

## The Longing Man

Jesus in the Psalms

*Psalm 63*

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### I. The Longing of the Believing Heart (cf. Lk 6:12; Jn 4:34; 5:19; 1 Pet 2:23)

### II. The Longing Man

A. Title and Setting (2 Sam 15:11-29; 16:5-14)

B. 1<sup>st</sup> Stanza: Longing for God (1-2)

*<sup>1</sup>O God, You are my God; Early will I seek You; My soul thirsts for You; My flesh longs for You In a dry and thirsty land Where there is no water. <sup>2</sup>So I have looked for You in the sanctuary, To see Your power and Your glory.*

C. 2<sup>nd</sup> Stanza: Finding Satisfaction in God's lovingkindness (3-8)

*<sup>3</sup>Because Your lovingkindness is better than life, My lips shall praise You. <sup>4</sup>Thus I will bless You while I live; I will lift up my hands in Your name. <sup>5</sup>My soul shall be satisfied as with marrow and fatness, And my mouth shall praise You with joyful lips. <sup>6</sup>When I remember You on my bed, I meditate on You in the night watches. <sup>7</sup>Because You have been my help, Therefore in the shadow of Your wings I will rejoice. <sup>8</sup>My soul follows close behind You; Your right hand upholds me.*

In these verses David describes what *has been true* of his relationship with God (6-7a), what *is true* of his relationship with God (3,8), and what *will be true* of his relationship with God (3b-5, 7b). David valued God's *lovingkindness*, His *hesed*, more than *life itself*. Hence, even though David is wandering through *the wilderness* (title) and having to keep *watch at night* (6) for fear of his life, he finds contentment in God. Hence, he will praise the Lord.

D. 3<sup>rd</sup> Stanza: Contrasting the fall of God's enemies and the joy of His king and people (9-11)

*<sup>9</sup>But those who seek my life, to destroy it, Shall go into the lower parts of the earth. <sup>10</sup>They shall fall by the sword; They shall be a portion for jackals. <sup>11</sup>But the king shall rejoice in God; Everyone who swears by Him shall glory; But the mouth of those who speak lies shall be stopped.*

While David earnestly *seeks* for God (1), David's enemies just as earnestly *seek his life, to destroy it* (9). They are obsessed, not with God's laws, but with David's destruction. They *lie* about him in order to destroy him (11b). So what will happen to them? God will destroy them.

### III. Longing for God

Allen Ross writes: “*The amazing thing about Psalm 63... is that there is no \_\_\_\_\_ proper whatsoever. There is longing, gladness, praise, and communion, but no \_\_\_\_\_*” (Ross, 380).

A. Communion with God is the deepest longing of the believing heart

First, what Psalm 63 reveals is that *communion with God is the deepest longing of the believing heart*. The believing heart doesn’t primarily want the \_\_\_\_\_ that God gives but God Himself.

*“Thirst is an insatiable longing after that which is one of the most essential supports of life; there is no reasoning with it, no forgetting it, no despising it, no overcoming it by stoical indifference. Thirst will be heard; the whole man must yield to its power: even thus is it with that divine desire which the grace of God creates in regenerate men; only God himself can satisfy the craving of a soul really aroused by the Holy Spirit”* (Spurgeon, 66).

David regularly attended corporate worship “*To see Your power and Your glory*” (2). David wanted to commune with God – and he was confident that by worshiping God in praise and song, he would do so (5). God satisfies the deepest longings of the human heart. Hence, David not only wanted to commune with God in worship, he also wanted to commune with God in private. “*When I remember You on my bed, I meditate on You in the night watches*” (6). David directed His thoughts to God, to His *lovingkindness* (3a), and to the many ways in which He had been David’s *help* (7a). “*... men of the world... have their portion in this life... They are satisfied with children, And leave the rest of their possession for their babes. As for me, I will see Your face in righteousness; I shall be satisfied when I awake in Your likeness*” (Ps 17:14-15).

B. Communion with God involves the whole person (Col 3:17)

Communion with God involves the whole person. When we are thirsty, the thirst demands the entirety of our being. The WSC asks, “*What is the chief end of man?*” The answer: “*Man’s chief end is to glorify God and to enjoy Him forever.*” So how do we *enjoy God*? We *enjoy Him* in and through all the things He gives us. “*And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him*” (Col 3:17).

To know God is not to despise His \_\_\_\_\_, but to value them rightly. Augustine spoke of our problem as human beings as *disordered loves*. Our loves become sinful when we treat something less important as though it were more important than it is.

C. Communion with God imparts joy even in troubles (Ps 119:71-72; Ro 5:1-4; Jas 1:2-3)

So, notice, third and finally, that David reveals that *communion with God imparts joy even in troubles*. Why? Because, in the wilderness, God reveals more of Himself to us. Hence, if our deepest longing is to have communion with God, and if trials can deepen our communion with God, then does it not follow that even trials are times to \_\_\_\_\_?

- Philippians 4:4-5 - <sup>4</sup>*Rejoice in the Lord always. Again I will say, rejoice!* <sup>5</sup>*Let your gentleness be known to all men. The Lord is at hand.*
- James 1:2-3 - <sup>2</sup>*My brethren, count it all joy when you fall into various trials,* <sup>3</sup>*knowing that the testing of your faith produces patience.*

### IV. Conclusion