

“Who will show us any good?”

- I. There are two sorts of men: those *of* the world and those *in* the world but not of it. Both sense a void in their hearts and both desperately desire that void to be filled.
 - A. Thus *everyone* has a heart to give and seeks someone or something to which he may give it and from which he may receive rest, happiness, and love. But until it finds its rest in God, everyone's heart gnaws and cries out, “*Who will show me some good?*”
- II. But these two sorts of men differ greatly in how they go about trying to satisfy their heart's longing.
 - A. God calls for our hearts, Prov 23.26, but there are many competitors to which the men *of* the world turn instead. Competitors like sin, self, others, and the world itself.
 - B. But since created things can't satisfy and sinful things demean and enslave, the men of the world are only left more empty and miserable by every failed attempt.
- III. In contrast, by God's grace, the men *in* the world but not of it turn from created and sinful things to God and seek their satisfaction, happiness, and rest in Him who is the Fountain of all good.

What we desire, v.6

- I. What is it to enjoy the light of God's countenance?
 - A. In Num 6.22-27 it refers to God's name and blessing being upon His people. In the crossing of the Red Sea the cloud of God was light towards Israel but darkness towards the Egyptians, thereby showing God's favor and presence to Israel.
 - B. Therefore it entails the communication and manifestation of God's gracious presence and favor.
- II. But David prays that the light of God's face would be *lifted upon them*. He's praying for the conscious enjoyment of God's presence and favor.
 - A. This teaches us what it is that we as believers should desire, Ps 73.25; Phil 3.8.
 - B. Moreover, it teaches us that we should be fully content with it. If every earthly comfort were taken from us, we should be able to rest content still, because we have the favor of God.

The fruits of obtaining our desire, vv.7-8

- I. The reason we should so much desire the light of God's face is because it brings wonderful blessings with it. David mentions two:
- II. Joy
 - A. The world's greatest joy can't even be compared to a believer's. Theirs is earthly while ours is heavenly, and theirs is temporary while ours is eternal, Rom 14.17.
 - 1. It's a present joy, a precious joy, an all-sufficient joy, a pure joy, and a perpetual joy.
 - 2. It's a joy in the midst of tribulation, Acts 5.41.
 - 3. It's a joy that no tribulation can take away, Jn 16.33.
- III. Peace
 - A. A believer can lay down his head at night at peace with his own conscience, with the God and Judge of all the earth, with his spouse, his family, his church, and with death itself. This is no small blessing.
 - B. Without the peace of God, men lay themselves down in fear and unrest.

Application

- I. What answer are you giving to your heart's groans?
 - A. Are you running after the world, relationships, and sin? These are soon emptied and only leave you in bondage.
 - B. Give your hearts to the One who gave His first, Eph 1.4.
 - 1. His is a heart to swallow up all hearts, a love so satisfying and filling that you'll look no further, 1Jn 4.19, 10.
 - 2. What did your sins or the world ever do for your heart's dearest longings and your soul's deepest needs? Nothing.
 - 3. But God, in love, sent His Son for you, Rom 5.8; Jn 3.16. And will you refuse Him your heart? Pr 23.26.
- II. Ask God to lift up the light of His countenance upon you.
 - A. There's no greater blessing in all the world and no greater regret in all of hell. Look therefore to Jesus Christ, who alone brings the light of God's face to sinners, Mt 11.28, and turn from all your other lovers, Isa 26.13; 59.1-2.
- III. Consider:
 - A. If you don't desire the favor of God for your heart, then it shows that you belong to the world.
 - B. And if you don't secure the light of God's face, then how will you meet Him in peace on the Day of Judgment? It will be too late then. Therefore see that you give Him your heart today, Pr 23.26; Heb 3.12-15.