

# Psalms

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Preacher: Crowter, Harold (1923-2011)

- [ 0 : 00 ] and a portion of God's Word that has been upon my mind. With his help, I will venture to speak from it this evening.
- You will find in Psalm 147, verses 12 to 14. 12 to 14 verses of the 147th Psalm.
- Praise the Lord, O Jerusalem. Praise thy God, O Zion. For he hath strengthened the bars of thy gates.
- He hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the kindness of the weak.
- There is here an exhortation to praise.
- [ 1 : 07 ] And not a few present have heard me say before that the church militant resembles closer the church triumphant in the exercise of praise or in any other exercise whatsoever.
- My friends, praise is comely for the comfort. God in his Word has laid a foundation for his own glory, for his own pain.
- God in his Word has laid a foundation for his own glory. And in so far as the truth of God is sealed upon our hearts by the Spirit of God, we have therein a ground cause and reason to praise God for his goodness, for his mercy to the children of men.
- God in his own glory. Now the psalmist here says, Praise the Lord, O Jerusalem. Then he says, Praise thy God, O Zion.
- And in calling Jerusalem and Zion to praise the Lord and praise her God respectively, he gives the reason.
- [ 2 : 43 ] And he says, For he hath strengthened the bars of thy gates. He hath blessed thy children within thee. He maketh peace in thy borders and filleth thee with the kindness of the weak.
- And he says, You will notice that the burden of praise in the cause and reason that the psalmist goes on to bring before us is always the initiative and prerogative of God.
- For he hath strengthened the bars of thy gates. He hath blessed thy children within thee. He maketh peace in thy borders and filleth thee with the kindness of the weak.
- So my friends, it's what God has done that is the foundation of our nations.
- And so we would remember that that which glorifies God, that which is the fruit of the fruit, that which brings forth the fruit of praise, ever originates in God.
- [ 4 : 13 ] Man, my friends, has no ground in himself to glory before the Lord his Maker. For man has fallen, and consistent with the fall, man is incapable and totally unwilling and unfit to sing the praises of God acceptably.
- For now, what a mercy then, if we have in any measure have been led into the truths of the text and to see therein abundant cause, to take knowledge of and to enter into that exercise of praise to which the psalmist calls Jerusalem and Zion.
- Now, just in introducing the subject, I would say that Jerusalem means a more general comprehension of the people whereas Zion is very particular in its meaning, in its importance.

Praise the Lord, O Jerusalem! Zion congregated for worship as a special place in the heart of God.

He loveth the gates of Zion more than all the dwellings of Jacob. That doesn't mean to say that God does not regard the dwellings of Jacob.

[ 6 : 31 ] That doesn't mean to say that when the church is dispersed throughout the days of the week, that she lacks the attention and affection of the most heart.

that God forbid. But my friends, he loveth the gates of Zion. When Zion is assembled for God's worship, she has his special promise.

goodness and grace in her assemblies. This is surely the cause and reason for our love to Zion, praise the Lord freely.

And today, in respects to hisenagans, to Noah is all part of his travelling nycine. It doesn't wonder when the praise of Zion when the days of Jesus is in the heavens the region the the night of the hari of met court and the nightmares.

Lord of Jerusalem, praise thy God, O Zion. There's something very possessive in the second exclamation. Praise thee, Lord, O Jerusalem. Praise thy God, O Zion. My friends in the church. Have you ever felt that relationship? That this God, the living God, the great God of salvation is indeed our God, my God. Praise the Lord of Jerusalem. Praise thy God, O Zion.

[ 8 : 33 ] For he hath strengthened the bars of thy gates. Now when we think of the situation here brought before us, we must realize that security is the purpose of this exclamation of the psalmist.

When we think of security, we think of exposure to enemies which necessitates protection, security.

For he hath strengthened the bars of thy gates. Praise thy God. Praise the Lord, O Jerusalem.

Praise thy God, O Zion. For he hath strengthened the bars of thy gates. Praise thy God, O Zion. For he hath strengthened the bars of thy gates.

Well, my friends, when we think of strength as it appertains to the human race, we must acknowledge the law of God. There is no strength left in man by reason of his complete ruin. He is exposed to his enemies. He is fought with insecurity. The law of God, my friends, it is the law of God.

[ 10 : 35 ] He defends him. He strips him of every vestige of strength and security in himself. He is exposed to all the penalties of a broken law. He stands before his maker as a sinner. One that in all points is guilty of all points is guilty under the law of his creator. Why God says that if we offend in one point, he that offended in one point is guilty of all. Therefore God brings the law in his awful vengeance to bear upon the head and heart of a sinner.

To his left exposed to such penalty. And my friends, that penalty is of eternal consequence. So that according to the law of God, we in and of ourselves merit nothing but everlasting perdition and banishment from God eternally.

Can you trace in that condition and position any vestige of strength? My friends, that the law of God is brought to bear upon our hearts and consciences. We are all weak men. All weak men. When Job described himself from the crown of his head to the sole of the blivest foot to be nothing but wounds and bruises and putrefying swords, could he say that in such a position and condition he was possessed of the least attraction he was possessed of the least attraction?

or the least strength? By everything. Consistent with that description is of the least strength? By everything. Consistent with that description is of weakening constant, by everything. Consistent with that consequence, of this affluence, and after fact the chronological is humeping and heavy weapon and the war of the throne death, being head, adopt some■■■■■■■■ love, is a weakening consequence to the constitution of mankind.

So against, over against this situation, we have this wonderful testimony which the psalmist lays as a foundation for praise for he hath strengthened the bars of thy gates.

[ 13 : 17 ] And how has God strengthened the bars of our gates? Well, my friends, in making a provision outside of our stone.

An adequate provision for us whereby we may be delivered from the penalty of the broken core, we may escape the wrath to come.

But nevertheless, it's a provision which we receive, but toward which we cannot communicate anything whatsoever by reason of our strengthless and helpless condition under the fall.

Now he hath strengthened the bars of thy gates. Oh, how wonderful is the gospel of redeeming love.

The gift of Jesus Christ, the eternal Son of God, as Emmanuel God with us. His coming forth into this world, clothed with humanity to die for crimes that man had done.

[ 14 : 48 ] My friends, oh, he hath strengthened the bars of thy gates. Yes, exposed to the penalty of a broken law.

But we see Christ, who gave the law, coming subject to the law, and perfectly fulfilling the law, communicating every requirement which that law demanded for the discharge of his people through his own precious life, precious death, the outpouring of his blood upon the accursed tree of Calvary.

For he was made sin for us, who knew no sin, that we might be made the righteousness of God in him.

For he hath strengthened the bars of thy gates. Oh, think of the substitutionary work of Jesus Christ.

That hope, that strength, that is communicated to the church through the redemptive work of the Lord Jesus.

[ 16 : 19 ] And my friends, herein, our condition and position is stronger than before we fail. Here, our position and condition is eternally secure by the exercise of God in omnipotence to our redemption and salvation.

For he hath strengthened the bars of thy gates. And then, how beautifully do we think upon the strengthening of the bars of our gates by the intercession of Jesus Christ at the right hand of God.

My friends, if we're children of God, our cause is his cause. Our cause is his cause.

There's a great depth in that word, you're not your own. You're bought with a price.

You're bought with a price. Christ has taken his church into possession. She's his. She's his. She's his.

[ 17 : 51 ] She's his not only to wash from sin, but she's his to care for, to preserve, to uphold, to maintain, to support.

She's his. She's his. And my friends, such is his present and prevalent intercession that amidst all our weakness, our weakness under the fall, the weakness of our flesh, our inability, our propensity to corruption, the vileness of our nature.

Yet, there is that constant intercession of Jesus Christ at the right hand of the Father.

There is the exercise of the Spirit of grace, the comforter. He says, when he is risen from the dead, he'll send the comforter unto you, whom the world cannot receive.

For it knoweth him not, neither seeth him. But ye knoweth him, for he shall be in you. My friends, do we know the power of the blessed Spirit sent by Christ into the church to preserve the church as the bride of Christ unto his eternal glory.

[ 19 : 34 ] Now, you see, for he has strengthened the bars of thy gain. The preservation of the church, all things necessary to it are graciously bestowed.

Graciously bestowed. So ye are saved by grace. Great. Great. How he has strengthened the bars of thy gates.

Then, my friends, he has strengthened the bars of thy gates. In a revelation of his mind through the promises of his word.

Oh, the impregnability of the position of Jesus Christ when he answered the devil in the wilderness, with, it is written.

It is written. It is written. And, my friends, the defence which Christ there used is accessible to the church.

[ 21 : 02 ] It is written. The word that Christ then exercised in defence against the onslaughts of the great adversary was not particular to himself.

It was the inheritance or possession of the church generally. Now, my friends, what a strength that God has communicated to the church through his precious word.

And, my friends, when amidst the temptations of the devil, reference is made to the mind of God revealed.

And, my friends, a strength is communicated to the heart which more than upsets the powerful onslaughts of this arch enemy of our soul.

You know what it is to plead the word of God before the enemy of your soul to advantage.

[ 22 : 37 ] God giving you grace that by faith you have laid your hand upon the word and known the devil clear word.

God giving you grace that by faith you have laid your hand upon the word and known the word of God. My friends, he hath strengthened the bars of thy gates by giving his word, by revealing his mind, his purpose, his will.

And with a thus saith the Lord, in your heart you are stronger than your enemies. With faith in active exercise upon the word of God.

God giving you grace that by giving you grace that by giving you grace that by giving you grace to the heart. What adversary is capable of overcoming your place or case?

Think of this, for he hath strengthened the bars of thy gates, no weapon that is formed against thee shall prosper. that every tongue, not some tongue, but every tongue that riseth up against thee, thou shalt condemn.

[ 23 : 53 ] This is the heritage of the servants of the Lord, and their righteousness is of me. It's not of themselves, and their righteousness is of me, saith the Lord.

My friends, he hath strengthened the bars of thy gates. And then, he hath strengthened the bars of thy gates in the constitution and communion of his church.

What a wonderful thing it is, to be strengthened through the church. It may be the church in past ages.

That is, that great cloud of witnesses, who are gathered together in Scripture, and whose testimony is brought to bear upon our hearts by the record of God, in his holy word.

Have you ever been strengthened by the deliverance of another? Have you ever been strengthened by the language of another?

[ 25 : 24 ] Have you ever been strengthened by the relative position and condition? though it be one of darkness? Though it be one of fear?

In the experience of a saint in the word of God. my friends, he hath strengthened the bars of thy gates, by leaving upon record the experiences of his church in all ages.

And as your heart and experience is related to their soul, you are strengthened in the fellowship of the church, the communion of saints.

though those saints for many years have been delivered from this wilderness, and set down in their respective places at the right hand of God.

And then there is a strengthening of the bars of our gates in the present fellowship of the church, the communion of saints.

[ 26 : 42 ] How sweet is the communion of saints. And what strength, my friends, the church receives through this exercise.

One would mourn that it is largely wanting in this hour day. And by reason of this, my friends, there is a great weakening in the cause of Christ.

Oh, that we may know prayer for an outpouring of the spirit in communion.

And that we may be so exercised graciously, that it may be our pleasure to rehearse the mighty acts of the Lord.

And to proceed, all these things that I've mentioned, strengthen the church, and support her and preserve her in this wilderness.

[ 27 : 53 ] And then, all these things that I've mentioned, and I've mentioned, salvation is not something associated only with the world that is to come.

Salvation is comprehensive of time and eternity.

Oh, and don't we feel our need of salvation here. We're not just living in anticipation of the next world, hoping it will be alright when we enter upon it.

But my friends, we seek to make our calling and our election sure. We want the confirmation, the sealing of the Spirit, that we are participants in that great salvation.

And how is this to be obtained? Through the exercises of grace, which are prerequisite to glory.

[ 29 : 06 ] He will give grace and glory. No good thing will he withhold from them that walk uprightly.

For then, he hath blessed thy children within thee. He hath blessed thy children within thee.

Preservation and then prosperity. Prosperity. This was the clause that really laid hold of my mind, and led me to speak for this word this evening.

He hath blessed thy children within thee. Now, I would speak first of the whole church being children.

Children. Children. The church is the mother of us all. And my friends, we are children.

[ 30 : 22 ] Children of God and children within the church.

Children of God and children within the church. It's a great mercy to feel that relationship. What I might term a family relationship.

That we're joined together. I might refer to it as this, and I would speak with great reverence. It is a blood relationship.

A blood relationship. My friends, there's no relationship without the blood.

Oh, the union of the church is completely dependent upon the sacrifice of Jesus Christ, made once for all.

- [ 31 : 21 ] Now, he hath blessed thy children within thee.  
All the children, the true children within the church are blessed of God. They're all blessed of God.  
No one is in the church apart from the blessing of God. My friends, it's a great blessing to be quickened.  
Quickened. Called by grace. Regenerated. Brought from death unto life. What a miracle.  
Who hath blessed thy children within thee. Oh, what do we know of a new life?
- [ 32 : 21 ] A changed heart. A sanctified spirit. What do we know, my friends, of the exercises of life spiritual within our own breath?  
These are not just doctrines associated with a particular creed. My friends, they're experimentally entered into, known and felt in the experiences of the church of Christ.  
He hath blessed thy children. And then he blesses them with the graces of his spirit in exercise toward himself.  
He hath blessed thy children within thee. Oh, as he blessed you with a knowledge of your need. What a mercy to be a sinner.  
And feel it. And know it. And to be laid at Jesus' feet in helplessness and hopelessness, apart from an experimental interest in his saving power and grace.
- [ 33 : 38 ] My friends, he hath blessed thy children. Oh, he blesses them with an understanding. He blesses them with a leading and teaching. He takes them to Sinai and shows them their ruin.  
And leads them on to Calvary. And shows them his provision. His abundant provision. To cover their every need forever and forever.  
He hath blessed thy children within thee. And then he hath blessed thy children within thee.  
In their relationships toward each other. And then he hath blessed thy children within thee. And he hath blessed thy children within thee.  
To be in love with the saints. To love that peculiar people. To be attracted to them for the grace of God that is within them.
- [ 34 : 53 ] To know something of Ruth's appreciation of Naomi. My friends, there was nothing natural.  
There was nothing physical. There was nothing circumstantial that attracted that young woman to that old widow, was there? It was spiritual.  
She saw in her the excellent portion. She observed in her that invaluable blessing of God that makes rich.  
And has no sorrow with it. And has no sorrow with it. He hath blessed thy children within thee.  
And then my friends, I would come, especially this evening, to speak of the succeeding generations.
- [ 35 : 53 ] And the blessing of God that rests upon his people as one generation succeeds another.  
He hath blessed thy children within thee. One of the things in Scripture that speaks of prosperity is children playing in the streets of Jerusalem.  
And when children were wanting prosperity was not present.  
My friends, we would, by the grace of God, seek this blessing. That God will bless our children within his Zion, within his Jerusalem.

Because how shall the church continue if there is no succession of believing people to carry forward the church in its practices, in its observances and in its witness in days to come.

[ 37 : 25 ] And oh, as we are exercised for the glory of Christ in the future generation, would we not be found in David's spirit when he exercised his prerogative to the limit, seeking to prepare everything needful for the building of the temple in the days of his son.

You might say, well, what can we do toward the future? My friends, pray for your children. Pray for your children. Pray for your children.

Don't let the cause and need of the young people escape your attention. And as the Lord may bring before you their exposure in this present evil day to the great powers of evil that are marauding hither and thither in our land, seeking to subjugate it to the powers of darkness.

Oh, to remember especially in your prayers the need of the young friends in our midst and the children in our day.

Now the Lord says, he hath blessed thy children within thee. We're not satisfied to see children just come and go to and from the services of them.

[ 39 : 14 ] We're not just satisfied with communicating the word to them in the Sunday school. My friends, we want to see that blessing.

That blessing. He hath blessed thy children within thee. Though sometimes the heaviness of spirit we have had and still do have by the fear that the word is not applied to the hearts of the young people.

Oh, what an encouragement of the people. The press of pleading for this next generation that the Lord will bless our children within his church.

Now I'm just hungry, amen. The pop is stopped. The way I've misjudged the time a little. He maketh peace in thy borders.

Now this is God's word. He maketh peace in thy borders. Now this is God's word. Except the Lord keep the city, the watchman waketh but in vain. My friends. The Lord is the king of Salem. The Lord is the king of Salem. And the Lord is the king of Salem. The king of the kings.

[ 40 : 36 ] And the king of the kings. And the king of the kings. And only the Lord can give and maintain. We the king of the kingdom. Said keep the church.

I must an extension. I must not say in my jóvenes. Happy Sunday to my friends.

The Lord can tread intoOUT the digesting halls. And only the Lord can give and maintain the peace of the church.

If the graces of the spirit are wanting, when the human dispositions of men rise, peace will go out of the door.

The only foundation of peace in the church is the exercise of the grace of the spirit under the prevailing influence of the spirit.

[ 41 : 43 ] Therefore now my friends, may God help us to pray against our sin and pray for the graces of the spirit to be an exercise within us personally.

And in exercise among all the darkness that are in fellowship with us in his promessant church. He maketh peace in thy voice.

And only as the church is walking in peace, does the church truly reflect her position under grace.

Let all bitterness and all malice, all guile and hypocrisy and envy and jealousy be put away from them. Yet he doesn't become the church to walk in.

In bitterness, in wrath and malice, in envy and jealousy. It's inconsistent with the whole teaching of the spirit in truth.

[ 42 : 56 ] In life and Jerusalem means the vision of peace. The city of peace. The abode of peace. And if we are truly the Jerusalem of God.

And if we are truly the Jerusalem of God, the church of Christ, then it becomes us to consider whether we truly reflect this image. That we are truly the church of the church of the church of Christ. And Jerusalem of God.

By the spirit of peace. In our lives. Now he maketh peace in thy orders. He subdues the spirits of men by the prevailing influences of his spirit and grace.

And by then when the church is in a healthy condition. Jesus thief. Jesus thief. Oh there are so many thieves in us.

Thief of pride. Thief of ambition. Thief of jealousy. All those natural spirits are but thieves that love the church.

[ 44 : 12 ] Oh when the Lord rams faith, love, humility. Then I know there is peace. And filleth thee with the finest of the people.

But what is the finest of the people? Surely it's the blessings of the people. The blessings of the people. The finest of the people.

Or is there anything in your experience to compare with the gospel? The truth of the people. Truly.

The knowledge of Jesus Christ. And the truth as it is in him. Makes all beside the family. And vexations.

Beared with Christ in all beside. No comeliness I see. No comeliness I see. One thing needful, dearest all.

[ 45 : 14 ] And appears to be one. The taste of the gospel. In his grace, love and power. Will fill us on. Well with love.

Little view my friends. Our interest in that covenant order in all things assured. Little taste of the redemptive work of Christ upon the accursed tree of Pelgrim.

And experimental involvement in his agony within the awful garden of Gethsemane. I say, it will be sweet.

It will be sweet. Sweet though humiliating. Beyond explanation. It will fill your heart with sorrow and with holy joy.

Sorrow that he must be thus suffered. And holy joy that he did thus suffered. To deliver you from your sin.

[ 46 : 25 ] For now there is a funeral. Broken insubition. Upon such a beautiful sin. As the portion of the church.

My friends. The psalmist says. Praise the Lord. O Jerusalem. Praise thy God.

As I am. Do we profess to be recipients of these faiths? Do we profess to have some experimental understanding of these truths?

And are our lips silent? Can we say that I praise waiting that thee, O God, in Zion? And unto thee, shall but now be of course. And unto thee, shall but now be of course. And unto thee, shall but now be of course. For now.

Yes,