

Psalm

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Date: 08 August 1999

Preacher: Crowter, David (1931-2000)

[0 : 00] PENANCE UPON THE LORD For his gracious help and direction and blessing, I venture to speak in his name from the words found in Psalm 143, verse 8.

The 8th verse in Psalm 143. Cause me to hear thy lovingkindness in the morning, for in thee do I trust.

Cause me to know the way wherein I should walk, for I lift up my soul unto thee. In this psalm, and indeed throughout the word of God, as it has been said, there are those four principles.

In succession so often brought before us, there is sin and sorrow which results from it.

And the supplication which arises when that sin is brought home to the heart, and there is salvation through the Lord Jesus Christ.

[1 : 30] We find this succession like the four sides of a square following one another in so many parts of the word.

As we read in the book of Judges, again and again it was like that. As we find in verse 3, in chapter 3, in verse 7, And the children of Israel did evil in the sight of the Lord, and forget the Lord their God, and served Balaam and the groves.

That was their sin. Therefore the anger of the Lord was against, was hot against Israel, and he sold them into the hand of Jushan Rishethim, king of Mesopotamia.

And there was the sorrow which results from sin. And then thirdly there was this application, and when the Lord, the children of Israel, cried unto the Lord, the Lord raised up a deliverer to the children of Israel.

And there was their deliverance, their salvation, from that particular trouble. So we find in the 107th Psalm, Fools, because of their transgression, and because of their iniquity, are afflicted.

[3 : 06] Their soul abhorreth all manner of meat, and they draw near unto the gates of death. Then they cry unto the Lord, in their trouble, and he saveth them, out of their distresses.

There is this succession, again and again, in the experience of the people of God. And so it is here in this Psalm, and so it so often was, in David's experience.

In the first two verses, there is implied the sin. As he says, Enter not into judgment with thy servant, for in thy sight shall no man living be justified.

And then there's sorrow, the suffering which is always the effect of sin. The enemy hath persecuted my soul, he hath smitten my life down to the ground, and so on.

But then, in this part of the Psalm, there is that supplication. Here are a series of supplications. And finally, there is the deliverance.

[4 : 26] anticipated the salvation, that God so graciously granted to his servant. The actual verbs in the last two verses, are in the future tense.

And so there is this prospect, this confidence, that the Lord will hear, and will grant deliverance, and salvation to his servant, in this deep distress.

It may well be, that David was at this time, fleeing from his rebel son, Absalom, who was so dear to his heart.

And that was, a direct result, of his sin, of his terrible sin. As the prophet had said to David, in the Lord's name, the sword shall not depart from thy house.

So he saw it in this very terrible, this grievous way, which cut into his heart, the sorrow, that results from sin.

[5 : 43] But then there were, these fervent supplications, unto God, for his deliverance. And that was granted, again and again.

Although, David was, solemnly reprov'd, and sorely troubled, because of his sin. though he had this overwhelming sorrow, yet there was, eternal salvation.

The enemy could not touch that. And so we, read in this psalm, the evidence, the expressions, of a godly soul, so affected, by these matters, and his expression, of his great need.

And this is so, with all the people of God. They all pass this way. The righteous cry, and the Lord heareth, and delivereth them, out of all their troubles.

They know sorrow for sin, but they also know, salvation, as a result, of their supplications. Do you know this pathway?

[7 : 03] This spiral, so to speak? This square? The way that these things, follow one another, again and again? And the experience, of the people of God?

And they are, each one, a type, and a earnest, of that final, and full salvation, that the Lord, grants to his people, through his, beloved son, and his, great salvation.

And so, here we have, this petition, expressed, by, a psalmist. It does, present, his deep, need, and the sinner's, deep need, in every generation.

He needs, mercy, or loving kindness. And he calls, for that, in this way. It is a great mercy, dear friends, if these, supplications, really, suit our hearts.

If we are led, in the same way, as, the Lord's, people of old, as this, servant of God, God, and that we find it, in our hearts, to pray like this, cause me to hear, thy loving kindness, in the morning.

[8 : 36] First, here, in this, subject, of the sinner's, deep need, there is first, the cause. The psalmist, puts it in this way, twice here, cause me, to hear, cause me, to know.

Now, God himself, is the first, cause. It is he, who causes, things to happen. Everything, to happen, apart from sin, is caused, by this God.

We would not be here, this morning, apart from, his creation. God said, let there be light, and there was light.

He caused it, to be so. And he caused, all the creation, to come into being, through his word.

And since then, he has caused, everything to take place, apart from those things, which are evil, which he has permitted, to take place.

[9 : 56] We see, in our lives, from day to day, how God, causes things, to be. As we read, that, he worketh, all things, according to the counsel, of his own will.

Now, we see, second causes, often. And sad to say, we are so apt, not to rise above them. We tend to suppose, that things happen, because other people, do things.

Well, of course, that is often the case. But they are only, the second causes. The first cause, is God himself. He appoints, or at least permits, all these things, to happen to us, in our lives.

And when we need, these mercies, there is no one else, to whom to go. No one else, can cause, these things, to happen.

It is so much, wiser for us, to go, past, or over, the second causes, and to go here, to the first cause, of these things.

[11 : 23] And to pray like this, cause me to hear, thy loving kindness, in the morning. Well, we may be sure, that God, can do this, as no one else can.

Can make this to happen. Can cause it to be so. But he can, contrive, these matters. And that though, it may seem to our, fearful minds, at times, impossible, or unlikely.

Yet he can so, easily come over, all, apparent, impossibilities, and to bless his people, in this way. We do so need, to go to God, through his beloved son.

Because, through the Lord Jesus Christ, all these blessings, come. his voice, is heard. As we read, at the end of the Song of Solomon, how suitable that is expressed there, how suitably.

The commandments, that are in the gardens, hearken to thy voice, cause me to hear it. that voice of love, in the gospel, the voice, of God, in the person, of his beloved son.

[13 : 00] They say, cause me to hear it. So there is, this great cause. We must remember, that God, causes things, to happen.

And causes, these blessings, to come. And they would never come. They would never reach, our needy souls, unless he did. Blessed be his name, he does cause.

And then secondly here, there is loving kindness. Or as the word is often, translated, mercy. More than anywhere else, in the scriptures, in the psalms we read, of the Lord's loving kindness.

That is a lovely word, very expressive. I suppose that it is, almost confined, to the scriptures, and those, books which are based, on the scriptures.

The Lord's loving kindness, is so expressed, in his word. We have it, in one of the earlier psalms, in Psalm 36.

[14 : 21] How excellent, oh, how excellent, is thy loving kindness, O Lord. Therefore, the children of men, do put their trust, under the shadow, of thy wings.

And then again, in the psalm, he says, oh, continue, thy loving kindness, unto them, that know thee. How we knew that, need that loving kindness, continued, that mercy, lengthened out.

That is what it is. It is so wonderful, to know the loving kindness, of the Lord. Remember, the time years ago, when, I had a good deal of sorrow, in the pathway.

And it so appeared, in the context, of Psalm 107, where the people of God, go through those experiences.

And yet, at the end, we read, a wonderful verse, it is to read, whoso is wise, and will observe, these things. Even they, shall understand, the loving kindness, of the Lord.

[15 : 42] And that is such, an invaluable blessing. At all the sorrow, and trouble, that we may pass through, to reach that, must be well worth it.

Whatever it is, that we pass through, to understand, the loving kindness, of the Lord. What a great blessing, that is.

Remember not, very long ago, meeting a dear lady, in the house of God. She had lost her husband, after a long time, of great suffering.

love. And I knew, and it was evident, from her face, the great sorrow, she had passed through. When I spoke to her, after the service, I thought, she'd speak of that.

But she didn't. She just said, it's all loving kindness. And what a testimony, that was, to the goodness of God.

[16 : 57] It's all loving kindness. And so it is, with regard, to the people of God. Rightly viewed, the Lord's dealings, with them, are all, loving kindness.

Yes. This word, often reminds me, when I was a lad, and I remember hearing, the Lord's servant then, speaking, from the word.

And he had been, in the hospital. For a while, he had had an operation, been in the hospital. And he said, in the hospital, he had, much kindness granted.

The nurses there, were very kind, showed him much kindness, and he was grateful for that. But then, when he came home, his wife, looked after him instead.

And she did, the same sort of things. But he said, that was loving kindness, in the natural way it was. Because he knew, that everything, that his wife did for him, was love, was in love.

[18 : 13] It was kindness, but there was love, behind it. And that so, enriched everything. And so it is, with the dealings, of the Lord, with his people.

He is kind. Most kind. He is kind, to the, unthankful, and the unholy.

He sendeth, he causeth his rain, to shine, upon the evil, and upon the good. He sendeth rain, upon the just, and upon the unjust. He is kind, to all.

But in the experience, of his people, there is more, than just kindness. There is love, as well. As he said, to his servant, of old, his servant, Jeremiah, who experienced, such sorrow, in his life.

But he said, the Lord hath appeared, of old unto me, saying, Yea, I have loved thee, with an everlasting love. Therefore, with loving kindness, have I drawn thee.

[19 : 26] He draws his people, by his loving kindness. It is that kindness, which springs, from his everlasting love.

And that so sweetens it, and so enriches it, and so, so to speak, elevates it, to a different level, altogether. So we read, of the Lord Jesus Christ, and how God, revealed his love, through him.

As the apostle says, we were all like that. We were in that dreadful, sinful condition. Hateful, and hating one another. But after that, after that, the kindness, and love, of God, our Saviour, toward man, appeared.

Not according, to our own works, not that at all, but according to his mercy, he saved us. It was all mercy, and kindness.

It was loving kindness, to his dear people, through his beloved son. And the Lord, delights in loving kindness, and he does expressly say so.

[21 : 01] In Jeremiah, we read that the Lord says, Let not the wise man, glory in his wisdom, or the rich man, in his riches, or the mighty man, in his strength.

But let him that glory, hath glory in this, that I, the Lord, show loving kindness, and judgment, and righteousness.

For in these things, do I delight, saith the Lord. The Lord delights, in loving kindness.

Or as we read it, in a similar expression, the end of Micah, Who is a God like unto thee, that pardoneth iniquity, that passeth by the transgression, of the remnant of his heritage?

He retaineth not his anger forever, because he delighteth in mercy. He delights in mercy. The devil often tempts, in a different way.

[22 : 17] He says, that God is reluctant to bless, that he is niggardly, in his dealings with his people, that he is slow to bless, and to give.

But what awful lies those are. How they contradict, the word of God. God loveth a cheerful, big giver.

We may be sure, that he gives, cheerfully himself. Gladly, liberally, he is constantly giving. And his loving kindness, he so delights in.

As we read of his mercy, in Psalm 145 here. The Lord is gracious, and full of compassion, slow to anger, and of great mercy.

The Lord is good to all, and his tender mercies, are over all his works. That is the truth, of God's word, the truth concerning, the divine character, of his great goodness, of his abundant mercy, of his excellent loving kindness.

[23 : 38] What a precious word, this is. Loving kindness. And what a mercy, if we can see that loving kindness, through our lives.

It may be in those events, those experiences, which were very painful at the time. And yet, there is this loving kindness, of the Lord, shining through it all.

Oh, blessed be God, for loving kindness. It's so expressed in that hymn, that is sometimes sung.

The loving kindness of the Lord. He saw me ruined in the fall, yet loved me notwithstanding all. He saved me from my lost estate.

Here's loving kindness. Oh, how great. Great. And how fervent praise should be, on account of the loving kindness, of the Lord.

[24 : 54] Now there is, a voice, mentioned here, or implied, by the expression, that the psalmist uses. Cause me to hear, thy loving kindness, in the morning.

The Lord speaks. He is constantly speaking. His loving kindness, is not hidden away.

A psalmist, in another place, says, thy loving kindness, is before mine eyes. It is there to be seen, and to be heard.

But we do not always hear it. We are dull of hearing, alas, often, but the Lord is speaking. He is not silent.

We read that, the heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge.

[26 : 04] There is no speech, nor language, where their voice, is not heard. It is to be heard, everywhere. No special language, is needed.

The Lord's glory, is constantly, manifested. He speaks. As the psalmist, expresses it, in Psalm 29.

He saw, evidently, a tremendous thunderstorm, sweeping through the land. And so many, see and hear, the thunderstorm.

But not many, respond as the psalmist did. To him, it was the voice of the Lord. The God of glory, thundereth.

He divideth the flames of fire. It is the voice of the Lord, all through. He speaks. You know that on, Wednesday morning, if the Lord will, it will be dark.

[27 : 16] For a good part of the morning. And, quite unusual darkness. And, surely, God is speaking.

It is he, who has, appointed the, enormous orbits, for the planets, to, obey.

It is he, who has put the sun, and the moon, in the sky, at just the right distance. And, through these, great orbits, just, very occasionally, the moon, comes between the sun, and the earth.

And, the sun's rays, are interrupted. And, surely, in these things, there is a voice of God.

The mighty God, even the Lord, has spoken, and has called the earth, from the rising of the sun, unto the going down thereof. The eclipse reminds us, of that, tremendous event, in the whole history, of the human race.

[28 : 38] It may have been, that the Lord, used, an eclipse, at that time, in that particular moment, an hour, in that particular spot, on the earth, when the Saviour died.

And, when for three hours, that part of the world, was in darkness. And, surely, the Lord, was speaking then.

And, we read in the word, of how, at the Lord's, second coming, or before his, second coming, the sun, shall be, like, sackcloth, black as sackcloth.

And, the moon, shall be turned, into blood, before that great, and terrible day, of the Lord, comes. Now, surely, dear friends, the Lord, is speaking.

It's his voice. His voice, is to be heard. And, through the Lord, Jesus Christ, now, he speaks, of his loving kindness, to his dear people.

[29 : 52] And, we do not, in the least, deserve it. apart, from the Lord, Jesus Christ, there could be, no mercy, no loving kindness, for us.

But, the Lord, has suffered, in the sinner's place, there is mercy, for those, in great need, very suitable, was that hymn, that you were just singing.

And, how expressive, of the desires, of a living soul, surely, everyone, who really sings, that hymn, from their heart, is an air of glory.

There is mercy, for those, who thus seek it. There is loving kindness, to be heard, by those, who have, such concerns.

As the psalmist, hear, this prayer, did not go, unattended, or unanswered. God, very certainly, answered, this prayer, when David, prayed, cause me, to hear, thy loving kindness, in the morning, for in thee, do I trust.

[31 : 09] God, put that prayer, into his heart, and God, most certainly, answered it. But, through the Lord, Jesus Christ, there is, that voice, of mercy.

It still sounds, as the hymn, expresses it, heart, the voice, of love, and mercy, sounds aloud, from Calvary.

It is finished. Hear, the dying, Savior, cry. And that was not only, all those years ago, at Calvary, but the word of God, still resounds, in the hearts, in the hearts, of his dear people.

What a sound, of love, and mercy, it is still, it is finished. Love's, redeeming work, is done. There is nothing, for helpless, sinners, to do.

Nothing, of works, that they have, to accomplish, to merit, anything. It is all done. It is in God's, free grace, and mercy, bestowed, without price, without money, upon his dear people.

[32 : 34] that voice, has not, been silenced. As we read, that the Hebrew, Christians, had come, he says, you are come, to Mount Zion, to the city, of the living God, to innumerable, company of angels, and to Jesus, and to the blood, of sprinkling, which speaketh, better things, than that of Abel.

It speaketh. It is still speaking. Speaking, love, and peace, to the people of God. As the hymn writer says, Jesus' blood, speaks loud, and sweet.

Now his blood, in its efficacy, and in its message, speaks, to the hearts, of the people of God.

And David says, cause me to hear that voice. God is speaking. He speaks of his wrath, against sin, but he speaks, of his mercy, towards sinners.

What a wonderful message, that is. The gospel message, of free, and full salvation, through a Savior's, precious blood.

- [34 : 08] God is speaking. He speaks of his, God is speaking. But we do not always hear it. Because of our unbelief, and our hardness of hearing, there is not always that response, but God can cause it to be so.

And so David says, cause me to hear, thy loving kindness. The loving kindness, is certain enough.

God's loving kindness, is proclaimed, as being so precious, and so real, and so excellent. The life, and death, of Emmanuel, pronounces, God's loving kindness, his mercy, towards sinners, even as guilty, as David was.

The blood of Jesus Christ, God's Son, cleanseth, from all sin. All sin. His loving kindness, is so great.

O to hear that voice, again and again. So the psalmist prayed, that he might hear, that voice.

- [35 : 39] Cause me to hear, thy loving kindness, in the morning. In the morning, that is the time, especially mentioned.

we might say, we might say, that the morning, is a very suitable time, for that to be heard. As Jeremiah, in deep distress, over the destruction, of Jerusalem, says, it is of the Lord's mercies, it is because, of his loving kindness, that we are not, that we are not, consumed, because his compassions, fail not.

They are new, every morning. Great is thy faithfulness. And surely, that is true, in our lives. Every morning, there are, mercies, loving kindnesses, before us.

There is much cause, to praise God, for his providential mercies. There is even more, for his gracious blessings.

That there is mercy, with him, that he may be feared. But his loving kindness, is ever the same. Dear friends, if we read, the Holy Scriptures, every morning, as I trust, we all do, how suitable, is this prayer, in connection, with that.

- [37 : 13] That when we read, the word, we may hear, the voice, of God's loving kindness, sounding to us, in our hearts.

As the hymn writer says, oh may, we ever hear, thy voice. in mercy, in mercy, to us speak. Then, in our priest, will we rejoice, our great Melchizedek, in the Lord Jesus Christ.

There will be great rejoicing, in loving kindness, of God, manifested, in his dear son. Literally, this is so. The psalmist, in the fifth psalm, mentions his own exercise, with regard to this.

He says, my voice, shalt thou hear, in the morning, O Lord. In the morning, will I lift my prayer, unto thee, and will look up.

And how suitable, that is, in the morning. And how suitable, is this prayer, amongst others, cause me, to hear, thy loving kindness, in the morning.

- [38 : 30] But it is not, surely, only, in the morning, literally. the psalmist, in the previous verse, has said, hear me, speedily.

That is very bold language, but it is inspired language. David had, an urgent pressing case, or he did desire, a speedy answer.

He says, my spirit faileth, hide not thy face, from me, lest I be like, unto them, that go down, into the pit.

Such a man, so has this desire. The loving kindness, of the Lord, if he only hears that, that will put things right.

That will meet his case. That will enter, into his heart. And so it does mean, early. Not only in the morning, but early in life.

[39 : 37] And what a mercy it is, if we have heard, the Lord's voice, early in life. The Saviour says, I love them, that love me.

And those, that seek me early, shall find me. Seek him early. early in life, early in the day, as soon as possible.

There is no, time for delay. It is time, the prophet says, it is time, to seek the Lord. God. And so, the psalmist, has this desire, in the morning, and has this expression, of his prayer, how suitable it is, and how suitable, to his dear children, still.

Remember, years ago, we used to, in the physics lab, whether, learning or teaching, we used to have, tuning forks, words, which if you, gave them a knock, and held them, up, they would ring, for a long time, they would ring out, that particular note, that particular wavelength.

Not only, would they do that, but if there was, another string, or another tuning fork, within distance, then that would respond, that would give, the same ring.

[41 : 16] What a mercy, dear friends, if that is so, with our hearts. We do not always, I venture to say, we do not always, hear the voice, of the loving kindness, of the Lord.

We may read the word, without effect, for various reasons, but there are times, with the people of God, there are those, special times, when the voice, of the Lord, is heard, in his word, when his loving kindness, sounds forth, where there is, that echo, in the heart, that response, where we might say, that is exactly, what I desire, that is my prayer, as it was, David's of old.

What a mercy, it is dear friend, if that is so, in our own cases, what a confirmation, that we are in the right way, thus far.

David says, cause me to hear, thy loving kindness, in the morning, does that suit you? Is there that echo, in your heart?

J.K. Popham used to say, sometimes, when he was, standing up to preach, I didn't sing the hymn, but it sang in my heart.

[42 : 52] And what a mercy, if that is so, with the hymns of truth, and especially, with the word of God, when it sings, in the heart.

Because David, added to this prayer, a very powerful reason. He pleaded, with God, in this way, cause me to hear, thy loving kindness, in the morning, for in thee, do I trust.

We are constantly, in the word of God, exhorted to trust. Trust in the Lord, with all thine heart, and lean not, unto thine own understanding.

Trust in him, at all times. Oh, as we might join, those two together, and trust in the Lord, with all our heart, and with all times.

But David here, could plead this word. God had given him, this spirit of trust. It is, the liveliness of faith.

[44 : 03] It is faith, in lively exercise. How often he says this, in effect, in thee do I trust. And can you say that? It was expressed, very suitably, in the hymn, that we sang, just now.

The trust, of the soul, in the Lord, Jesus Christ, revealed. mercy through blood, I make my plea.

O God, be merciful to me. And so, the psalmist prays like this. He adds this plea, to his prayer.

in thee do I trust. In thee do I trust. We've nowhere else to trust. No one else can do us good. No one else can cleanse away our sin.

No one else can clothe us, with that everlasting, acceptable righteousness. And so, David says, cause me to hear, thy loving kindness, in the morning, for in thee do I trust.

[45 : 16] God taught him, to pray like that. It is an inspired petition. And God taught him, to trust like that. We may be sure, that this petition, was answered.

that God, who had so, inspired it in his heart, by the Spirit of God, most certainly answered, this petition. And we may be sure, that he answers it still.

Blessed be his name. Amen. Amen. Amen. Amen.