

Main Idea: In Psalm 131 we learn from the psalmist’s example how to prepare ourselves to worship the Lord.

The Setting: Psalms 120-134 are called Pilgrim Songs or Psalms of Ascent.

1. The Jews used these psalms as they traveled to worship in Jerusalem.
 2. Jesus used these psalms as He traveled to the cross.
 3. We should use these psalms as we travel through life, for we are pilgrims.
- I. The prepared worshipper’s heart (1a)
 - A. He understands the danger of pride.
 - B. He is pursuing humility by God’s grace.
 - II. The prepared worshipper’s eyes (1b)
 - A. He doesn’t have a puffed up view of himself.
 - B. It’s hard to look down your nose when you make it a practice to look up.
 - III. The prepared worshipper’s concern (1c)
 - A. He’s not pursuing personal greatness.
 - B. He’s pursuing the greatness of another.
 - IV. The prepared worshipper’s soul (2)
 - A. He took steps to quiet his soul.
 - B. He took steps to become like a weaned child.
 1. I am like a weaned child when I want the Lord, not because of what He gives me, but because of who He is.
 2. I am like a weaned child when I can rest in the Lord no matter what’s happening around me.
 3. I am like a weaned child when my greatest joy is my Father’s smile.
 - V. The prepared worshipper’s invitation (3)
 - A. He urges others to do what he’s doing.
 - B. He wants others to experience what he’s experiencing.

In our current series we’re learning how to make God central in our daily experience. He’s not merely a Sunday God. Today’s psalm addresses the question, “How do you prepare to worship God?” Worship is a vital activity for a believer, perhaps the supreme activity. But it doesn’t happen automatically. Psalm 131 shows us how to be prepared for worship.

Scripture Reading: Psalm 131

God is the most amazing, most beautiful, most satisfying, most worthy Being that exists. Indeed, all things exist by Him, through Him, and for Him.

We exist because of Him, for He created us in His image to live for Him, for His glory and fame, for His honor, for His purposes. He designed us so that when we do this, when we *worship Him*, we then experience the fullest satisfaction possible.

We have been created to worship Him. That’s the word that best summarizes what life is about. *Worship*. Not the noun, but the verb. We have been created to live for the worth of our worthy God. That’s what *worship* means. That’s what God desires (John 4:23-24). And that’s what God, by His grace, enables His sinful image-bearers to do. Through the gospel of His Son, He creates true worshippers.

Worship is a big deal to God. He specializes in turning self-focused people into worshippers of Him. In the Bible we see Him doing this by giving His people two things.

One, a regular place to assemble and worship Him. And two, instructions for how to worship Him on the days when we are not at that place.

In the Old Testament, the place was the tabernacle and later the temple. God’s people the Jews assembled at that place at regularly scheduled times to worship Him

** Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For a previous look at this passage at WBC, see 9/30/12.

through sacrifice. They then left that place and worshipped Him by putting His Word into practice every day until they returned again to this special place.

We follow the same pattern in the New Testament. We gather each week to worship Him by remembering the sacrifice His Son made for us on the cross. Then we scatter into the community to worship Him by putting His Word into practice in the way we do family, work, and everything else.

But here's the reality. We know it from the Bible, and we know it from experience too. Worship takes preparation. If we don't prepare to worship, we don't worship our God as we ought. Not our gathered worship, nor our daily worship.

Worship does not happen just because we enter into a place of worship. Have you ever thought as you drove home on a Sunday, "My worship of God seemed flat today, like something was missing."? What was missing, most likely, was this. Worship takes preparation.

Our gracious God knows this, and He's given us practical instruction to help us. In Psalm 131 He gives us the anatomy of a prepared worshipper.

The Setting: Psalms 120-134 are called Pilgrim Songs or Psalms of Ascent.

If you'll look at the heading over Psalm 131, you'll notice it's called "A Song of Ascents." That's the same heading you'll see over fifteen psalms, from Psalm 120 to Psalm 134. This section of the Psalms is known variously as the "Songs of Ascents," "Song of Degrees," or "Gradual Psalms." The Jewish Mishnah says there's a connection between these fifteen songs and the fifteen steps in the temple where the Levites sang these songs of ascents.² More likely, however, is that...

1. *The Jews used these psalms as they traveled to worship in Jerusalem.* In Old Testament times, the Jews were responsible to go up to Jerusalem three times a year for annual feasts and holy days. When they did, they literally ascended because Jerusalem is on a higher elevation than most of the rest of the country. That's where these *songs of ascent*, or *pilgrim songs*, came in. The Jews sang them and prayed them as they journeyed up to the temple.

We're going to focus today on one of the psalms towards the end of the collection, but I want us to scan the whole package for a moment. As we do so, I want you to think about the word *pilgrim*, for that's exactly what the Jews were for century after century, when three times a year, year after year, decade after decade, century after century, God's people traveled on pilgrimages from their homes to worship God in His temple in Jerusalem. And as they did, they prayed these prayer-songs together.

Just imagine a man leaving Nazareth in Galilee, walking out of his house, and starting his 65 mile trek south to God's House. He heads down the road, his wife and children with him, probably caravanning with a few other families from Nazareth, and he begins to pray...

Psalm 120—"I call on the LORD in my distress and he answers me (1)." It's not easy living in this sin-cursed world, so we need to do a lot of calling on the Lord. "Woe to me that I dwell in Meshech, that I live among the tents of Kedar! Too long have I lived among those who hate peace. I am a man of peace; but when I speak, they are for war (5-7)." Or as we might say today, "Lord, it's a dog-eat-dog-world where I live. I sure am looking forward to going to Your House this week."

Psalm 121—"I lift up my eyes to the hills— where does my help come from? My help comes from the LORD, the Maker of heaven and earth (1-2)." He means that

² Willem A. VanGemeren, *Psalms*, p. 769.

literally. He is lifting his eyes *to the hills*, specifically, to the hill in Jerusalem. That's where this pilgrim is heading because that's where he knows he will find true help.

Psalm 122—"I rejoiced with those who said to me [to other pilgrims], 'Let us go to the house of the LORD.' Our feet are standing in your gates, O Jerusalem (1-2)." Now the pilgrim has arrived. He's in the beloved city of God.

Psalm 123—"I lift up my eyes to you, to you whose throne is in heaven. As the eyes of slaves look to the hand of their master, as the eyes of a maid look to the hand of her mistress, so our eyes look to the LORD our God, till he shows us his mercy (1-2)." That's what this pilgrim needs from God. *Mercy*. 'Have mercy on us, O LORD, have mercy on us, for we have endured much contempt (3)." It's brutal out in the world, Lord, but being with You right now makes all the difference!

Psalm 124—"If the LORD had not been on our side— let Israel say— if the LORD had not been on our side when men attacked us, when their anger flared against us, they would have swallowed us alive...(1-3)." But the Lord *is* on our side. You came through Lord! And I'm here with my family today to say, "Praise be to the LORD, who has not let us be torn by their teeth (6)."

Psalm 125—"Those who trust in the LORD are like Mount Zion...As the mountains surround Jerusalem, so the LORD surrounds his people both now and forevermore (1-2)."

Psalm 126—"When the LORD brought back the captives to Zion [referring to Jerusalem], we were like men who dreamed. Our mouths were filled with laughter, our tongues with songs of joy. Then it was said among the nations, 'The LORD has done great things for them.' The LORD has done great things for us, and we are filled with joy (1-3)."

In Psalm 127 the pilgrim reflects on how the Lord alone can build a successful family. In Psalm 128 he also reflects on God's blessing of children and grand-children. In Psalm 129 he talks honestly about people who hate Zion and how to deal with them. In Psalm 130, about the blessing of forgiveness.

In Psalm 131, as we'll see, about having a heart like a weaned child. In Psalm 132, he remembers David and the covenant the Lord made with David and His people. In Psalm 133 he affirms how good and pleasant it is when brothers dwell in unity, "like the dew of Hermon falling on Mount Zion." And in Psalm 134 he offers a final word to those who minister in the temple.

So the Jews prayed and sang these pilgrim psalms as they traveled the miles and days it took to get from their homes to God's House. These psalms did two essential functions for the Jews. One, they helped these pilgrims "get the world out of their souls." And two, they helped them prepare to meaningfully meet with and worship their God.

May I offer a candid observation? If we don't spend time doing what the Pilgrim Songs urge us to do, then we won't worship God as He deserves when we gather corporately. If we don't carve out time to pray and get the world out of our souls, and if we don't prepare our hearts so we're ready to meet with God, then our worship will be flat, if not worse.

Worship does not happen just because we enter into a place of worship, whether it was a temple, or a church sanctuary, or even the place where you have your daily quiet time. Worship takes preparation.

It did for the Jews. Here's something else to think about. It did for Jesus.

2. *Jesus used these psalms as He traveled to the cross.* Our Lord made many trips to Jerusalem, for He kept the Law and did so perfectly. This means that He too prayed these prayers as He journeyed to the House of God. And one time when He cried out, "I lift up my eyes to the hills. Where does my help come from?", He knew there

would be no apparent help coming, not on this particular Friday. But Sunday was coming!

And for us? Is there benefit here for us? Yes.

3. *We should use these psalms as we travel through life, for we are pilgrims.* We need reminders that we're going somewhere, and until we get there, we need help getting the world out of our souls and getting ready to worship God, whether that worship is on Sunday at church, or on Thursday at work.

Moving our feet isn't enough. You can go to Jerusalem three times a year and not please God—lots of Jews did that. Just like you can go to church three times a week and miss it too. Worship requires preparation.

That's what Psalm 131 is all about. In Psalm 131 we see the anatomy of a prepared worshipper. It's a very short psalm, only three verses, but in it the psalmist (the heading says "of David") opens his soul and lets us see what's happening, by God's grace, five evidences of a prepared worshipper.

I. The prepared worshipper's heart (1a)

Verse 1, "My heart is not proud, O LORD." Who is talking here? Again, the heading says, "Of David." Does that mean that David wrote it, or that someone else is expressing what David would say, or simply that it's a royal psalm, or something else? I'm not sure. Again, whoever is writing this is doing so for good of his fellow pilgrims. That's why the Holy Spirit inspired and preserved these words in the Pilgrim Songs.

My heart is not proud, O LORD. What a stunning thing to tell God! Can you say that? *My heart isn't proud* (ESV "*My heart is not lifted up*"). I can't say that. I struggle with pride every day. In fact, it's an hour by hour, moment by moment battle, and just when I'm feeling pretty safe about it, pride raises its ugly head.

The traffic light changes and I get stuck for another cycle, and I become upset. Why? At the core, it's pride. I think my time is so important that I deserve *not* to have to wait at traffic signals.

Or when I get upset because my computer locks up, or somebody doesn't recognize me with the appreciation I think I deserve, or when somebody hurts my feelings...at the heart level, it's always the same. My problem is pride.

I don't think this pilgrim is saying *My heart is not proud, O LORD* in the ultimate sense. No one who's walked on planet earth other than Jesus could say that. Why then is he saying it? I think it's for two reasons...

A. He understands the danger of pride. The word "proud" is the Hebrew *gabah* which means literally "to be tall, to be high, to be in an elevated position." In Isaiah 3:16 we find the word, "The LORD says, 'The women of Zion are haughty [*gabah*], walking along with outstretched necks, flirting with their eyes, tripping along with mincing steps, with ornaments jingling on their ankles.'"

Think of the definition again. Pride means literally "to be high." That's what happens when we get offended. Our chins fly upward, maybe not outwardly, but surely in our hearts.

Again, I don't know if David is the author of this psalm, but David understood the challenge of pride. Remember the time he and his men helped Nabal by protecting his sheep, but later when David asked for a favor in return, Nabal snubbed him? Remember David's response? "Put on your swords!" he told his men in 1 Samuel 25:13. The text doesn't mention his non-verbals, but my guess is David had thrown his head back and was holding it pretty high at this moment. Thankfully, Abigail stepped in and kept him from tarnishing his godly reputation by foolishly shedding blood.

The Puritan Thomas Manton observed, “God abhors other sinners, but against the proud he professes open defiance and hostility.”³

Friends, dealing with pride starts with recognizing the problem. Like the psalmist did in Psalm 131. *My heart is not proud, O LORD.* And why isn’t his heart proud?

B. He is pursuing humility by God’s grace. My heart isn’t proud, Lord. Oh, it has been. It still would be. But it’s not right now. Why not? Because something’s been happening in his heart.

What’s that? “Humble yourselves in the sight of the Lord,” says James 4:10, “and he will lift you up.” We don’t get rid of pride by being passive. We must pursue humility, recognizing it’s a gift of God’s grace that comes to us through the merit of the One who humbled Himself for us, Jesus the Christ.

Psalm 138:6 says, “Though the Lord is on high, he looks upon the lowly, but the proud he knows from afar.” If you want to be close to God, my fellow pilgrim, you must deal with the pride in your heart and by God’s grace be pursuing humility.

I’m reminded of a story I heard John Street tell about a young lady who had a so-called low self-esteem problem. John met with this college student to provide biblical counsel, and she told him she hated herself. What was interesting was what happened right after their session. They went to the college cafeteria and John watched the girl head to the salad bar. He watched as she began picking through the cherry tomatoes one by one, holding them up for inspection, discarding the bad ones, and selecting only the best for herself.

John’s observation was so insightful. Even a person who says she hates herself, like this girl did, actually has a very high view of herself and believes she deserves better. That’s why she’s so upset with her life. If she really hated herself, she wouldn’t care if no one liked her. The reason it bothers her so much is because she is totally consumed with herself, just like every person born on planet earth is from birth.

We all enter God’s world wanting to be made much of, and we’re not satisfied unless we get what we want, and keep getting what we want. Our problem is pride, and our desperate need is for a Savior to rescue us from it.

Friends, how can we make much of God in our Sunday worship when the truth is, we’ve been ticked off all week long about traffic lights and cherry tomatoes? We’ll never worship Him rightly if we enter the room consumed with ourselves. We need to humble ourselves first, confess our pride, give thanks for the cross where hearts are made clean. Then we can say, “My heart is not proud, O Lord.” I’m ready to worship You.

II. The prepared worshipper’s eyes (1b)

What’s true of his eyes? He tells the Lord in the next phrase in verse 1, “My eyes are not raised too high.” NIV, “My eyes are not haughty.” The word “haughty” is the Hebrew *ramu* which also means “to be high, exalted, and elevated.” Or in this verb form, “to lift high, to raise up, to elevate.”

The psalmist says, “I don’t do that. I don’t lift up and elevate my eyes.” If a person does that, what does it indicate? Been around anybody this week that lifted up and rolled their eyes at you? It’s says tons, doesn’t it? “You’re an idiot, and if you would just listen to me everything would be fine in this world!”

Teens, I hope you don’t do that with your parents. For that matter, parents, I hope you don’t do that with your teens.

³ J. Stephen Yuille, *Longing for Home: A Journey Through the Psalms of Ascent*, pp. 122-3.

If the heart is proud, it will show up in the eyes. We look at the world through our eyes. We take in information through our eyes. We make assessments through our eyes. A person with haughty eyes manifests a judgmental, critical, even boastful spirit.

That's not me, Lord, says this pilgrim. It's not that I'm not prone to do that, and haven't done that, for I am a sinner, but by your mercy and gracious help I am dealing with that, and now can say, to Your glory, *my eyes are not haughty*.

We could put it this way concerning the prepared worshipper.

A. He doesn't have a puffed up view of himself. If you have haughty eyes, that's precisely why. You're impressed with your own significance. You think your opinion is better than others. And if that's in your heart, it's going to show up in your eye at some point, that *look*, that self-exalting, haughty *look*.

To reiterate, when the psalmist tells the Lord, "My eyes are not haughty," he's not saying he doesn't struggle with this problem. We all do. But he's been dealing with it on this pilgrimage. He's stopped making excuses. He's stopped justifying what God hates.

Know this, my friend...

B. It's hard to look down your nose when you make it a practice to look up. It's true. People who spend much time on their knees looking up to the God of heaven aren't the kind of people who look down their noses on others.

I want you to think about something. Where is this pilgrim heading? To Jerusalem, right? Is that significant? Yes! He's going to the place where God has provided a remedy for proud hearts and haughty looks. God doesn't tell the pilgrim to compensate for those sins with a bunch of good works. No. He tells the sinful pilgrim to go to the House of God and confess his sins and put his trust for the removal of those sins in a bloody sacrifice.

"For the life of the flesh is in the blood," said the Lord back in Leviticus 17:11, "and I have given it to you on the altar to make atonement for your souls."

This Jewish pilgrim knows what God has said. That's why He's heading to the temple to offer a blood sacrifice. He does so in the certain hope that one day, God Himself would provide the Final Lamb, the final blood sacrifice, and a final and forever atonement.

III. The prepared worshipper's concern (1c)

He concludes verse 1, "I do not concern myself with great matters or things too wonderful for me." Or as the ESV says, "I do not occupy myself with things too great and too marvelous for me."

What is it that matters to this pilgrim? What's his biggest concern in life? A healthy family? Business success? A comfortable life? He's pretty specific. He tells the Lord, first...

A. He's not pursuing personal greatness. "I do not concern myself with great matters." Interesting choice of words, *great matters*. Brings to mind what the prophet Jeremiah told his associate Baruch in Jeremiah 45:5, "Should you then seek *great things for yourself*? Seek them not. For I will bring disaster on all people, declares the LORD, but wherever you go I will let you escape with your life."

And then the phrase, "things too wonderful for me." I'm not after those things either. As you may recall, that's where Job got into trouble. The Lord asked him in Job 42:3, "Who is this that obscures my counsel without knowledge?" And Job replied, "Surely I spoke of things I did not understand, *things too wonderful for me* to know."

It's one thing to live for God when things are happening, I mean things you can *see*, like *big* things, *obvious* things, things that make you feel important and significant.

I'm not doing that, says this pilgrim. Again, my hunch is he was, but God's been dealing with him. No more. He's not pursuing personal greatness. Instead...

B. He's pursuing the greatness of another. The refusal to pursue great things isn't a call for mediocrity. It's not great things the pilgrim is refusing. It's great things *for himself*. He's all about doing great things for the God who saved him, as we'll see in a moment, but he's refusing to keep spinning his wheels in the pursuit of personal greatness.

I'll be honest with you. This hits me right where I live. As a pastor I want to see great things happen in this church, but the question is why. Is it about God's greatness or my own? This is a question I need to ask myself every day, and so do you as you assess your family, and your job, and every other pursuit. Whose greatness are we pursuing?

This is the prepared worshipper's concern. Frankly, I'm not prepared to worship until I settle this issue, as I must every time I come to church, to my quiet time, to my place of work, to whatever opportunity for worship I face. Can I say? *I do not concern myself with great matters or things too wonderful for me.*

But there's more. We've considered at the prepared worshipper's heart, eyes, and concern. Now we must deal with something else that's hidden to the naked eye.

IV. The prepared worshipper's soul (2)

Verse 2, "But I have stilled and quieted my soul; like a weaned child with its mother, like a weaned child is my soul within me." Any time you see a phrase repeated in the Psalms, it's like putting it in bold print. That's one of ways the Jews emphasized something in Hebrew poetry. *Like a weaned child*. That's what my soul is like with You, Lord, *like a weaned child with its mother*.

This is such a helpful word picture. Notice two things.

A. He took steps to quiet his soul. He uses two different verbs. First, "I have stilled my soul." The verb means "to make smooth," that is, "to make a surface flat as opposed to wavy and bumpy;" it connotes the idea of calmness. The ESV says "I have calmed my soul." It can mean "to wait patiently," "be still, be quiet, i.e., remain or stay in one place and not make motions or sounds as one waits for a future anticipated (hopeful?) event."⁴

Then he says, "I have quieted my soul." A related, yet different verb. The Hebrew is *damam* and means "to be silent, to not make sounds, to be still, to cease an activity, to rest, to wait."

We're not used to doing that, to just be still and quiet. We have to turn on music or the television or be talking to somebody. But the psalmist shut off everything so that he might tune in something far better. He says he took steps to quiet his soul.

How do you do that? It's not just a matter of turning off the external stimuli. You can sit in a sound proof room with a screaming soul. So how do you still and quiet your soul? I think the pilgrim tells how. He says...

B. He took steps to become like a weaned child. What's a *weaned child*? We find the word in Hosea 1:8, "After she had weaned Lo-Ruhamah, Gomer had another son." We see the word a couple of times in 1 Samuel 1:23 in a conversation between Elkanah and his wife, Hannah, "'Do what seems best to you. Stay here until you have weaned him; only may the LORD make good his word.' So the woman stayed at home and nursed her son until she had weaned him."

⁴ Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

So a weaned child is a little guy or gal. He's not an infant, but he's off his mother's milk. He's been *weaned*. When does that happen? It varies for children, but somewhere around a year or so a baby stops taking its mother's milk and begins to take in solid food.

Now think about this. Prior to weaning, that little child is consumed with *getting*. He or she wants what momma has to offer. But once weaned, something begins to change, and the psalmist picks up on that.

That's what I have done with my soul, Lord. I have stilled and quieted it so that now I am like a weaned child with its mother. That's the way my soul is with You.

What's that mean in practical terms? Let me mention three applications.

1. *I am like a weaned child when I want the Lord, not because of what He gives me, but because of who He is.* Again, a pre-weaned child wants its mother because of what it gets from her. Milk. A changed diaper. A warm blanket. More milk. Another changed diaper. Remove the blanket. Momma, you exist to give me what I want.

And then she weans the child. And the child begins to understand something. My mother is not just a supplier of goods, but a person who loves me and desires my love.

My dear friend, I am like a weaned child when I want the Lord, not because of what He gives me (the nice family, the successful job, the grades I want at school, the good health, etc), but because of who He is. And the real indicator is, how I treat Him when He doesn't give me those things, or when He gives them and then chooses to take them away, which He does at times as a wise Father. Is He enough for me? If I'm like a weaned child with its mother, the answer is yes. If I'm not, then I'm not ready to worship Him. I need His grace to do some more soul work.

2. *I am like a weaned child when I can rest in the Lord no matter what's happening around me.* I remember watching my daughters when they were little in their mother's arms. It didn't matter if it was storming outside, or snowing, or if CNN was talking about Operation Desert Storm. They were totally content because they trusted in the arms of the one holding them.

I see the same with my four and two year old grandchildren. They're not losing sleep over COVID-19 or protestors in the streets, not when mama's holding them.

Do you have a heavenly Father who is holding you? If you do, are you trusting Him? Are you like a weaned child with Him?

My friend, I don't know why you're going through the storm you may be in, but I do know about another storm. I know that God sent His own Son, Jesus, to the cross, and He poured out the fury of His wrath on His own Son because He loves you so much. When you put your trust in His Son, His finished work on the cross, and in His victorious resurrection, He became your Father. And if He would do all that to become your Father, you can trust Him fully with every unsettling detail of your life.

3. *I am like a weaned child when my greatest joy is my Father's smile.* Our Lord Jesus said in Matthew 18:3, "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven." It's not complicated. If you want to enter God's kingdom, you just need the simple faith of a child. Become a little child with God.

There's something about little kids that I love. They love to see you smile. They *live* to see you smile, especially if you are their parent. They long to know that dad and mom are pleased.

Beloved, this is the prepared worshipper's greatest delight. He lives to see the smile of his heavenly Father. In the end, nothing matters more.

I found Charles Spurgeon's insight on this verse to be so insightful and helpful:

"The Easterners put off the time of weaning far later than we do, and we may conclude that the process grows none the easier by being postponed. At last there must be an end to the suckling period, and then a battle begins: the child is denied his comfort, and therefore frets and worries, flies into pets, or sinks into sulks. It is facing its first great sorrow and it is in sore distress. Yet time brings not only alleviations, but the ending of the conflict; the boy ere long is quite content to find his nourishment at the table with his brothers, and he feels no lingering wish to return to those dear fountains from which he once sustained his life. He is no longer angry with his mother, but buries his head in that very bosom after which he pined so grievously: he is weaned on his mother rather than from her...

To the weaned child his mother is his comfort though she has denied him comfort. It is a blessed mark of growth out of spiritual infancy when we can forego the joys which once appeared to be essential, and can find our solace in him who denies them to us: then we behave manfully, and every childish complaint is hushed. If the Lord removes our dearest delight we bow to his will without a murmuring thought; in fact, we find a delight in giving up our delight. This is no spontaneous fruit of nature, but a well tended product of divine grace."⁵

It's significant how this pilgrim ends his little psalm. Having described the prepared worshipper's heart, eyes, concern, and soul, he turns outward in verse 3.

V. The prepared worshipper's invitation (3)

"O Israel, put your hope in the LORD both now and forevermore." When your soul is satisfied with the Lord, you can't keep Him to yourself, can you? David couldn't.

A. He urges others to do what he's doing. "O Israel." That's his people. "Put your hope in the LORD." That's what he's been doing. Being like a weaned child. Hoping in the Lord. Those are synonymous actions. He's put his total trust in the Lord, and now he's urging his friends and neighbors to do the same. Why? Because...

B. He wants others to experience what he's experiencing. The joys of living as a weaned child with God! A life of trust, and adoration, and obedience. The satisfied life. The worshipper's life. Come, my friend. It's your turn now. Put *your* hope in the Lord both now and forevermore!

Communion hymn: "When I Survey the Wondrous Cross" (#185)⁶

⁵ Charles Spurgeon, *The Treasury of David*, p. 137.

⁶ After not being able to do so since March due to COVID-19, we'll be observing communion (using pre-packaged elements, handed out by deacons at the door; instruct on how to use them earlier in the service).