

## The Disquieted Man

Jesus in the Psalms

*Psalm 43*

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### I. Early Rain Covenant Church

### II. Background

The psalmist's sorrow and sense of distance from God seem to be the result of two primary factors. First, he was facing the taunts of his enemies (3b,c, 10d). Second, he was enduring isolation from God and His people (1-2, 4).

### III. The Disquieted Man

#### A. Cry for Vindication from Enemies (1-2)

So, first, he cries for vindication from his \_\_\_\_\_. That he, an innocent man, has been charged with a crime is unjust. The nation is ungodly. So the psalmist asks that God would deliver him *from the deceitful and unjust man*. Why should God listen? Because the psalmist has placed all his confidence in God and in His salvation.

#### B. Plea for Restoration to Worship (3-4)

Second, the psalmist pleads for restoration to \_\_\_\_\_. He prays that God would send out His *light and truth*. When he asks God to send out His \_\_\_\_\_, the psalmist is praying for *vindication*. Similarly, when he prays that God would send forth *His* \_\_\_\_\_, he wants the false accusations of his enemies to be openly manifest. He wants to be freed from oppression so that he may once again worship the Lord in company with God's people.

#### C. Self-Exhortation (5)

The psalmist knows that God is the Lord and that, therefore, God will answer in His time. So rather than listening to his own voice in this time of oppression, the psalmist speaks to himself and reminds himself to hope in \_\_\_\_\_.

### IV. Dealing with Oppression

#### A. Cry out for vindication and deliverance

When we are suffering unjustly, then it is our privilege and our right to cry out to God. *When earthly judges commit wickedness, we are not bereft of help*. On the one hand, we cry out for *vindication*. We ask that God send forth His \_\_\_\_\_. On the other hand, we cry out for *deliverance*. We ask that God send forth His \_\_\_\_\_.

## B. Remember that suffering unjustly is praiseworthy (cf. 1 Pet 2:19-25; 4:12-16)

Psalm 43 reminds us that no one who suffers unjustly need fear ultimate loss; indeed, the one who suffers innocently can rejoice knowing that God will reward him. This is precisely what Peter reminds slaves in his first epistle:

*“For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully. For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God. For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps: “Who committed no sin, Nor was deceit found in His mouth”; who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously.”* (1 Pet 2:19-23)

Peter reminds us that it is *commendable*, praiseworthy, in *the sight of God* to suffer *because of conscience toward God*. It is no credit to be *beaten for our faults* and to *endure that patiently*. But if you do what is right and then suffer, that is commendable.

It is at the precise moment that you are tempted to cry, *“That’s not fair!”* that Peter tells you to                     . When it’s not fair, when it’s not just, that’s when you have the opportunity to lay up treasure in heaven. Peter urges us in 1 Peter 4:13 to *“rejoice to the extent that you partake of Christ’s sufferings, that when His glory is revealed, you may also be glad with exceeding joy.”*

## C. Treasure the Church’s Praise (cf. 1 Pet 2:9-10)

Finally, Psalm 43 trains us to treasure the church’s praise. The Church, the people of God, praising the Lord together is to be a central part of our spiritual lives. Note the pervasiveness of praise (42:4d, 5c, 8b, 11d; 43:4c, 5d) – but note that the praise the psalmist longs for is not private praise (cf. 42:8) but public praise (42:2b, 4; 43:3-4). The psalmist longed to be restored to corporate worship. He treasured the Church’s praise.

John Calvin writes, *“As the chief cause of [the psalmist’s] sorrow consisted in his being banished from the congregation of the godly, so he places the height of all his enjoyment in this, that he might be at liberty to take part in the exercises of religion, and to worship God in the sanctuary”* (Calvin, 146).

The Spirit of God unites us not just to God in faith but to God’s people in worship and service. To pray that God would bring us to His holy hill and His tabernacles, therefore, is to long to be with God’s people. The Church is the Temple of God, God’s dwelling place (cf. Eph 2:19-21). Consequently, as W.S. Plumer writes, *“He who has no love for the house of God has no piety”* (503). When we gather together with one another, God joins us here in our midst. He inhabits our praises (Ps 22:3).

## V. Conclusion