

Psalm

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[0 : 0 0] Dependence upon the Lord or the supply of the Spirit for his blessing.

I venture to speak again from the word found in Psalm 143 and verse 8. Verse 8 in Psalm 103 Cause me to hear by loving kindness 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. The second of these petitions is closely connected with the first.

The Lord's way in dealing with his chosen people is not usually to take them home at once.

They are pardoned and they receive this mercy in the first place. Usually there is a way to walk.

[1 : 1 4] And they greatly need not only mercy with regard to all their sin but wisdom to know the way and to walk in that way.

Strength to walk in the way that God has appointed. As we read in the other psalm of those people that sought the mercy of God when they were lost in the wilderness and cried unto him and he delivered them out of their distresses and he led them forth by the right way that they might go to a city of habitation.

And so often in the Psalms we read those petitions for guidance for leading for direction for how soon we might we would surely go seriously wrong if we were left to our own devices.

The word says commit thy way unto the Lord trust also in him and he shall bring it to pass.

when we find this way this word way in the scriptures so often we are reminded of the Lord Jesus Christ and how he said when he was asked that question with regard to going he was leaving his disciples Lord we know not whether thou goest and how can we know the way.

[3 : 0 0] But Jesus said unto him unto Philip to Thomas Jesus said unto him I am the way the truth and the life no man cometh unto the Father but by me.

That is a tremendous a pivotal statement. Jesus is the one way to God. Oh how sad it is that so many ignore that very plain instruction.

Jesus says I am the way there is no other way. How foolish and vain are those theorists those ideas of men who say various people they are all going different ways and they will arrive at the same end.

When Jesus said so very plainly and clearly and simply I am the way we need our sins forgiven and how could that ever be any other way but through the Lord Jesus Christ Christ and the atonement made for sin no work no sacrifice apart has ever made the slightest difference has ever made the least atonement for the least sin and it never will it is all and only through his precious blood that sinners are cleansed it is only through his spotless immaculate righteousness that sinners are justified and counted as righteous in the sight of God we may be sure that the father will fully and always accept the righteousness of his beloved son and we may be sure that he will accept no other

Jesus is the one way as the hymn says Jesus is the way to God Jesus is the way to bless in this way the church has trod down from Adam say to this he is the way and it all centers in him and in his work but we are often in the word of God taught concerning this main way and it is in various ways described and set before us there are different aspects of this way we might put it like this we've all come into chapel and we've all walked down one path which is leading to the door because there is only the one path we've all come that way we each need to know the

[7 : 03] Lord Jesus as our guide that hymn expresses it very suitably with regard to all the people of God poor pilgrims will not stray who fled from wrath a bleeding Jesus is the way and blood tracks all the path all the way to heaven we shall need the blood of Jesus to cleanse us and to sanctify us every day if we are rightly exercised every day we shall need washing we shall so need the Lord Jesus all through the way so we may say that here in the text there is this subject before us the right way this is the right way the way that is set down in the word of

God it is the way that he has chosen he knows absolutely and perfectly what is the way to go we may not often we may often be very ignorant may be troubled as to which is the right way which is the right aspect of the way but we may be sure that God's way is always the right way very suitable is it that we should pray really in the language of the psalm teach me thy way oh Lord teach me thy way as Jesus taught he said narrow is the way that leadeth unto life and few there be that find it there is that narrow way that leads to life eternal there are various aspects then of this way we may say that it is the way of faith it is evidently this way of trust as the psalmist says cause me to hear thy loving kindness in the morning for in thee do

I trust and that is so much his language in many a psalm they are the outpourings of a trusting soul now the apostle Paul says concerning the way we walk by faith not by sight now in our ordinary life in our natural life we walk by sight the sight that God has given us is so valuable with regard to our walking how very difficult it would always be if we were blind and we like to see a long way ahead but that will not do with regard to this way where would faith be required if the way ahead was very clear for a long way that we need to venture to take every step by faith to walk by faith by trusting in the word of

God in his promise truth there are so many times and so many things in life where we may have that temptation we can manage this we can handle that matter on our own and if we think we can handle it then we are very much inclined to do so and if we then go wrong and get into all kinds of trouble then it really is only our fault but with the way everlasting now the psalmist says here in Psalm 139 search me O God and know my heart try me and know my thoughts and see if there be any wicked way in me and lead me in the way everlasting in that way it is the way of faith it is to venture forth every step that we take in reliance upon God through his precious word leaning upon the saviour as we read in that question of wonder in this song who is this that cometh up from the wilderness out of the wilderness leaning upon her beloved always leaning on him never taking a step on her own but leaning upon the saviour the beloved spirit how we need to walk by faith we see it in the case of those worthies of old in that long list in the 11th chapter of the

Hebrews one after another various situations various matters concerning them by faith every time by faith Abraham when he was called to go out into a place which he should after receive for an inheritance obeyed and he went out not knowing whether he went he ventured out on the word of God God had spoken Abraham obeyed how we do need dear friends to walk by faith surely every step that is taken on the way to glory is a step of faith it is a venture upon the faithfulness of God the psalmist says elsewhere

[13 : 59] I will go in the strength of the Lord God no other way can we go but relying upon his strength upon his mighty arm so that we knew this way better the way of faith it is the way of prayer David says here right at the beginning hear my prayer O Lord every situation he came into he needed God to help him in answer to his prayer when his enemies were there had come up the Philistines came up well so many a king would have gone one way or another as he thought himself but we read repeatedly David inquired of the

Lord sometimes the Lord said go other times the Lord said wait but God answered his prayers and he walked this pathway of prayer and so did the Savior himself how amazing it is that it should be so we might have supposed that he the incarnate son of God would not need to pray but he came and lived here on earth as a humble man he lived as his people need to live he walked this way one says oh thou by whom we come to God the life the truth the way the path of prayer thyself hath trod

Lord teach us how to pray it is surely no wonder when Jesus was praying in a certain place when he ceased one of his disciples said Lord teach us to pray it must have been a wonderful sight to see the saviour in perfect communion with his father and that disciple must surely have thought oh that I could pray like that but though our prayers may be poor may be poor may be feeble yet we are so bidden to pray Jesus said men ought always to pray and not to faint but how easy it is to faint to give up to lose heart our prayers may seem to be so unsatisfactory so feeble may be full of wandering thoughts they might seem to us so worthless but how often how repeatedly the word of

God sets before us this way the way to heaven is the way of prayer the way of petition and supplication as the apostle says continue in prayer and watch in the same with thanksgiving I remember years ago speaking to a man in the house of God and he said his sister who was with him in the chapel had said to him all my prayers are so so poor so empty I'm thinking of giving it all up and he knowing her quite well said well if you can do but a little while later she was telling him how the Lord had answered her prayer and he said well

I thought you had given all that up but she said he pressed it out of me and the people of God cannot give it up although they may be so dissatisfied with their prayers though they may seem to them so fruitless yet the Lord has bidden them pray and they must pray we read of how the believer enters heaven by prayer we are not the best judges of the value of our prayers those in the word of God are often very simple and very short how much prayer there was in the publican's heart as he went up to the temple to pray and how that is echoed all the way down through the ages as we sang this morning

[19 : 40] God be merciful to me a sinner how much there may be in those words when they come from the heart the right way is the way of prayer and it is also the way of peace the only way of peace you know how in the third chapter of the Romans the apostle speaks and quotes all the lot of Old Testament writings and proves so conclusively the fallen state of man the utter sinfulness of the human race and ends like that and the way of peace they have not known there is no fear of God before their eyes and those who are ungodly those whom we may meet with in our lives and yet who live and die it may be unless grace be bent without

God they do not know the way of peace and how sad that is but the Redeemer has come the Lord Jesus has come into this world he is the daysman from on high who have visited us as Zacharias said to give light to those that are in darkness and in the shadow of death to guide our feet into the way of peace or there is a way of peace that unrepentant sinners have never known they know nothing of that peace of God which passeth all understanding and yet the Lord has come in his great mercy to guide our feet into the way of peace and oh what a favourite it is beyond estimate if our feet have been guided and kept in that way of peace as Jesus spoke to his disciples just before he went to

Calvary and said to them peace I leave with you my peace I give unto you not as the world giveth give I unto you let not your heart be troubled neither let it be afraid and when he appeared after his resurrection to the disciples in that upper room repeatedly he said to them even the very first word he spoke peace be unto you we may be sure that peace came from the prince of peace through his word because he had made peace by the blood of his cross and his people know something of this peace it can never be known outside this way it is only in this narrow way that this peace this wonderful peace is known the apostle

Paul could say being therefore justified by faith we have peace with God through our Lord Jesus Christ we have this great blessing we have it as a blessed fact a state of peace between us and God we also have it as a sweet experience of his peace in our hearts how it was so with the saviour himself how in his life here below though it was so full of trouble and conflict and assault he was always at peace nothing ruffled him nothing agitated him he wasn't disconcerted by anything he was always so serene so dignified so unaffected by these things because he had this perfect trust in his heavenly father and in his sovereign will he was a man of perfect peace himself and he gives peace to his dear people does he give it to you it is to be known as I mentioned as we read this morning the lord will give strength to his people the lord will bless his people with peace and he does to this day what a favour it is to be in this way this way in which there is peace there are sinners so guilty as David was might enjoy his peace through forgiveness the forgiveness of their sins his peace in their hearts what a mercy it is dear friends to know that peace which is so often put before us in the scriptures

David was a man of many troubles we read in one of the very early psalms he says I will lay me down in sleep I will lay me down in peace and sleep for thou only makest me dwell in safety in the middle of all his enemies he could lie down in peace can you do so can you lie down in peace at night go to sleep in the sweet confidence that God is the God of peace and is your God oh what a mercy it is to know his peace it is absolutely priceless it is known in this way it is the right way then this way is also the way of love love it is very evidently that because the

[26 : 44] Lord Jesus we may say that his name is love God is love and that love is so revealed in his beloved son the apostle Paul in the Corinthians when he has been discussing the various gifts which were given to the church of God in those days he says yet show I unto you a more excellent way and that excellent way is the way of charity or love so he says follow after charity follow after it it is so precious love how wonderful is that love and it is known in this way no other way it is the way of love the way where the love of

Jesus is revealed there is no more wonderful subject ever than that the love of Jesus what it is none but his loved ones know they may well feel that they only know a little only a little that wonderful love of the Saviour and surely the little that they do know makes them long to know more so that they join in that prayer of the apostles themselves and for others when he says that ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height and to know the love of Christ which passeth knowledge all that great love of his he says in the first part of this verse cause me to hear my loving kindness in the morning cause me to hear it in the song of

Solomon we find those words expressed and an exclamation mark after them the voice of my beloved the voice of love the voice of Jesus that may be heard in this way and those who walk in this way surely long to hear the voice of their beloved the voice which speaks to them in tones of purest love the voice that says to them thou art all fair my love there is no spot in thee how wonderful to know a little of that love and through all eternity those who do know a little of his love here below will be learning more and more and more of that wonderful love love which never could from them remove

I shall never forget some ten years ago standing by the sea of Galilee that place where it is reported or reputed that the Lord Jesus appeared to his disciples after his resurrection and he said three times to Peter lovest thou me and how his words of love tender inquiry seemed to echo down all through the centuries his words of love and his words of inquiry after our love heart my soul it is the Lord it is thy saviour hear his word

Jesus speaks and speaks to thee say poor sinner lovest thou me and what do you say to that I know what I said those years ago Lord thou knowest that I love thee but oh I want to love thee so much more his love how precious it is to know but this way of love means also loving the people of God well that is the way he spoke to his disciples it is his way the perfect way the right way he said to them this is my commandment that ye love one another as I have loved you they knew something they knew he loved them and he spoke to them like that set his love before them as their example they could never love too much nor never loved one another too much he had loved them in spite of all their thoughts and follies they were to love one another and so they did not perfectly of course but they did really love each other and the unbelievers in those early days of the church used to say concerning the believers see how they love one another this was something very unusual in the heathen world then people were hating one another but these people were loving one another and it was so evident they were in this way of love and so the apostle writing to the church at

[33 : 32] Ephesus says walk in love this is the way to walk this is the way walk in love as Christ also hath loved us and hath given himself for us what an example to follow his way is the way of love this way is following the saviour as we have it expressed in one of the earlier psalms it is a word referring to the lord Jesus himself in the first place but surely also to David and to others who all others in the course of the church who love who follow the saviour there will show me the path of life in thy presence is fullness of joy and thy right hand are pleasures forever more the way of life it is the way of love the way of following the loving saviour oh that we followed him more diligently and earnestly and this way this right way is the way of holiness and so it is termed in the word of

God the prophet Isaiah speaks of the gospel way of the way as it would be revealed in gospel times and he says and a highway shall be there and a way and it shall be called the way of holiness the unclean shall not walk there but it shall be for those the way faring men though fools shall walk there they shall walk there they shall not err there in they shall walk in that way of holiness and that presents us with a great problem because we are not holy by nature but exactly the reverse and if we are led and directed and enabled to walk in the way of holiness we shall be increasingly conscious of our own unholiness our own sinfulness we shall so greatly need the

Holy Spirit continually that our unholiness may be subdued and corrected Jesus said blessed are the pure in heart for they shall see God but who is pure in heart yet we do so need to be those in heaven are all holy absolutely holy there is the infinitely holy father and the infinitely holy son and the infinitely holy spirit and the holy angels and the spirits of just men made perfect and if we are to join them we do need to be holy and this way is set before us it is in the word we do so greatly need the spirit of God we do so need the cross of Christ and the virtue that flows from it for there in the person and through the work of the son of

God comes holiness it is so often expressed in the hymns that we have to sing one says her noblest life my spirit draws from his dear wounds and bleeding side it is like that and so from his wounds from the effect of his sacrifice there flows holiness and life we do so need his holy influence the holy spirit's gracious application of the holy word as regards the cross may he graciously grant it it is the way of holiness and so in these various respects we may say that this undoubtedly is the right way it is the way that God himself has laid down plainly in his word for his people to walk in it is the way of faith the way of prayer the way of peace the way of love and the way of holiness and it leads through this life it leads to heaven above to God and glory to the

Lord Jesus in heaven may we each ask ourselves in the sight of God am I in this way if you are not in this way if any of us are not in this way oh how greatly we need to be led to be guided our feet to be guided into the way of peace into the way of salvation to the way to glory how we do need to be led in the way everlasting because we only travel once quickly through this world we so need to go in the right way and if we have been led into that way oh what a favour it is oh what praise can be what praise can be rendered unto God for such a favour that our feet have been put in this way been directed in the way the one narrow way that leads to everlasting life oh what praises are due to him and what praises will be rendered to the

[40 : 56] Lord to all eternity for putting us in this way now the psalmist here adds his own earnest entreaty again to this request he has done to the previous one cause me to hear thy loving kindness 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 how earnest he was in seeking to know this way and to walk in it in the other psalm we read he says I will run the way of thy commandments when thou should enlarge my heart how we do need to know the way to be directed to it and into it and to be kept into it you know how it was described in pilgrim's progress at one point the pilgrims who were in the narrow way they looked away from it and they saw bypass meadow and it seemed to be an easier way and seemed to go in the same direction as the narrow way but when they followed that way it was so so wrong it led them astray it led them into doubting castle and into the grasp of giant despair we do so need to be kept in this right way the right way that leadeth unto life and may the lord direct us in that way and keep us in this way because there are so many pitfalls so many dangers in this present world we need so to keep our eyes fixed upon the saviour as one says the way

I walk cannot be wrong if Jesus be but there may we know his gracious presence and direction and help may we lean on him and know his direction and his keeping for his own great name sake amen amen to please hear n Thank you.