

# You are Psalms

Some people think you never get discouraged, but the fact is, when you do, you know where to run. Your prayers are open and honest because you realize that God already knows your heart, He's just waiting to hear you spill it. And when you do, what starts out as heavy ends up becoming a song of praise. You may struggle... and often you do... but each time, you grow in your understanding of God's faithfulness. You're just a song waiting to happen.

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## PSALMS (SONGS OF PRAISE)

TRUST  
IN THE  
LORD *and do good;  
dwell in the land and  
enjoy safe pasture.*  
PSALM 36: 3

PSALM NUMBER: 42

**The Prophet aspireth after the temple and altar of God.**

1. Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.
2. For thou art God, my strength: why hast thou cast me off? And why do I go sorrowful whilst the enemy afflicteth me?
3. Send forth thy light and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy tabernacles.
4. And I will go into the altar of God: to God, who giveth joy to my youth.
5. To thee, O God my God, I will give praise upon the harp: why art thou sad, O my soul? And why dost thou disquiet me?
6. Hope in God, for I will still give praise to him: the salvation of my countenance, and my God.

*The Psalms are songs of praise and cover a period of about 1000 years, from the time of Moses (ca. 1400 B.C.) to the Israelites' return from exile (ca. 450 B.C.). They deal with selected events of that period and provide us with the thoughts and feelings of those who went through the experiences recorded. After being made a Cardinal by Pope Clement VIII, Saint Robert Bellarmine, prepared for posterity his very own commentary on each of the Psalms. Enclosed are his interpretations on each of the Psalms.*

## **PSALM NUMBER: 42**

### **EXPLANATION OF THE PSALM**

1. "Judge me, O Lord, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man." David, severely pressed by Saul, or tempted by demons, and having no human succor to fall back upon, appeals to God as a judge: "Judge me, O God," for I have no one else to seek justice of but of you; "and distinguish my cause from the nation that is not holy;" and take cognizance of the charge brought against me by an unholy people. The Hebrew and Greek imply that he asks God not only to judge him, but to pronounce in his favor, and he further asks, "deliver me from the unjust and deceitful man;" so judge my cause, that you will thereby deliver me from such men.

2. "For thou art God, my strength: why hast thou cast me off? And why do I go sorrowful whilst the enemy afflicteth me?" This verse is almost the same as the ninth verse of the last chapter. The meaning is: as you, "O my God, art my strength," and in you alone I trust, why do you seem "to have cast me off;" and I, thus cast off, "go sorrowful," "whilst the enemy afflicteth me?" A friendly mode of ex-postulation, arising from his thorough confidence in God, in which he complains of God's allowing him to be punished as if he had "cast them off" entirely.

3. "Send forth thy light and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy tabernacles." This verse proves what a spiritual man was David, and that he was more concerned for his delivery for mortal sin and the loss of eternal life, than from any temporal troubles. For he says, "send forth thy light and thy truth;" grant me the light of thy grace and thy mercy, thy truth, and thy faithfulness, "for they will conduct me" in my perilous pilgrimage, and "bring me unto thy holy hill," the heavenly Jerusalem, "and into thy tabernacles," into thine own house, where there are "many mansions" and many tabernacles for thy elect.

4. "And I will go into the altar of God: to God, who giveth joy to my youth." He tells us what he will do when he gets to the "holy hill," just what all the others in possession of God's house are doing, offering God their sacrifice of praise, as David says in Psalm 83, "Blessed are they that dwell in thy house, O Lord, they will praise thee forever and ever." "I will go into the altar of God" to offer up the sacrifice of

praise; for the moment anyone enters that house he becomes a priest, as we can infer from Apocalypse 5, "thou has made us to our God, a kingdom and priests." And I will not only go to thy altar, but I will go into "God himself;" I will appear before him as if I were brought into his most private apartment; "to God who giveth joy to my youth," to the youth just acquired by me. For in heaven "our youth, like that of the eagle, shall be renewed; and the apostle says, Ephesians 4, "till we all meet unto a perfect man, unto the measure of the age, of the fullness of Christ."

5. "To thee, O God my God, I will give praise upon the harp: why art thou sad, O my soul? And why dost thou disquiet me?"

6. "Hope in God, for I will still give praise to him: the salvation of my countenance, and my God." He tells more clearly what sacrifice he means to offer at the altar of God, when he shall have come into the tabernacle not made by hands, the eternal one in heaven. "I will give praise to thee on the harp;" I will praise thee by acknowledging thy mercies, thy justice, and all thy wonderful works, which praise shall not be confined to my lips, for my harp shall join them. The harp is figuratively introduced as an instrument in recording God's praises, as in Apocalypse 5, "having each of them harps in their hands," and in chapter 14, "and the voice I heard was that of harpers playing on their harps." The remaining part of these has been explained in the latter end of the previous Psalm.

**END OF PSALM 42**