

**"for I shall yet praise him
for the help of his countenance."**

[Psa 42:1-5](#)

The Lord in this Psalm shows us how He creates the circumstances that are necessary to bring us to a point where we long for the living God, the true living waters and bread, and for the "help of his countenance."

Faith which is the key spiritual ingredient in this journey ([Heb 11:6](#) , [Eph 2:8-9](#)) as we thirst for the Lord ([Mat 5:6](#)) must be accompanied with trials which is where the faith is proved and enables us to be stablished, strengthened and settled in the Lord ([Jas 2:17](#) , [1Co 13:2](#) , [Heb 10:38](#) , [1Pe 5:10](#)).

This drawing back spoken of in Hebrews 10 is another part of God's word that we live ([Mat 4:4](#)), and eventually we will not be as easily beset in regard to our short comings as we become more self examining ([2Co 13:5](#)) and at peace with this process of judgement that God has called us unto in this age ([Heb 12:1](#) , [1Pe 4:17](#) , [1Pe 4:12](#) , [1Pe 1:14](#)).

As we grow in our recognition that God has called each of us to be overcomers together ([1Jn 5:4](#) , [Rev 12:11](#)) who receive the admonitions of the Lord through each other and His word ([Num 6:25](#)), or as David put it we are the "the help of his countenance", we will be blessed and held up by each other's experience of having been given a "cheerful countenance" of the Lord. Here are some verses that tie into this idea that we are "the help of his countenance" ([Psa 104:15](#) , [Pro 15:13](#) , [Joh 16:33](#))

Our spiritual thirsts and hungers in this life are being quenched by each other as we grow in seeing Christ in part, face to face in each other at this time but ultimately one day in the fullness when this flesh will fall away and be replaced with a tireless and ever joyful spiritual body that will live forever to the glory of God ([1Co 13:12](#) , [Joh 14:9](#) , [Eph 1:14](#) , [1Co 15:52](#)).

I look to this man and woman, I follow this man and woman, and just as God looks to us so we too with Christ in us look to each other and follow each other as we follow Christ ([Isa 66:2](#) , [1Jn 4:17](#) , [1Co 11:1](#)).

This psalm is about the longing that the Lord creates within us as His firstfruits to want to come to Christ as we are drawn by the Father

([Joh 6:44](#) , [Mal 3:16](#) , [Heb 10:25](#)) and how that coming to Christ is always accompanied by sacrifice which is typified by the "hart that panteth [h6165](#)"

H6165

ערג

‘ârag

aw-rag'

A primitive root; to *long* for: - cry, pant.

[Psa 42:1](#) To the chief Musician, Maschil, for the sons of Korah. As the hart panteth after the water brooks, so panteth my soul after thee, O God.

This message is addressed to "the sons of Korah" and given by "Maschil" whose name means "instructive" which eludes to the need for us to be instructed in the way of life as we come out of Babylon, or in this case come out of the sons of Korah, who we start off as and then God willing become the Sons of God in this age. There is faith in the court, there is instruction which comes from hearing the word of God, but what there is not is faith that is tried in the fire, and it is only when God starts applying the grace and faith together that we will start to venture out of Babylon and come to see the strong delusion and deception that resides in having faith alone with no tried faith.

([Num 16:2](#)) Demonstrates with the numbers presented that it will be by grace and faith alone that we will be able to transition from the "sons of Korah" to become the body of Christ, as we fill up what is behind of Christ's affliction in his body for the ([Col 1:24](#)) by way of grace and faith ([Eph 2:8](#)).

We are blessed in this age as stated above to hunger and thirst for righteousness as this "hart panteth after the water brooks" which demonstrates that God is working within our lives and creating this thirst for change and growth which comes by way of sacrifice and suffering ([Luk 7:9](#) , [1Pe 1:7](#) , [1Pe 4:12](#)).

any comments on this first verse?

Psa 42:2 My soul thirsteth for God, for the living God: when shall I come and appear before God?

We mentioned in last week's study how Paul had this thirst for God and that we all grow in this thirst as we lose our desire for the earthly pursuits of the flesh ([Gal 5:16-17](#)) and see Christ increase within us ([Php 3:8](#) , [Php 1:23](#) , [Heb 11:26](#) , [Joh 3:30](#))

As we die daily, we do "appear before God" and because we are dead to sin and going to God with the faith that He has provided, we can go boldly before the throne of grace to obtain mercy and find grace to help in time of need ([Heb 4:16](#)).

The spirit that we have been given is a spirit of boldness and power and a sound mind ([2Ti 1:7](#)) and our desire and ability to come boldly before the throne of God to obtain mercy in time of need through fervent continual prayer is a witness that God is in fact working within us both to will and to do of His good pleasure ([Php 2:13](#) , [Luk 12:32](#)).

We will continue to "come and appear before God" as long as God continues to drag us to His Son ([Joh 6:44](#)), and the process of enduring to the end which Christ has promised to finish in those who are in His hand ([Joh 17:12](#) , [Mar 10:39](#) , [Php 1:6](#)) is made to be a very narrow journey with much tribulation ([Mat 7:14](#) , [Act 14:22](#)) so that no flesh will glory in God's sight ([1Co 1:29-31](#)) All the world will come to know of His great, love, mercy and power that He has first extended to His elect in this age who are blessed to "come and appear before God" ([Jer 31:3](#) , [Rev 3:9](#)).

any comments on this verse?

Psa 42:3 My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

Tears of godly sorrow as opposed to worldly sorrow which does not work repentance to salvation ([2Co 7:10](#)) is indeed meat for us ([Num 14:9](#)), and God is always seeking an occasion against that doubtful part of our body which says "Where *is* thy God?" as we are dragged unto Christ "day and night " and learn that God is working both the light and the darkness, and that all these things work together for the good for those who are being

worked with in this age ([Rom 8:28](#)).

Having these doubtful spirits exercised from our being is like fighting the giants in the land. It takes energy, it takes sacrifice, and ultimately it results in "joy in the morning" even though we must have the accompanying "My tears have been my meat day and night" ([Psa 126:5](#) , [Psa 30:5](#)).

Satan continually is at the door seeking whom he may devour, and one of his greatest ongoing ploys against the elect is to try to cause us to doubt our election ([Mat 4:6](#)). God is working all this and allowing this trying and testing according to the counsel of His will ([Eph 1:11](#)) so that with the questioning we can come to be convinced by the faith of Christ that we truly are His body and being sacrificed for the world ([Joh 3:16](#)). The answer to "Where *is* thy God?" is ([Heb 13:5](#)).

any comments on this verse?

[Psa 42:4](#) When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

We return to the idea in the first verse where the "multitude", a symbol of the court or of Korah, is where we depart from, by "pouring out my soul in me" which is ultimately what will happen to all men ([Luk 12:5](#) , [2Co 6:17](#)).

Our souls are preserved in the court of the temple, but God calls the elect to have that souliness which is being preserved to be judged by having the hedge come down and the sword not depart from our house in this age ([2Sa 12:10](#)).

These actions of our rejecting "I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday." is the smell of death to the world but salvation for the new man who is lying dead in the street of that great city ([2Co 2:16](#) , [Rev 11:8](#))

any comments on this verse?

[Psa 42:5](#) Why art thou cast down, O my soul? and *why* art thou

disquieted in me? hope thou in God: for I shall yet praise him *for* the help of his countenance.

This process of the destruction of our soulishness in this age is a process just like death that causes us to be disquieted [h1993](#) and yet God calls us to "hope thou in God" because He knows that what God has started within us, He can and will finish ([Heb_12:2](#) , [Rom_8:24-27](#) , [Rom_8:35-37](#)).

H1993

[המה](#)

hâmâh

haw-maw'

A primitive root (compare [H1949](#)); to *make a loud sound* (like English "hum"); by implication to *be in great commotion or tumult, to rage, war, moan, clamor*: - clamorous, concourse, cry aloud, be disquieted, loud, mourn, be moved, make a noise, rage, roar, sound, be troubled, make in tumult, tumultuous, be in an uproar.

So although there is a cup we must drink, and a narrow path we must go down, and much tribulation that we are promised, along with persecution, and affliction, and suffering, we know as God's children that as we are given to "hope thou in God", we shall yet "praise him *for* the help of his countenance", whose countenance we look to within each other, as we go from glory to glory, pressing toward the prize of the mark of the high calling in Him ([2Co_3:18](#) , [Php_3:14](#)).