

Psalms

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[0 : 00] This fasting, the Lord will be pleased to further assist me, friends. I will draw your attention to Psalm 68. Read for the text tonight and the two following verses.

68 Psalm 9, 10 and 11. Thou, O God, didst send plentiful rain, for by thou didst confirm thine inheritance when it was weary. Thy congregation hath dwelt therein.

Thou, O God, hast prepared of thy goodness for the poor. The Lord gave the word. Great was the company of those that published it.

A few observations were made this afternoon concerning the wonderful works of God that are spoken of and left upon record in this psalm.

The psalmist, under divine inspiration, is exhorting to praise God for his mercies and for his great works manifested to the children of men.

[1 : 41] We know in a special and a particular way that this was necessitous. But friends, these things are left upon record for the help and the encouragement of the people of God that should follow on.

Then we spoke a little concerning the inheritance.

What was meant by thine inheritance, which signified are the children of God's, God's own elect people.

And we said that they were not only his inheritance by rights, by deed of gift, by deed of purchase, but these people inherit the benefits that ensue from the holy and sacred passion of Christ, his glorious obedience, his glorious obedience, his resurrection, his ascension.

And then we notice the condition that prevailed here and does still often with the inheritance.

[3 : 18] The inheritance and that one of weariness. Few things are spoken concerning what produces weariness.

And the condition that often felt and realized in a state of weariness. And then, Lord, in his tender mercy, was pleased to send plentiful rain.

That, of course, can be spoken concerning the gospel dispensation, the different influences that provide it through the history of the church in its militant state.

Plentiful, I feel, has another meaning in this.

That, it is full. A full, heavily dispensation of a gospel nature and character which can never be exhausted.

[4 : 50] Now, friends, in addition to this weariness, we have another characteristic of the inheritance, and that is the poor.

What an unspeakable mercy that there are these influences and conditions left to be record in the word of God, and that there is a coinciding from time to time with the experiences of the living children of God in conformity with the word.

The poor. The poor. Now, all men by nature are poor.

But, they do not realize it. They do not feel it until the Holy Spirit is pleased to commence to operate in their hearts.

And these heavenly operations of the Holy Spirit are necessitous through life in various ways.

[6 : 22] Now, it is very painful for one to feel their poverty, their destitution.

But, it is preparatory, preparatory work of the Spirit in emptying, in pulling down, in wounding, in order, that the Lord will enrich.

Blessed are the poor in spirit. Blessed are the poor in spirit. Theirs is the kingdom of heaven. That is to say, the poverty, the spirit-taught people of their poverty, makes the way for the riches of Christ.

Now, the psalmist, in many places, he rehearses and confesses before the Lord, he was poor and needy.

Now, another sense in regard to poverty is this, where we are brought in humble dependence upon the Lord for the supplying of all our needs, spiritually and providentially.

[7 : 59] more spiritually applied, in this sense of the word, that we have absolutely nothing that can be approved or accepted of God apart from the spiritual work.

Now, the blessedness is this, that the Lord has prepared of his goodness for the poor.

His goodness for the poor. Now, this goodness for the poor is very extensive.

It's very diverse. There is grace that is given to the poor who have been appointed and decreed to life and to salvation and to receive the benefits of salvation through the finished work of Christ.

Christ. The gospel provision is for the poor and the needy who knock, by the way, that being the work of God, the Holy Ghost, working, operating in the heart, influencing, humble prayer, humble confession from time to time.

[9 : 50] you sung in your opening hymn this evening a hymn of praise and thanksgiving for his goodness, for his mercy, but adjoined was humble confession of one's shortcomings, imperfections, sins, transgressions.

And dear friends, we want to speak reverently concerning these things, but they all have a great magnitude. But the grace of our Lord and Saviour Jesus Christ superabounds all the aboundings of sin.

Now, it is a sacred pleasure and it is very sweet to be enabled to testify of these things.

But what the living children of God desire to be favoured to realise is this, their interest interest in it, the application of their gospel truth to their own breasts, that living faith may be given to appropriate the truth.

Now, the Lord he sweetly confirms his poor people from time to time.

[11 : 42] Now, we do need this confirmation, do we not? That we have entered through the straight gate into the narrow way which leadeth unto eternal life, that the root of the matter is within our breasts.

I think we stated this afternoon a little concerning a feeling, a sense of death, of coldness, of carnality, of worldliness.

us. Now, dear friends, if we really feel this, and are brought to mourn over it before God, that is an evidence of life in the soul.

soul. Because if there was not an element of life in that person's soul, there would be no feeling, sense of it.

It would be the same, really, as a person that is dead, literally. No movement, no feeling, nothing whatsoever.

[13 : 08] But there can be no satisfaction, can there, in one's feelings so dead, and lifeless, and cold. But the Lord is pleased from time to time, to send this plentiful rain.

Or, may I put it, in these terms, he is pleased to give to them, some little reviving cordial, such as a sip of the water of life, water.

And then, immediately, there is, as it were, a springing up of that which seemed dead before. And we notice also that this congregation and this inheritance he has spoken of, they dwelt in the wilderness, in the wilderness journey.

And your hymn just now expressed the sentiments that we advance this afternoon concerning these people as strangers and pilgrims, looking for a better country, or seeking for a better country, that is a heavenly.

time. Now, there is one thing very certain, friends, that where the Lord has begun that good work of grace in a person's heart, that will be watered, deepened, and maintained, it will be perfected at the day of Jesus Christ.

[14 : 55] Christ. Now, did you notice in the lesson this evening that the closure of the chapter, there was something there specially penned in regard to those that are weary, the poor and were weary of God's children.

And especially set forth the benefits of course the Holy Spirit influenced prayer in the heart.

First, it speaks about the everlasting God, the Lord, the Creator of the ends of the earth. He fainteth not, neither is weary. Now, that is a condition that I did not stipulate this afternoon.

It often is a joint of weariness, it's faintness. It is so literally sometimes, isn't it? If you become very weary physically and mentally, you may also feel very faint.

And to feel very faint means that you really feel ill. And you need something usually to revive.

[16 : 39] Now, in the days of Christ's sacred humanity, he knew what he was to be weary.

Because being wearied with his journey, we read that Jesus sat thus on the well. Something very special, particular in his steps, ordained and decreed from eternity, for the good and profit of this woman of Samaria, and others associated with her.

And all the wisdom and the grace and the love and the mercy manifested by Christ to this woman.

And dear friends, I feel this, that none need despair. if such a poor, hell-deserving sinner as myself does hope believe he has received mercy.

And some of these characters are left upon record for the encouragement of some of the children of God that in the days of their unregeneracy have been left to great lengths in sin.

[18 : 18] For doesn't it show forth how stupendous is the mercy of God in Christ. The depth, the length, the breadth, the height can never be mentioned.

Now, now in his glorified states, we have here this most important statement, wonderful statement too, the Lord the creator of the ends of the earth, he fainteth not, neither is weary.

he's never weary of his people because he loves them, they're never lasting enough, because they are one with him, bone of his bone, flesh of his flesh, flesh.

There's no searching of his understanding. Now, friends, we should be lost if we try to meditate a little concerning the infinity of this great incomprehensible being.

There's no searching of his understanding. He understands all that his people feel and not only understands everything in connection with them, but he sympathizes and in his own good time and way as he sees the need arise, the case wrought, he attends unto their necessities.

[20 : 26] Now, here, we have the benefits then, the gospel of God's grace, he giveth power to the faints and to them that have no might, he increases strength.

Now, may I endorse this again this evening, because there may be a person here this evening that was not here this afternoon, who may have known or may be at this evening hour in that state and condition of faintness ready to halt.

Perhaps you have known a spot and a place in your little life where you have come as it were to your feelings to the dead end.

Have no more power, strength to proceed. While now the Lord in his tender mercy, he did not pass you by, with me, on the other side.

But, in his tender mercy and through his free and sovereign grace, he attended heads unto your case, he may not have granted to you immediately deliverance, but he bestowed upon you a little divine support and help so that he gave you power to the fate.

[22 : 04] He gave you the power of prayer, he gave you the power of living faith, that you might come to him and lean upon him and acquaint him of all that you are passing through.

And he in his tender mercy assisted you, may not have been in a special way and manner to speak a word to you.

He does some ties to his children when it is necessitous that he gave to you an unseen hand and he gave a secret prop.

He gives power to the fate, to them that have no might increase strength. And then he enumerates here, and even the youth shall fight and be weary, and the young men shall utterly fall.

But they that wait upon the Lord, this is one of the methods that the Spirit of the Lord has influenced, decreed, appointed, are waiting upon the Lord, and they shall renew their strength.

[23 : 34] This shall here is potent, positive, certain. They shall renew their strength.

Now it doesn't mean altogether that you may renew your strength physically or mentally, whatever the disability, and yet do believe this, the Lord is pleased to influence within gracious health, and that does assist the body.

But there are conditions that prevail with the children of God. When all the help of man proves vain, and the Lord, he is pleased to strengthen them with might by his spirit in the inner man.

And they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, that is, giving to them a stimulant of faith, so that they enable as the eagle to mount up.

and they shall run and not be weary, they shall walk and not faint. Now in scripture, we have recorded the early and the latter reign.

[25 : 17] withholding, and the of course undoubtedly was and still is, the conditions that prevail in the holy land in regard to creation, but what transpires between the early the latter reign, withholding of the reign, but, but, the Lord has provided the due, the due.

Now to make application of this spiritually, I feel it correct to assert that there is the early reign and experience, that is to state that there is one's spiritual youth, where one has their heart drawn out, their affections to, to the Lord and Saviour Jesus Christ, as he being revealed as the way, the truth and the life.

In addition, of course, being convinced of sin, of righteousness and of judgment to come, must not omit this particular part of the Spirit's teaching, the days of one's espousals unto Christ.

Now of course there is a difference here in connection with the experiences of God's living family because some are favoured more than others in regard to that.

Now I appeal to my dear friends here this evening I would ask you a question and that humbly and lovingly do you hope you know in some little measure the time, the periods when your heart was drawn out towards the Lord Jesus Christ and he was made exceedingly precious to your soul.

[27 : 47] God may I put it in these terms that he was precious to you in the want of him, in the desire after him.

You saw by the Spirit's illumination a little of the beauty and the excellency and the worth of the Lord and Saviour Jesus Christ.

And undoubtedly there was something particular pertaining to his holy and sacred passion. The cross of Christ attracted faith to him.

And he being the object of your faith, you run after him in desire. And did he not give to you by his Spirit from time to time some little touches, some little helps, some little comforts?

Did you not hope that you felt a little of his love, shed a blood in your breast? Well now, some of you may have been favoured more deeply and more fully in your early experience.

[29 : 22] In this particular way that you received your pardon. In the writer, he does define this in regard to what he says, some receive their pardon at first, and then they are compelled to fight, find their latter stages worse, and travel much by night.

Now, I do believe this, dear friends, that there are some of you that have known these days, and you are like Job, where he says, oh, the time were as in months past, and you may have to alter the word months, and as it were, institute years, years past.

when the candle of the Lord shone round about your tabernacle, by his night you walked through darkness, now you've come into that little portion in the wilderness journey, and you are waiting for the latter rain to descend in order to stimulate faith and hope and love and every grace.

I believe some of us know in some little measure now this change, and it's like and sometimes to a drought, isn't it, in the soul.

And I feel that I would be correct in asserting that sometimes there does seem to be like a famine, a famine, now to clarify this remark, means this, that you may have a period in your spiritual life where there is a withholding of the power of the truth to your breast.

[32 : 03] if we have a correct understanding of a period of famine, it doesn't altogether mean entire suspension of foods, all of water, whatever is necessary, but there is very little, very little provision.

Now it doesn't mean, my dear friends, that there is no provision in Christ, in him abides a fullness to answer all the needs of his children.

What I mean is this in experience, you come into this dearth. In your hearings, as you attend the means of grace, there may be ties with you, when you hear approvingly, you may feel that that is gospel truth, gospel truth, peace.

But, you may realize the suspension for a time of those vital communications as you had formerly.

There's nothing that seems to come with unction and power. And dear friends, in regard to our hearings, peace, is this not vital?

[33 : 57] Would it really satisfy your soul? Would it feed your soul? If you only heard approvingly? It's very commendable.

Do not mistake me, friends. It's very commendable. but it is something for the soul that is needed.

Same in relation to the word of God. Want to speak reverently and honorably concerning the letter of God's truth? May we never be left to speak dishonoring.

But dear friends, we do not always read to profit, do we? Sometimes we come into that experience as he said forth in one of the Psalms where he says, I'm shut up and I cannot come forth.

Word of God to you sometimes seems to be a sealed book. You seem to be shut up in prayer and you are shut up sometimes in conversation because you feel and they have nothing.

[35 : 21] But you see the Lord in his tender mercy does not leave his children in this state and this condition but he is pleased to sustain and maintain them.

Here a little, there a little, line upon line, line upon line, precept upon precept. And so therefore there are times even in trial and affliction and sorrow and tribulation where his people are confirmed.

Confirmed. Now, this is a very important statement, beloved friends, the Lord does never confirm but his own work.

Now, if you are confirmed in anything relative to the matters of your immortal soul, it is an evidence that you belong to him.

It's a gracious confirmation. And when it is afforded, he does assist, it strengthens, it helps, it invigorates, enables one to continue to press on, press against, to press through, all that you may have to negotiate.

[37 : 01] But dear friends, do we not need this continually? Continual supplies from the fullness of Christ.

Now, though God did send plentiful rain, the word is written in the past tense, now dead, now he does, he does send it.

Lord is pleased sometimes to give his children a little reviving, reviving of love. A little reviving of love.

Should I be prudent and discreet just to mention this? There possibly there may be times and periods when you seem to have lost it, lost it, lost to love.

And friends, if we're not preserved from a rebellious spirit, I do feel that there is an aptitude to lose our love.

[38 : 33] love. Or, should I put it in these terms, that it does not show itself, is not manifested.

Good Lord deliver us from a rebellious spirit. And even in this psalm we have something in connection with us, but the rebellious dwell in a dry land.

I expect some of you, dear friends, know too well what it is at times to dwell in this dry land through rebellion. You know, it's an awful sin, really.

And what is it? Well, it's an insurrection against the laws of our Creator. And I feel that the Lord has shown me this, and it's very painful.

It really is like spitting in our Creator's face. Rebellion. Now, the Lord has left up and record in this psalm the benefits of His ascensioned gifts, and that is for the rebellious also, the Lord God might dwell among them.

[40 : 11] Now, I believe that as sure as the Lord has given to you the early rain, you are now walking in the dirt of desolation perhaps, and everything seems to be withered and dried and passed.

There will be little helps by the way, but you're waiting for the latter rain, the latter rain.

That is the sweet manifestation the Lord's favour to you, renew, and combined with it the anointing, the anointing for your burial, the latter rain.

Now, the Lord blesses some of His children upon their dying bed, doesn't He? They may appear at the near, their end to be very dark, and to be deserted, and to be distressed.

And my dear friends, the Lord doesn't leave His children in distress. very painful to come into it.

[41 : 40] You see, He gives to them sometimes this latter rain upon their dying bed. And then they can pass the river, telling the triumphs of their King, having a sweet hope heaven, given or renewed, just as experience is.

That, in my Father's house are many mansions, who were not so, would have told you. I go to prepare a place for you.

If I go prepare a place for you, I will come again, receive you unto myself, that where I am there, ye may be, also.

Now, I feel I must now come to the 11th verse. I really haven't done justice to the text.

Because, you see, we haven't yet really spoken much about the Lord's goodness for the poor, his goodness. Nor is good to his people, you know.

[43 : 06] It's like Nathan, the prophet says, and I believe some of us have felt it at times a little, the Lord is good, a strong hold in the day of trouble, and he knoweth them, that trust in him.

Those covenant, blessings of five, that are bestowed. Now, the Lord is the author of everything that is approved and accepted, and proved to be profitable and beneficial unto his people.

The Lord gives the word. word. Now, we have something here relative to the publishing of this word and the company.

And in the morning, we have an army. Now, the Bible characters portrayed the word of God.

Those witnesses spoken of in the 11th chapter of the epistle to the Hebrews, the greatest witness, my friends, of the truth and for the truth, was the Lord Jesus Christ.

[44 : 34] And he, under the unction of the Holy One, and anointed by the Spirit, without measure, he published the good tidings of his gospel to the poor.

But, come down to more minor things. We have the ministry ministry given by the Lord to the prophets, the apostles, his servants, anointed for the work given with the grace and the ability, needful, necessary, to work and operate in that sphere that the Lord has appointed and decreed for them.

and dear friends, when one feels the power and influence of the Holy Spirit pervading, it is a sacred work and it's a sacred pleasure.

But of course, there's the other side, there are warnings, excitations, the needful to be given to the congregations and especially pastors in connection with their flocks.

Yes, but we come down, you see, to the gifts and qualifications that God is pleased to give to editors. They publish it.

[46 : 25] and have we not the benefits of gracious literature that is supplied to church whereby we can read profitably the obituaries, the lives of godly and gracious people.

But dear friends, to surpass all this, we have the Word of God. the Word of God.

Right was the company of those that published the Word of God. Oh, the Word of God could be preserved in its purity. In the days in which we lived, there's a seeking for adulteration of the Word of God.

Oh, that we could be favoured to retain this particular version of the Word of God.

Then, of course, there is private conversation when one is favoured of the Lord to tell a little of what he has done for their soul.

[47 : 41] There is that which pertains to the church of God. Come and hear all ye that fear God and I will declare what he has done for my soul. And there are things of a private nature which perhaps some of you attend to such as keeping a diary of the Lord's leadings and teaching and guiding.

Not for the elevation of the flesh, God forbid, but alter it down to the honour and glory of God. Now, in that brief way, my dear friends, I feel that I have to just leave it now as the time has gone.

May this gracious rain and gracious drops of water be felt and realised in our souls and among the churches of God to grant a gracious reviving and renewing and then to realise the blessedness of this matter rain for in gathering of the harvest.

Amen.