and, on this last Sunday in August, we're concluding our study of select psalms, today turning to Psalm 42, a message that speaks to the deepest longings of our hearts, especially when God seems to be far away and beyond our reach. In those times when God is silent, when your soul longs for a fresh word from the heart of God, it's time to lift this psalm as a prayer as we're invited to join the psalmist in his search for the peace that's to be found only in the Lord, beginning with that precious verse, "As the deer pants for streams of water, so my soul pants for you, my God."

As the psalmist lifts his prayer to the Lord in two stanzas, he follows a pattern of burden or lament followed by an exhortation to trust in the Lord that turns away despondency with hopeful triumph over despair. Some writers suggest that the message of this psalm carries into the first five verses of Psalm 43 that make up the third part of this psalm of praise, but our focus today is on Psalm 42. The main idea of this psalm is that we should never be discouraged or overwhelmed in times of trouble; as we face the tribulation that Jesus said we would experience--John, chapter sixteen, verse 33--we should trust God; we should be confident, content, secure in the Lord--not downcast, dismayed, or doubtful--, whatever may happen. This psalm is further proof that the Bible is divinely inspired as it accurately describes the feelings that pass through our hearts and minds--genuine descriptions of those emotions that endear the Bible to the hearts of the people of God, for God knows--as we said a couple of weeks ago in our study of Psalm 139--He knows--and He knows how to provide what we need as we pass through our own valley of deep darkness.

Alexander MacLaren begins his thoughts with these words: “This whole psalm reads like the sob of a wounded heart. ... One can see him sitting solitary / yonder in the lonely wilderness ... with long wistful gaze yearning across the narrow valley and the rushing stream that lay between him and the land of God’s chosen people, and his eye resting perhaps on the mountaintop that looked down upon Jerusalem. He felt shut out from the presence of God. ... He was depressed, because he **was** shut out from the tokens of God’s presence; and because he *was* depressed, he shut himself out from the reality of the presence. And so he cried with a cry which never is in vain, ‘My soul [thirsts] for God, for the living God!’ ... Every human heart may breathe it out, if it understands itself. The longing for ‘the living God’ belongs to [everyone]. ... For all [of us here on] earth, Christian or not Christian, ... whether in times of depression or in times of gladness, and for the blessed and calm spirits that in ecstasy of longing, full of fruition, stand around God’s throne--it is equally true that their souls ‘thirst for God, for the living God.’”

Your translation may have the title, “A Maskil of the Sons of Korah” or something like that. What exactly a “maskil” is, scholars aren’t sure, but many suppose it’s a musical term of some kind. On the other hand, some say the word “Maskil” comes from a word that means, “to look at” or “to behold,” in such a way as to learn from what you’re seeing / so that you would gain wisdom. In this sense, it’s a teaching psalm, and the psalmist wants us to learn something from his own experience of the intimacy and joy of anchoring our hope in the living God.

And it’s a psalm for, by, or to the sons of Korah, as we find the case to be with psalms 44-49, and psalms 84, 85, and 88. The sons of Korah were a family of Levitical singers. Korah was a great-grandson of Levi as we read in the first verse of Numbers, chapter sixteen. Although he experienced God’s judgment for his rebellion, his sons Assir, Elkanah, and Abiasaph--were apparently not involved--

Exodus, chapter 26, verse eleven. From their descendants, David selected several of these Levites to preside over the music of the sanctuary as we read in First Chronicles, chapter six. They continued in this service at least until the time of Jehoshaphat--Second Chronicles, chapter twenty, verse nineteen. So, the “Sons of Korah” could have been any group of Korah’s descendants entrusted with arranging the music for worship. Although some unknown sons of Korah could have written this psalm, it’s also possible that David wrote this psalm to be accompanied by music composed by the sons of Korah.

This beautiful psalm begins, “As a deer pants for flowing streams, so pants my soul for you, O God. My soul thirsts for God, for the living God.” Painting a striking word picture, the psalmist compares his desire for the Lord to a deer panting for water. The deer--a timid, tender creature, easily spooked--gentle, strong, elegant--languishing in the heat of the Mideastern sun, its tongue hanging out to blow off body heat as it searches desperately for just a sip of water to quench its terrible thirst--an image easily understood in the world of that day. That’s a picture of the psalmist’s soul longing for God.

It wasn’t riches he sought. It wasn’t prestige among his peers that he desired. It wasn’t a life of luxury that would satisfy his heart’s desire. His soul thirsted, craved, ached for God. It was the greatest need of his life--like water to a parched throat--one thing and one thing alone could satisfy that need. His soul, the core of his very being, his deepest life, was ravenously famished for a sense of God’s divine presence.

It's an easy picture to imagine in our own minds, but I wonder how many of us have actually felt that way? It was Blaise Pascal, the 17th-century philosopher and mathematician who gave us the metaphor that we each have been created with a God-shaped hole in our hearts. He once asked, “What else does this craving, and this helplessness, proclaim but that there was once in man a true happiness, of

which all that now remains is the empty print and trace? This he tries in vain to fill with everything around him, seeking in things that are not there / the help he cannot find in those that are, though none can help, since this infinite abyss can be filled only with an infinite and unchangeable object; in other words by God himself” (*Pensees* 10.148).

As thirsty as our souls may be, we try all sorts of artificial liquids to quench our soul’s thirst for God, but they all fall short, because none of them could ever fill the emptiness in our hearts that only God could fill. Jeremiah recorded the Word of the Lord as God rebuked the people of Judah in chapter two, verse thirteen, “My people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns that can hold no water.” This writer of Psalm 42 knew who was the Fountain of living waters quite well, and he longed for the living, life-giving water that only the living God could provide.

Remember what Jesus said to the Samaritan woman at the well in John, chapter four? “Jesus said to her, ‘Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty forever. The water that I will give him will become in him a spring of water welling up to eternal life.’”

Alexander MacLaren writes, “We are made ... to need, not *things*, but *living beings*. ‘My soul [thirsts]--for what? An abstraction, a possession, riches, a thing? No! ‘my soul [thirsts] for God, for *the living God*.’ Yes,--hearts want hearts. ... Oh, lay this to heart, my brother!--no *things* can satisfy a living soul. No accumulation of dead matter can [satisfy] the life of an immortal being. The two classes are separated by the whole diameter of the universe--matter and spirit, thing and person; and *you* cannot feed yourself upon the dead husks that lie there round about you--wealth, position, honour. Books, thoughts, though they are nobler than

these other, are still inefficient. Principles, ‘causes,’ emotions springing from truth, these are not enough. I want more than that, I want something to love, something to lay a hand upon, that shall return the grasp of [my] hand. A living [person] must have a living God, or his soul will perish in the midst of earthly plenty, and will thirst and die [while] the water of earthly delights is running all around him. We are made to need [*A Person*], not *things*.”

Somehow, the psalmist had been deprived of the opportunity to appear in the presence of the Lord. Some commentators think that, if David wrote this psalm, he may have been avoiding Saul or Absalom as one of them pursued him, or some enemy, while others look to the first twelve verses of Psalm 84, for example, as a parallel to this verse. Whatever the reason, the writer of Psalm 42 longs for a restoration of the intimacy of communion he previously had with the Lord, so he asks in the second half of verse two, “When shall I come and appear before God?” He apparently expected that restoration to come soon, but, for him, it wasn’t soon enough, so deep was his longing to be in the presence of the Lord.

We know that David was never so much at home as he was in the house of the Lord. In Psalm 26, verse eight, he sings, “O LORD, I love the habitation of your house and the place where your glory dwells.” In Psalm 65, verse four, we hear him tell the Lord, “Blessed is the one you choose and bring near, to dwell in your courts! We shall be satisfied with the goodness of your house, the holiness of your temple!” In Psalm 84, verse four, we read, “Blessed are those who dwell in your house, ever singing your praise!” In the opening verse of Psalm 121, David proclaims, “I was glad when they said to me, ‘Let us go to the house of the LORD!’” And Psalm 23 closes with the words, “Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD forever.”

Not only is the writer of this psalm experiencing an **internal** sense of desperation, there are external factors that only compound his distress--verse three: "My tears have been my food day and night, while they say to me all the day long, "Where is your God?" So filled with grief over the absence of what had been his sustaining communion with God that, instead of eating, he wept. His anguish had overwhelmed his desire for physical nourishment, and this condition had continued day and night.

What made matters worse, though, were the critics of his faith--those who mocked him with "Where is your God?" One commentator writes, "The bitterest ingredient in his cup of sorrow is the taunt of the heathen that his plight demonstrates the impotence or indifference of the God Whom he serves." Their gods could be seen--the sun, moon and stars; the idols of gold, silver, wood, or stone that stood in the temples erected in their honor. They taunted him with questions that suggested, "If there really is a god like you believe in, and you're his servant, why did he allow you to fall into such a miserable situation?" The psalmist's critics, like Satan who tempted the Lord Jesus in the wilderness or as he tempts us to deny our faith today when God seems distant, were trying to drive a wedge between him and God.

But the psalmist knew better. His faith was strong and resilient, having been confirmed and affirmed throughout his life; so he says in verse four: "These things I remember, as I pour out my soul: how I would go with the throng and lead them in procession to the house of God with glad shouts and songs of praise, a multitude keeping festival."

"These things I remember." "Count your blessings, name them one by one; count your many blessings, see what God hath done." The psalmist doesn't simply recall the past, he allowed those memories to impress upon his mind and his soul

the evidences of his experiences with God in such a way that his circumstances would never cause him to doubt God's goodness in his life.

Another song comes to mind: "All my life You have been faithful. All my life You have been so, so good. With every breath that I am able, I will sing of the goodness of God." Even as he pours out his soul before the Lord in seemingly never-ending tears, the psalmist remembers the goodness of God.

He particularly remembers how he "would go with the throng and lead them in procession to the house of God with glad shouts and songs of praise, a multitude keeping festival." He recalled in time past with confident expectation that, in the future, he would once again lead a procession of worshipers--perhaps during one of the three, annual festivals--the feasts of Passover, Pentecost, and Tabernacles--when all the males of Israel were required to appear before the Lord together. In contrast to his current situation in isolation from the worship that was so much a part of his life with others who shared his desire to worship the Lord, this memory would have been a great source of comfort to him. You really don't know what you have until it's gone, and the psalmist's fond memories of his time with the people of God worshipping the Lord / eclipsed his concern about the naysayers who mocked his faith. This recollection would have been familiar to David from the time he brought the tabernacle into the City of Jerusalem in the story we find in Second Samuel, chapter six.

In this moment of reflection as he assesses his predicament and recalls the tremendous blessings of God in his life, the psalmist engages in serious self-reflection--verse five where he asks, "Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for I shall again praise him, my salvation and my God." These questions are earnest correctives to the despondency he had felt at first. They recognized that he was dealing with his grief improperly--immaturely--ignorantly. There was a far greater, far more blessed side

to life that he had forgotten or neglected as he was distracted by the temporary troubles of the moment. He had allowed his mind to fall to the dark side and there it could have stayed.

He was free, of course, to feel that way, but it brought him no hope, no comfort, no relief from his anguish, and all too often that sense of dejection, sadness, misery, and gloom drags us down into an ever-deepening pit of despair--refusing, like Rachel--Jeremiah, chapter 31, verse fifteen--refusing to be comforted.

But, isn't that what we do all too often? We lose sight of the eternal glory that awaits every believer--that affirmation that Peter reminded us of in our last study that should be forever impressed upon our minds as we deal with the tribulations that the Lord Jesus warned us about. In First Peter, chapter five, beginning in verse six, Peter wrote, "Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, casting all your anxieties on him, because he cares for you. Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you." And he immediately follows that with a shout of praise for God's faithfulness to do what He said He will do: "To him be the dominion forever and ever. Amen."

Remember the question we asked in our study of verse four of the 23rd Psalm, "Even though I walk through the valley of the shadow of death?" We asked, "What was David doing in this valley of the shadow of death to begin with?" And we found the answer in the verse just before it: "The One who shepherds my life leads me in paths of righteousness for the sake of His Name." David was

following his Shepherd along paths of right choices and right results that would develop in him a right heart and a right mind and a right spirit. Sometimes the path of righteousness takes us through dark valleys. And when we go through valleys of deep darkness, remember the bigger reality of why you're there. Don't stop to wonder how you got there. Don't stop to worry about how you're going to get out. Don't stop with verse three of Psalm 42. Keep following God, your shepherd, the One Who is leading you. Don't lose sight of Him in the midst of the dark valley you're going through.

“So we do not lose heart”--Paul told the followers of Christ in Corinth--Second Corinthians, chapter four, verse sixteen: “Though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.”

The hopelessness that the psalmist was experiencing was the cause of the extreme thirst he was dealing with that caused him to pant like a deer whose throat was parched by the conditions of its environment, but living water is available to us, and the psalmist, as his mind clears and his soul remembers, remembers its source: “Hope in God; for I shall again praise him, my salvation and my God.”

“Hope in God.” The reality of this hope is far beyond what many imagine it to be. It's not wishful thinking or a daydream or idealism or a castle in the air or pie in the sky or escapism. The word means an active, persevering expectancy based on objective evidence of the past that rests on the character and promises of God and not on human speculation. It's a rock-solid confidence that what God says He will do / He will certainly bring to pass, and of this there is no doubt.

One interesting note about the last part of verse five--it's translated in very different ways; for example, in the English Standard Version, it's rendered, "Hope in God; for I shall again praise him, my salvation." The New American Standard version reads, "Hope in God, for I shall again praise Him For the help of His presence." The Old American Standard Version--my personal preference-- has it as "Hope thou in God; for I shall yet praise him for the help of his countenance" which is very close to the literal meaning of the verse. The psalmist is telling us that God is personally involved in our journeys. The favor of God is described in the Old Testament as the face of God looking favorably or shining the light of His countenance on someone. Of course, no one can look upon the face of God, so translators try to find what's called a dynamic equivalent to bring out the substance of the image. But it's a powerful truth to know that the psalmist and we can anchor our trust in the living God and praise Him because He is looking favorably upon us out of His lovingkindness.

Charles Spurgeon penned these words of encouragement: "If every evil be let loose from Pandora's box, yet is there hope at the bottom. ... God is unchangeable, and therefore his grace is the ground for unshaken hope. If everything be dark, yet the day will come, and meanwhile hope carries stars in her eyes; her lamps are not dependent upon oil from without, her light is fed by secret visitations of God, which sustain the spirit. 'For I shall yet praise him.' Yet will my sighs give place to songs, my mournful ditties shall be exchanged for triumphal [praise]. A loss of the present sense of God's love is not a loss of that love itself; the jewel is there, though it gleams not [before our eyes]. ... Note well that the main hope and chief desire of David rest in the smile of God. His face is what he seeks and hopes to see, and this will recover his low spirits, this will put to scorn his laughing enemies, this will restore to him all the joys of those holy and happy days around which memory lingers. This is [his] grand cheer. This verse, like the

singing of Paul and Silas, loosens chains and shakes prison walls. He who can use such heroic language in his gloomy hours will surely conquer. In the garden of hope / grow the laurels for future victories, the roses of coming joy, the lilies of approaching peace.” “Hope in God; for I shall again praise him, my salvation and my God.”

The second lament begins in verse six: “My soul is cast down within me; therefore I remember you from the land of Jordan and of Hermon, from Mount Mizar. Deep calls to deep at the roar of your waterfalls; all your breakers and your waves have gone over me. By day the Lord commands his steadfast love, and at night his song is with me, a prayer to the God of my life. I say to God, my rock: ‘Why have you forgotten me? Why do I go mourning because of the oppression of the enemy?’ As with a deadly wound in my bones, my adversaries taunt me, while they say to me all the day long, ‘Where is your God?’”

Once again, the psalmist laments the fact that his soul is cast down, deeply discouraged, depressed, or in despair as the image is variously translated. His troubles come rushing over his soul. The tide of hope and confidence has crested and has now begun to ebb. All his fears return at once. His heart is oppressed, and he’s forced to admit that, in spite of his solemn purpose not to be sad and the conviction that he ought to be cheerful, his sorrows get the upper hand over what should be his confidence in the Lord, and his heart is filled with grief yet again.

But he resolves, once more, to remember: “I remember you from the land of Jordan and of Hermon, from Mount Mizar.” The land of the Jordan would have referred to the Jordan River Valley. The land of Hermon would have been the mountainous area around Mount Hermon in far northern Israel west of Damascus where the headwaters of the Jordan River would be found. It’s now a ski resort. Mount Mizar means “little hill,” but we don’t know exactly where that might have been.

To the psalmist, it's a strange and tumultuous land that he sees. The furor of the water reminds him of the turbulence of his own soul: "Deep calls to deep at the roar of your waterfalls; all your breakers and your waves have gone over me." He's overwhelmed by the power of nature displayed in his surroundings, but he finds no joy in the wonder of creation, because, just like the terrors of his soul, the waters sweep away and destroy everything in their path.

Yet it was the very Jordan River that roared before him that the Lord dried up so that the children of Israel could cross on dry ground as they entered the Promised Land--Joshua, chapter three, verse fifteen: "as soon as those bearing the ark had come as far as the Jordan, and the feet of the priests bearing the ark were dipped in the brink of the water (now the Jordan overflows all its banks throughout the time of harvest), the waters coming down from above stood and rose up in a heap very far away, at Adam, the city that is beside Zarethan, and those flowing down toward the Sea of the Arabah, the Salt Sea, were completely cut off."

In the land around Hermon lived Sihon, the king of the Amorites and Og, king of Bashan--"the kings of the land whom the people of Israel defeated and took possession of their land beyond the Jordan toward the sunrise, from the Valley of the Arnon to Mount Hermon, with all the Arabah eastward"--Joshua, chapter twelve. There's history there that David can look back on to remind himself of God's abiding faithfulness in the very midst of his uncertain, confusing, and discouraging times.

In this second part of the psalm, the writer seems to go back and forth with his laments and his assurances. In verse seven, he seems to be caught up in the turmoil of his life, just as the waters of the Jordan River emerged from the mountains around Mount Hermon and thundered through the valley towards the Sea of Galilee. In verse eight, he seems to be emerging from his gloom as if he had seen a rainbow shining through the mist of the crashing waves. He assures

himself that another experience of God's blessings is yet to come--God's presence and provision that once comforted him in days past: "By day the Lord commands his steadfast love, and at night his song is with me, a prayer to the God of my life."

During the day, God will direct His steadfast love to surround, uphold, defend, and strengthen him. This takes place during the day so that the hand of God is universally displayed for all to see as He cares for him. He uses the word "commands" to picture God sending forth His steadfast love with power and authority over his trembling heart as well as over all his enemies--both real and imagined. Even in the night as darkness falls around him or in those moments when he experiences the gloom of the soul in calamity and sorrow "His song" would be with him--that sweet lullaby that calmed every fear and allowed him to lay his head down in peace. Because of this, David was able to write in Psalm, four, verse eight, "In peace I will both lie down and sleep; for you alone, O LORD, make me dwell in safety."

Prayer and praise go together. As he sings his own song of praise to the Lord or hears the Lord Who, like Job recalled--Job, chapter 35, verse ten--gives him a song in the night, he recalls his prayers to the One he calls, "the God of my Life." The living God of Whom he spoke in verse two, is the God to Whom he has entrusted his life so that the writer of this psalm speaks of Him in a very personal way: "My God." As he lives and moves and has his very being in God, there's an intense, intimate communion that he enjoys because of his relationship with God, and that assurance ties his life together in the Lord so securely, that the momentary trials of his life fade before the surpassing greatness of his God.

However--and commentators are divided on this--because of the mood he's in at the moment expressed by a verb in the imperfect tense--it may be that he's only lamenting that those days have passed, never to be seen again, as if to say, "By day the Lord **used** to command his steadfast love, and at night his song **was** with me, a

prayer to the God of my life.” From this perspective, like verse four, the psalmist longingly remembers those halcyon moments when God’s lovingkindness constantly watched over him, and glad songs of praise to the Lord were his constant companions. But those days seem to be no more. The affection, the warmth, the assurance that once surrounded him day and night are all gone, so he continues his lament in verse nine: “I say to God, my rock: ‘Why have you forgotten me? Why do I go mourning because of the oppression of the enemy?’ As with a deadly wound in my bones, my adversaries taunt me, while they say to me all the day long, ‘Where is your God?’”

Once again, he’s ripped back into the troubles of the moment, fearing he’s been forgotten, lamenting the difficulties and hardships of his life, and--yet again--mocked by his enemies. His pain is real; it’s crushing; it’s devastating; it’s humiliating; it’s overwhelming. And there doesn’t seem to be any end to it. God is supposed to be my Rock, but I’m being swept away by the storms of life. Enemies--physical, spiritual, psychological, emotional enemies--surround me / and my cries to heaven seem to go unanswered. I hear the taunts of those who seek to ruin me asking, “Where is your God? Why has He abandoned you in your greatest moment of need?” and I’m beginning to wonder if they’re right. “My soul is cast down, depressed, discouraged, almost ready to give up.”

If you’ve not been there already, there will probably come a time in your life when the cry of the writer of Psalm 42 will be your cry. I won’t offer you any pious platitudes or empty promises, because neither I nor anyone else can tell you how much longer this will last or how it will all come out. What I can do is share with you what I’ve learned of the steadfast lovingkindness of God and the fact that all my life He has been faithful. And even though it may look to you like I’ve got it all together, I don’t. I live in a broken and fallen world just like you, and I’m

often distracted by the “slight, momentary afflictions of this life,” and forget that they are “preparing for me an eternal weight of glory beyond all comparison.”

And I can point you to others who also, in a moment of reflection and trust beyond anything this world could offer, ask the question the psalmist asked and answered in the closing verses of this psalm: “Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for I shall again praise him, my salvation and my God.”

“O my soul”--that part of me that’s eternal, that transcends all the temporal troubles of this life to enter into the joy of the Lord no matter how I get there or what happens along the way because the real, true, living God is “my God.” “O my soul,” remember what God has done in your life already, particularly in the sacrificial death and resurrection of His only begotten Son in bearing the punishment for your sin--an infinitely greater pain for Him to bear than the troubles you’re dealing with right now. Yet He did it for you.

Trust Him to carry you through moments of heartache, pain, uncertainty, chaos, brokenness, despair, or loneliness as He leads you along paths of righteousness for the sake of Who He is. Cast your cares on Him--moment by moment--every one--for He cares for you. “After you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you.” As our psalmist said, “Anchor your steadfast hope in God; I shall again praise him, my salvation and my God.”

John tells us how it all works out in the closing chapter to The Revelation of Jesus Christ that he received on the Isle of Patmos. In chapter 21, verse three, he wrote, “And I heard a loud voice from the throne saying, ‘Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear

from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain **anymore**, for the former things have **passed away**.’ And he who was seated on the throne said, ‘Behold, I am making all things new.’ Also he said, ‘Write this down, for these words are trustworthy and true.’ And he said to me, ‘It is done! I am the Alpha and the Omega, the beginning and the end.’ And then he added--Remember how David began this psalm?--“As a deer pants for flowing streams, so pants my soul for you, O God. My soul thirsts for God, for the living God.” The One seated on the throne in The Revelation went on to tell John, “To the thirsty I will give from the spring of the water of life without payment.”

Then, as he prepares to conclude his record of that glorious Revelation, John writes in verse 17: “The Spirit and the Bride say, ‘Come.’ And let the one who hears say, ‘Come.’ And let the one who is thirsty come; let the one who desires take the water of life without price.” Verse twenty: “He who testifies to these things says, ‘Surely I am coming soon.’ Amen. Come, Lord Jesus! The grace of the Lord Jesus be with all. Amen.”

“Hope in God; for I shall again praise him, my salvation and my God.”

The Word of the Lord. Thanks be to God!

Thank you for being a part of our study of this book of praise that leads us to a life of contentment as we follow the way of the Lord with all our heart. Let me encourage you to continue delighting yourself in the words of the psalms and meditate on them so that you would discover the life God desires for you and respond to Him in praise as a way of life that’s the only reasonable response to what God has done and what He has promised to do.

Next week, we launch into a new quarter of study, taking a close look at select passages in the books of Numbers and Deuteronomy, beginning with Numbers, chapter nine, verses fifteen through 23 where we’ll be reminded of how the Lord

graciously guided the Israelites through the wilderness in the form of the pillar of cloud by day and the pillar of fire by night.

As always, as it's still a good thing to do, keep calm, trust in the Lord, and wash your hands! God bless you!

The resources for this lesson include Notes on the Bible by Albert Barnes (1834), text courtesy of [Internet Sacred Texts Archive](#); The Cambridge Bible for Schools and Colleges, text courtesy of [BibleSupport.com](#); The Expositor's Bible, text courtesy of [BibleSupport.com](#); Biblical Commentary on the Old Testament, by Carl Friedrich Keil and Franz Delitzsch [1857-78], text Courtesy of [Internet Sacred Texts Archive](#) Exposition of the Entire Bible by John Gill (1746-63), text courtesy of [Internet Sacred Texts Archive](#); Commentary on the Holy Scriptures: Critical, Doctrinal, and Homiletical (John Peter Lange) text courtesy of [BibleSupport.com](#); Expositions Of Holy Scripture, Alexander MacLaren, text courtesy of [BibleSupport.com](#); and The Pulpit Commentary, Electronic Database, copyright © 2001, 2003, 2005, 2006, 2010 by [BibleSoft, inc.](#)