

## "present every man perfect in Christ Jesus"

Psa 42:6-11

**Psa 42:6** O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

**Psa 42:7** Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

**Psa 42:8** *Yet* the LORD will command his lovingkindness in the daytime, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.

**Psa 42:9** I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

**Psa 42:10** *As* with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God?

**Psa 42:11** Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

**Psa 42:6** O my God, my soul is cast down within me: therefore will I remember thee from the land of **Jordan**, and of the **Hermonites**, from the hill **Mizar**.

When our souls are cast down within us we are brought to remember God from the land of Jordan, and of the Hermonites, and from the hill Mizar. Why are these three places significant in bringing us out of a place of feeling cast down, and what can we learn from the meaning of theses words that can help us understand why they are connected to this thought of deliverance from our cast down souls?

In the first word "Jordan" where the baptism of Christ and his body (Mat 3:13-16) takes place we learn that John is not comfortable in baptizing Christ and sees his need, for baptism, just as John also saw that he was not worthy to unloose the strap or tie **G2438** of Christ's sandals (Joh 1:27).

All things are for our sakes (2Co 4:15) including these verses in Matthew and John which remind us that our baptism in the Jordan and are removing of the strap **G2438** from Christ's sandals are meaningless events or events that we cannot perform worthily unless we are baptized into Christ's death, and unless Christ becomes the end of the law for us by being within us (Col 1:27 , Rom 8:9).

Raiment in scripture is connected to our own righteousness at times in God's word and the preservation of our own walk by a miraculous hedge that He sets about us (Deu 8:4). When feet are washed the law comes off, or Moses' sandals are removed when standing on holy ground, (Exo 3:5), or Christ's sandals removed. But they are removed not by just anyone, not by John who still is under the law and only pointing to the true gospel which is described in the new covenant as being connected to feet which are beautiful.

The sandals are not beautiful, it's the feet beneath them that become burnished through the fiery trials of God's purifying word which washes us and perfects holiness within us ([2Co 7:1](#)), this is what is precious and beautiful to God ([1Pe 1:7](#) , [1Co 10:16](#) , [Luk 7:38](#)). God's elect are represented as the feet of the pillars in God's temple as well, and those sockets of silver at the feet of the pillar were smelted through a fiery process that enabled them to be shaped to hold up the righteousness of Christ within ([Exo 36:35-36](#) , [Rev 1:15](#) , [1Pe 5:10](#)). These sockets are under wooden boards as described in ([Exo 26:25](#)), and this reminds us that keeping under ourselves (wood) ([1Co 9:27](#)) and remaining abased is a result of repentance ([Mat 23:12](#) , [Heb 12:6](#) , [Rom 2:4](#)) which is what silver represents ([1Pe 3:4](#)).

It is in the wilderness that our raiment is preserved while we are under the law and this is where John a type of the elect cries out to tell God's people to come out of her my people, or said another way 'take off your sandals my people and stand on the holy ground.'

Sandals preserve are feet and don't let the heel of Christ and his body be bruised or swollen ([Deu 8:4](#) , [Isa 52:14](#)) by crushing the serpent ([Gen 3:15](#)). The true gospel which up to this point is only being demonstrated in type and shadow through John must be proclaimed by those whose feet are no longer hindered with the law for the lawless ([1Ti 1:9](#)). Christ's beautiful feet which still abide with sandals or law can come after John and use the law lawfully ([1Ti 1:8](#) , [Mat 5:17](#)) and be sent with God's purpose in our hearts to accomplish His will ([Rom 10:15](#)).

When John contends with him about not wanting to baptize Him, Christ's response was "[Mat 3:15](#) And Jesus answering said unto him, **Suffer it to be so now: for thus it becometh us to fulfil all righteousness.** Then he suffered him."

All righteousness is being fulfilled through Christ's example and is there for the elect to interpret with spiritual eyes and ears so that when we see Christ being baptized in the Jordan and hear John saying that he's the one that needs to be baptized and not Christ it should tell us several things. John was in fact saying in shadow and type that he could not see, and needed to be washed ([Joh 9:41](#)), so why are you needing to be washed by me a sinner, was his question. Christ was revealing to us by these actions that all flesh is sinful and needs to go through a process of cleansing. Not that Christ sinned, but he most definitely needed to learn obedience by the things which he would suffer ([Heb 5:8](#)) and his baptism in water is a reminder of what Christ tells us in these verses which apply to all flesh including Christ's flesh ([Joh 3:5-8](#)).

So we see by the words below that the "Jordan" is where we put off the flesh symbolically and is part of the process of entering into the righteousness of Christ, just as putting off the sandals, or coming to the end of the law can only be accomplished with Christ within us ([Rom 10:4](#)). John knew in his heart for our benefit that he was not worthy to either baptize Christ, nor remove his sandals, and yet today we are blessed to be sent and come with the spirit of God within proclaiming the true gospel of the kingdom of God which John was only pointing to when spoken of as coming in the spirit

of Elijah ([Luk 1:17](#) , [Mat 11:11](#)).

If we look now at the next two words Hermonites and Mizar we can derive the same conclusion that the Lord is showing us that we must be abased and decrease in order for Christ to increase within us, and this can only happen by way of the fiery baptism(s) that God has predetermined for the elect in this age ([Mar 1:6-8](#) , [1Pe 4:12](#) , [Act 14:22](#)).

## **Jordan**

### **H3383**

yardên

*yar-dane'*

From [H3381](#); a *descender*; *Jarden*, the principal river of Palestine: - Jordan.

### **H3381**

yârad

*yaw-rad'*

A primitive root; to *descend* (literally to *go downwards*; or conventionally to a lower region, as the shore, a boundary, the enemy, etc.; or figuratively to *fall*); causatively to bring down (in all the above applications): - X abundantly, bring down, carry down, cast down, (cause to) come (-ing) down, fall (down), get down, go (-ing) down (-ward), hang down, X indeed, let down, light (down), put down (off), (cause to, let) run down, sink, subdue, take down.

## **Hermonites**

### **H2769**

chermônîym

*kher-mo-neem'*

Plural of [H2768](#); *Hermons*, that is, its peaks: - the Hermonites.

### **H2768**

chermôn

*kher-mone'*

From [H2763](#); *abrupt*; *Chermon*, a mount of Palestine: - Hermon.

### **H2763**

châram

*khaw-ram'*

A primitive root; to *seclude*; specifically (by a ban) to *devote* to religious uses (especially destruction); physically and reflexively to be blunt as to the nose: - make accursed, consecrate, (utterly) destroy, devote, forfeit, have a flat nose, utterly (slay, make away).

*Two verses which comes to mind:*([Mat 16:23](#) , [2Co 2:14](#)).

## **Mizar**

## H4706

mits'âr

*mits-awr'*

The same as [H4705](#); *Mitsar*, a peak of Lebanon: - Mizar.

## H4705

mits'âr

*mits-awr'*

From [H6819](#); *petty* (in size or number); adverbially a *short* (time): - little one, (while), small.

## H6819

tsâ'ar

*tsaw-ar'*

A primitive root; to be small, that is, (figuratively) ignoble: - be brought low, little one, be small.

*any comments on this first verse?*

[Psa 42:7](#) Deep [h8415](#) calleth unto deep [h8415](#) at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

The first thing that comes to mind when looking at this verse is ([Psa 107:25-31](#)) where we learn that God is the one who causes the storms, and breaks the fountains of the great deep [H8415](#) within us ([Gen 7:11](#)), and baptizes us in the process through the perfectly planned trials that He brings our way which cause the death of the first man Adam within each of us ([1Co 10:2](#) , [Joh 3:30](#)).

The Israelites were baptized in the cloud, and in the sea, which is the shadow of where we are baptized today as the body of Christ ([Heb 12:1](#) , [Rev 15:2](#) , [Exo 30:18](#)).

Here is the meaning of three key words in this verse:

waterspouts [H6794](#)

all thy waves [H4867](#)

thy billows [H1530](#)

All of this activity of waterspouts, waves, and billows would have been present during the flood of Noah, and God likens this age unto the same time ([Mat 24:37](#)). The saints message will resonate powerfully throughout the earth and like a harp which has the ability to create a deep resonance. The saints will be able to do so with the word of God

because they have become a sea of glass mingled with fire which is able to reflect Christ ([Rev 15:2](#) , [Joh 7:15](#) , [Joh 14:7](#)).

*any comments on this verse?*

[Psa 42:8](#) Yet the LORD will command [H6680](#) his lovingkindness in the daytime, and in the night his song *shall be* with me, *and* my prayer [H8605](#) unto the God of my life.

## **H6680**

tsâvâh

*tsaw-vaw'*

A primitive root; (intensively) to *constitute, enjoin*: - appoint, (for-) bid. (give a) charge, (give a, give in, send with) command (-er, ment), **send a messenger**, put, (set) in order.

God sends or commands [H6680](#) his loving messengers to us while it is day ([Joh 9:4](#) , [Php 2:15](#) , [Mat 5:14](#)).

The point I want to bring out with the above mentioned verses is that God sends us now as the light of the world to each other and yes to witness to this world of what true discipleship is ([Joh 13:35](#)). The world does not comprehend that light, but we know they that are of God hear us ( [Joh 17:18](#) , [Rom 4:17](#) , [Mat 10:16](#) , [1Jn 4:2](#)).

Regardless of the condition of man's heart, and regardless of where the Lord sends us, as He has promised He will, we can take great comfort in knowing that He will never leave us as He has commanded "his lovingkindness in the daytime".

When it is night, when there is darkness we want to lift that darkness with **his** song [H7892](#) ([1Sa 16:23](#) , [Rom 12:21](#) , [Luk 18:19](#)) and fervent prayer [H8605](#) ([Jas 5:16](#)) unto 'the God of our life' ([Joh 6:51](#)).

## **H8605**

t<sup>e</sup> phillâh

*tef-il-law'*

From [H6419](#); *intercession, supplication*; by implication a *hymn*: - prayer.

*any comments on this verse?*

[Psa 42:9](#) I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

We all must experience this feeling of betrayal from God our rock in order to live by every word that proceeds from his mouth ([Mat 27:46](#) , [Mat 4:4](#)). It is in the ninth hour, the number of God's judgement that our flesh cries out and reveals its inability to understand His ways which are higher than our ways ([Isa 55:9](#)). God's spirit knows

what's going on, we don't! Flesh cannot receive what is being commanded of us, and yet God makes a way where there seems to be none ([Isa 43:16](#)), and in turn we are able to cry out with Christ "nevertheless not my will (my carnal fleshly reasoning) but your will be done ([Mar 9:24](#)), and then an angel comes and strengthens us to be able to put off this flesh which cannot inherit the kingdom ([Luk 22:43](#) , [1Co 15:50](#)).

The "oppression of the enemy" is within and without, but primarily it is within seeing the spirit wars against the flesh and the flesh against the spirit and these are contrary the one to the other ([Gal 5:17](#)). He who was within Christ was greater than any external or internal force and nothing was going to prevent him from drinking this cup ([Joh 12:27](#) , [1Jn 4:4](#) , [Mat 20:23](#) , [1Jn 4:17](#)). This is the hope of glory that we are being saved by today ([Col 1:27](#) , [Rom 8:24](#) , [1Co 13:12](#)).

*any comments on this verse?*

[Psa 42:10](#) As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God?

This is a theme which is going to increase more and more as we near the end of this age ([2Pe 3:3-4](#)) and this is another reason why it will be so important for us to not forsake the assembling of the brethren and be there to help each other quench all these fiery darts of the adversary ([Mal 3:16](#) , [Eph 6:16](#)).

The enemy is going to say "Where *is* thy God?" and we have just discussed that our hope is within, and so Satan attacks our confidence of this fact ([Heb 10:35](#)) that we are sons of God ([1Jn 3:1](#)) who have Christ within us, and this has always been the same modus operandi with the devil throughout the ages ([Mat 4:3](#) , [2Co 2:10-11](#)). We are to believe that we are Jesus Christ forgiving in the person of "Jesus Christ". If we are granted to not lose sight of this most important point we can then receive each other always as we should as "Jesus Christ" as an angel of God, *even* as Christ Jesus. ([Gal 4:14](#)).

The sword that the enemy is constantly trying to put into the foundation of God's government, the elect saints is a spirit of doubt that we are His sons ([1Jn 3:1](#)), and that He is our helper ([Heb 13:6](#)) who will never leave us or forsake us ([Heb 13:5](#)).

*any comments on this verse?*

[Psa 42:11](#) Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

Any animal with a nephesh can get depressed and this question being asked is a rhetorical question that we are now armed to answer with the shield of faith which is God's word ([Eph 6:16](#) , [Rom 10:17](#)).

Why are we cast down, because we need to be abased in order for Christ to increase within us ([Joh 3:30](#)), this is what the much tribulation of ([Act 14:22](#)) is all about. Our "soul" [h5315](#) is crushed and forsaken so that Christ can be formed within us. Our first man Adam does not go down without a great fight and this fight is described very aptly in the word "disquieted" [h1993](#)

### **H1993**

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.

The positive ending to this emotional rollercoaster event of losing our life so that we can gain it is filled with promises exceedingly great and precious, expressed in these words "hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God."

Keep in mind that we are God's countenance, and so we are to let our lights, our countenance shine unto all men so that we can preach the gospel to all men ([Eph 3:9](#) , [Tit 2:11](#) , [Col 1:28](#)), whether they receive it in this age or the next. We are here for each other today to praise God together who is the health of our countenance, and our God.