

Psalm

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Date: 16 November 2008

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[0 : 00] I venture with the Lord's help this evening in Psalm 65, and I want to read the first five verses by way of context, and yet speak from verse 1.

Praise waiteth for thee, O God, in Zion, and unto thee shall the vow be performed. I had intended to speak this evening, following our morning service, on those words of Bruce Reed, Should he not break or quench the smoking flax?

Well, that must now be added to your meditation this morning. This man came where he was, because this word has fixed on my mind, and I've been pondering it this afternoon, and I venture.

It won't be a full exposition, it can't be, but just I trust a few thoughts that the Lord would have me speak from this part of his word. It seems really that we've got to read verse 5.

By terrible things in righteousness wilt thou answer us, O God of our salvation, who art the confidence of all the ends of the earth, and of them afar off upon the sea.

[1 : 33] Then the psalm goes into the wonders of God in creation and provident. Well, I think we would have to work backwards on this.

Terrible things in righteousness wilt thou answer us, answer our prayers. O thou that hearest prayer, in verse 2, shall all flesh come.

All flesh is a wonderful word, isn't it, really? It includes men and women, old men and maidens and children.

It includes all. Unto thee shall all prayer. Here is prayer, unto thee shall all flesh come. What an encouragement, isn't it?

Too bad to pray. Too wicked. In your thoughts, wandering thoughts, worldly thoughts, under temptation.

[2 : 37] Too hard to pray. What an encouragement the psalmist gives us here. O thou that, here is prayer. Unto thee shall all flesh come.

And if you can remember coming. A desire wrought in your heart to come. And pray unto God.

Unto God, the God of the whole earth. Unto God, says the psalmist in verse 5, the God of our salvation. Well, he is the God of our salvation.

Salvation is from God. There is no salvation apart from God. Can you say tonight with the psalmist?

O God of our salvation. Of my salvation. This God said, David is my God. And will be forever and ever.

[3 : 45] You asked your neighbor if they can say language like this. You asked anyone you meet with who knows not God. If they could use language that you desire to use.

And feel humble in using and thankful in using. This God is my God. He has wrought for me salvation. He has wrought it in the person of his son.

He has quickened me by his grace. He has renewed me in regeneration by the word and the spirit. He has called me. Dealt with me.

Instructed me. Heard my cry. He delivered me from my fears. This God is my God. He is the God, said David, of our salvation.

David knew no other God. Neither do we. The living God. The living God. Then we come to that expression in verse 1.

[4 : 46] Praise waiteth for thee, O God, in Zion. In what sense does it wait for God?

Praise. Praise. Why? Because he is worthy of praise. One time it didn't matter to you whether God sought praise or was worthy of praise.

Or whether you had a heart to give him any praise. Now, David is saying here, in the influence of the spirit in his psalm and writing, praise waiteth for thee, O God, in Zion.

Praise. Praise. The praise of thy people. The praise of them whom thou hast saved and called. Praise waits.

Now, it's worthy of that praise. It's waiting for the expression of that praise. It's waiting for the heart in the thankfulness of praise. Oh, that my soul could love and praise him more.

[5 : 54] Well, we sing it so often, don't we? And when we sing it, we're very conscious that our praise is very small. Sure, coming in that praise.

But with it, there's that desire, oh, that my soul could. Why? Aren't we remembering times when we felt a heart full of praise?

Aren't we remembering those times when praise did wait in Zion? For our poor praise we came to bless, praise, and thank the Lord.

A beautiful expression, praise, waiteth for thee, O God, in Zion. And unto thee shall the vow be paid.

I'll come to that a little later. As I pondered this afternoon in my rest by terrible things in righteousness.

[6 : 55] We don't like terrible things, do we? We don't like awesome things. We don't like it to have a sense of the Lord God in his holiness.

Holy, holy, holy Lord God Almighty. But it is the purpose of God, by these terrible things, that God will answer us.

Are terrible things in righteousness. Can you follow me? Were you called in an easy path? I know, some are called very gently.

But then even that, the Lord shows you gently that you are a sinner. A great sinner. The Lord has laid hold on a gentle heart.

That mourns so gently like a dove. That longs to know their sins are given. And there are others, like Paul, Saul of Tarsus, struck down.

[8 : 06] What a terrible thing that was in righteousness. In the righteous purposes of God. For that dear man that was to be in the righteousness of Christ and preach Christ.

That he was the Son of God. And what a terrible thing that was. When the Lord said, Saul, Saul, why persecutest thou me?

Why? His birth. His education. His virtue in his religion above his equals.

His learning. And yet he was injurious. He handed the church, committing men to prison and to death. And the Lord would teach him.

By terrible things in righteousness, he would answer him. And I'm sure that follows a pattern in a believer's life.

- [9 : 09] We don't expect an easy path. We expect the Lord to show himself in his holiness. To cause as he did Isaiah. Woe is me.
- I'm a man of unclean lips. But oh, what a gracious effect he'd had. Who will go for us? Here am I.
- Send me. And in one sense that is a righteousness of faith that is spoken of here. That obedience of faith to one humbled in the sight of God.
- I've been pondering. And I've had no time for meditation really upon these words. But I've been pondering them, praying over them. And rejoicing perhaps in the truth of them.
- I thought of Peter. Peter said, You see, the Lord was dealing with Peter.
- [10 : 40] Showing him by these terrible things in righteousness. That he was calling him to feed his sheep. And to suffer things for his name.
- And again, when the Lord said, The time is coming. We go to Jerusalem. And the Son of Man shall be delivered into the hands of the Pharisees and scribes.
- And they shall deliver him to the judge. And the judge shall condemn him to death. And they shall scourge him. And kill him. And kill him.
- And crucify him. And the third day he shall rise again. And Peter, when it was said to him earlier. These things shall not be Lord.
- Terrible things in righteousness. The Lord must come. The Lord must suffer. He must needs go to Jerusalem. He must needs suffer. And Peter couldn't understand it.
- [11 : 41] But it was in righteousness. Peter had to see. That he was speaking. The things according to men. And not the things according to God.
- He was humbled. But the Lord met with him in that way of righteousness. And again. When. At the. When Jesus was apprehended.
- Peter said, I know not the man. I know not the man. And he swore violently. I know not the man. And he remembered.
- That Jesus had said to him. Before the cock crow. They shall deny me thrice. And Peter remembered his words.
- And went out. And wept bitterly. Don't these things belong to a spiritual experience? Do we expect faith to be an easy path?
- [12 : 39] Do we expect all joy in our faith? No. No. No. I believe. David is saying here. By the spirit.
- By terrible things in righteousness. Will he answer us? O God of our salvation. O God of our salvation. Who art the confidence of all the ends of the earth.
- Our confidence. And those we speak of. Their confidence is in their God. God of our salvation. So. God of our salvation. God of our salvation.
- Yes. Peter. Again. When the Lord spoke to him. Said. When thou art young. There girdest thyself. and went wherever they wouldst.
- But when they were old, another shall take thee and gird thee and take thee where they wouldest not. This he spake concerning the death that he would die.
- [13 : 40] Did Peter want those things spoken to him? But they were in righteousness. The world shall hate you. You should be of hated of all men for my sake.
- Yes, these are the ways the Lord deals with us still. You might take Hannah. Hannah was a barren woman and she was mocked by Penina.
- And she was a woman of a sorrowful spirit accused of being drunk. With wine? No, my Lord.

I am a woman of a sorrowful spirit and have poured out my heart before the Lord. Did she want that experience?

It was one of those things in her experience under the blessing of the Spirit of God sanctifying her lot and her life. That she should bless the Lord who gave her a child at last.

[14 : 51] And she gave him to the Lord, that child Samuel. Terrible thing in righteousness will thou answer us. You take Paul himself again.

Paul had an affliction, a thorn in the flesh. And he prayed for the removal of that thorn three times.

And the Lord said unto him, My grace is sufficient for thee. Don't you think that was a terrible thing in righteousness?

To be instructed that his grace was sufficient for him. His strength would be made perfect in weakness. And in your experience, my friends, in a believing life, you've had things that you haven't wanted.

You've had things that you would have avoided at all costs. And yet you've seen that the Lord was too wise to her, too good to be unkind, that all things were working together for good, although you can't see it.

[16 : 07] Don't we believe tonight, it's what's believed amongst us that as denomination, as ministers and believers, we believe that all things work together for good to them who love God, who are called according to his purpose.

Not some things, but all things. It's hard sometimes to realize that these things that are terrible to us, hard to bear, hard to understand, are in the purposes of God's righteousness to fulfill his purposes to save us, sanctify us, and bring us to God.

Now let us work a little backwards again. Blessed is the man whom thou choosest and causest to approach unto thee that he may dwell in thy courts.

Do you know that blessedness? I believe you do. Blessed is the man whom thou choosest. Singles out. Why me?

The sovereignty of God's grace. We can't boast of it. If it's true, then we rejoice in it. It's a wonder to us that God should ever choose us.

[17 : 28] And if you're tried about your choice, may that be a token for good that the devil tries not his own, but he tries the Lord's people.

What are these temptations? If I had spoken of a Bruce Reed and a smoking flax, I'm sure I should have said something like this.

When we're young, we are tempted by Satan. We are at all times, but when we are young, we are tempted by Satan. Well, look, you've had noble ambitions to keep yourself pure and from sin and to do that, which is right, but look at you, said Satan.

Look how you've fallen time and time again. Look how you've been disobedient. Look how you've gone away from God's way.

You're a Bruce Reed. You're not any use for anybody. You're broken. You might just as well be cast away. Men would. Men have no time for you and surely God won't have any time for you.

[18 : 40] And a Bruce Reed, tempted and tried by Satan, you're not one of God's people. God's people don't do this. If you were one of God's people, you wouldn't act and live like this.

And that blessed word from the Lord spoken in Isaiah 42, a Bruce Reed, shall he not break? However worthless it may seem to us, a Bruce profession, broken promise.

Oh, says the soul, I'm not worth anything. Bruce Reed, a Bruce Reed, he will not break. For quench the smoking flanks, desires faint, spiritual life at a low ebb, almost going out.

He will not quench that. Well, what's the worth of it? Hardly gives any light at all. But he will not quench it. And this is a beautiful promise, isn't it, for the future.

Blessed, as we read in verse 4, blessed is the man whom thou chooses and causes to approach unto thee. How David said again, my soul longeth, yea, even fainteth, for the courts of the Lord's house.

[20 : 06] How Joan said, oh, that I knew where I might find him. I would come even to his seat. I would tell him all my cause.

I would know the words that I would speak unto him. I would order my cause. It speaks of a blessed approach, doesn't it?

you approach the Lord's courts. I said this morning, it's sad when anyone that professes to be saved doesn't want to come to the Lord's courts.

Surely, if the Lord has done for us anything in a saving way, has favoured us with tokens here and there, that he has chosen us, loved us and forgiven us.

Why? It's that delight, isn't it, to come to the house of the Lord. You come in secret. No one knows what is in your heart, except you come to worship God and to offer praise in Jesus' name and bless God for what Jesus Christ has done for your souls.

[21 : 22] well, that's expressed in this, that he may dwell in thy courts, we shall be satisfied with the goodness of thy house, even of thy holy temple.

Satisfied? Satisfied? What a beautiful word that is, isn't it? I've been reading a book of far from Rome and near to God.

It's of 50 priests who felt it a noble thing in the Roman Catholic families, the honour of the priesthood to serve at the altar, the honour of it in the family that they were truly worshipping God.

They entered into the long, arduous, difficult training to be a priest, but they weren't satisfied. They didn't find God in all their self-infliction, in way of penance and punishment to their souls, good.

They never found peace. They never were satisfied in the order of God, in the churches that they served. They could go through the ritual and one by one they'd tell of the same thing, sometimes years later, when they found peace through Jesus Christ and found a very satisfying peace.

[22 : 54] The soul, as the psalmist said, should be satisfied with goodness and the soul of the priest should be satiated with goodness. These men came out of the church of Rome because they were satisfied under the mercy of God to their souls.

Satisfied with the truth as it is in Jesus. It's a very wonderful word, but do you and I know it? Soul satisfaction found in Christ alone, in the heart and from the heart of Christ at the cross of Rome.

Now I have found within the ground whereon my hope shall firm abide, the wounds of Jesus for my sin. Satisfied with the goodness of the Lord.

It's a beautiful part here. We shall be satisfied with the goodness of thy house even of thy holy temple. I knew a time when I wasn't very satisfied with the house of God.

Very plain. Services long. No interest in them really. The truth convicted me, pricked my conscience but never really affected me.

[24 : 22] There came a time when I could say we love thy house O God wherein thine honour dwells for thou O God art there thy chosen flock to bless.

And I felt satisfied that this is the very house of God and the gate of heaven. Now when you come like that you don't come to criticise the minister.

You don't come to criticise anything let alone others that you sit with. You come with a humble heart satisfied with the goodness of God to your soul.

But what is David really saying here? Praise waitest for thee O God in Zion and unto thee shall the vow be made.

and in the following psalm which we read we speak of those vows I will go into thy house with burnt offerings I will pay thee my vows which my lips have uttered and my mouth have spoken when I was in trouble.

[25 : 37] what a sweet way to come into the house of God and it's as if the Holy Spirit is saying yes this is the place where men come men and women boys and girls who know me by thy grace this is the place where they come and pay their vows the vows that I made when I was in trouble surely I'm coming into the experience of many of you trouble we wouldn't want trouble we wouldn't have trouble but God has made these things a means of grace to us in the sense that in that trouble we pray and we pray to God as the God of heaven and we pray and we often express things many have expressed

I've read many a book where men have said if the Lord spare my life I will serve him all the rest of my days and well when they've been delivered from the trouble they've forgotten their vows forgotten what they vowed in trouble better said the word of God not to vow than to vow and not pay and that's a sinful soul that won't vow to God sinful soul that will not pay their vows that they made when they were in trouble so I feel this word that's come upon my mind might be speaking to some here praise waiteth this very church God in his church here below in the members of this church members of his mystical body joined together in a spiritual union praise waiteth and we might take up in this 66 psalm a further verse in verse 16 come and hear all ye that fear God and I will declare what he has done for my soul well we often hear that don't we not surely sometimes ministers speak of these words but tonight

I'm speaking them out of my heart for any that have not come in this way I know I felt it was a great ordeal to come and tell what the Lord had done for my soul I knew the Lord had done it for my soul his was to be the only praise but I was fearful of what the church might think whether they would accept me or not but the love of Christ constrained sinners to say come and hear and I will tell you a poor sinner like me I will tell you what he has done for my soul is it too hard a thing is it too much to expect for a God who is worthy of our praise who is waiting in the church for his people's praise this people have

I formed for myself they shall show forth my praise and whoso glorifies offer his praise glorifies me says the Lord then look at the 17th verse I cried unto him with my mouth and he was extolled with my tongue is that your testimony I cried unto the Lord with my mouth I'm surely taking some of you back to times when you've cried unto the Lord in your distress and the Lord has delivered you from your distresses isn't this an occasion for the Lord's praise to be made known amongst the churches of God a people where will it be if there's no one coming to tell what the

Lord has done for their souls where will the members of the churches be where will be deacons where will there be ministers or pastors where indeed will be the need for church if no one comes ever to tell what the Lord has done for your souls what a privilege what a favour is that the only time when you tell what the Lord has done for your soul it would seem so it would seem with some that's the only time they communicate of the Lord's goodness and mercy to them now that shouldn't be and I don't believe it is I believe there's many an opportunity in normal life family life when we can say come and hear and I tell you what the Lord means to me that he's my beloved one the altogether lovely one what he has done for my soul to save me what he suffered for me there's a caution here if I regard iniquity in my heart the

[31 : 32] Lord will not hear me but verily said David the Lord hath heard me oh verily the Lord hath heard me it was his heart to hear my cry it was his heart to put a desire in my heart to praise him in the courts of his house in the Lord's heart to receive us he has attended to the voice of my prayer can you say that tonight I cried unto the Lord and he heard me and delivered me from all my fears then you'll come into this last verse in chapter 66 but verily God has heard me he has attended to the voice of my cry blessed be God which has not turned away my prayer nor his mercy from me and what is the spiritual path of a believer to bless and praise

God oh bless the Lord my soul but all that is within me bless his holy name the psalmist there is calling upon every faculty of his soul and being to bless the Lord he's not saying well half of me is blessing the Lord and the other half is silent and reluctant no all that is within me is that what you would want tonight bless the Lord and all that is within me bless his holy name I know in that psalm it says who healeth all thy diseases who redeemeth thy life from destruction who crowneth thee with loving kindness and tender mercy oh may the Lord take you home to bless and praise his holy name and then to meditate lastly those terrible things in righteousness my last psalm

Paul said that I might know him and the power of his resurrection and the fellowship of his suffering if if the Lord were to show us tonight and bring us into the fellowship of his suffering and to see what he suffered there for me you say what a terrible thing that Christ my Lord should suffer and suffer for me in righteousness to fulfill his father's law and will and to bring his church at last to heavenly bliss oh the Lord himself in the garden and at Calvary was taught terrible things in righteousness the price of sin it was his own heart's blood and I leave it praise wait is for the old

God in Zion don't tarry my friend don't tarry honour your blessed God Amen