

# Psalm (Quality: Poor, quiet)

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Preacher: Farley, J John (1903-1980)

[ 0 : 00 ] unto his people and to his saints, but let them not turn again to folly.

A brief review of the preceding verses in the psalm may perhaps help us to perceive what was in the mind of the psalmist when he used the words of our text.

He refers to past favors and past deliverances in the commencement of the psalm.

And this is in accord with the word of God. Thou shalt remember all the way the Lord thy God led thee.

There is a reason for this retrospective view. In so many cases, it encourages even a downcast soul to revive the hope and renew the trust in him who has helped hitherto, even though the present pathway may be one that is accompanied with much distress or considerable darkness.

[ 1 : 45 ] He reminds the God of heaven that sin in the psalm has been forgiven and mercy has covered in the psalm has been forgiven and mercy has covered.

In the psalm has been forgiven and mercy has covered. In the psalm has been forgiven and mercy has covered. Evidently there was at this time an experience of God's rod and wrath and judgment against more recent iniquities on the part of his people.

He has never undertaken to refrain from chastening his children for their iniquities, although he pardons their sins.

He deals with his people as with sons and will chasten and correct. And it does appear from this psalm that at the time they were experiencing somewhat of God's displeasure.

Otherwise, why could he say, Turn out, O God of our salvation, and cause thine anger toward us to see.

[ 3 : 06 ] Wilt thou be angry with us forever? Wilt thou grow out thine anger to all generations? His people in the past and some of them still in the present do come into the experience, the very sad downcast experience of the psalmist in another place where he says with much lamentation is his mercy cleaned on forever?

Will he be favorable? No more. Hath he in anger shut up his tender mercies? But my friends, if this be soberly reflected upon, I believe even a sorely tried, very low job of God will have to say, No indeed, this cannot be.

Should mercy's dream cease to flow, we should cease to live, because it's only mercy which keeps sinners alive.

The wages of sin is death. We don't realize this very often, do we? Condemnation is the lot of the human race, apart from God's mercy, extended even to those who presently must enter into the just reward of their deeds.

They're living upon mercy at the present time. And oh, those who fear his night, for whom he has died and from death has delivered, for whom it is true now there's no condemnation for them that are in Christ Jesus.

[ 5 : 04 ] What mercy is there?

What a statement, and what a blessed position to be in, of confidence and assurance that this is one's state. But the plea, I excuse you, generally speaking, in the denomination today.

To a highly favored people here, I do hope you appreciate this, and seek to be thankful to God for the mercy he has shown you in this particular cause of truth.

So many of the causes of truth which one visits are in this case and need this prayer. Willst thou not revive us again, that thy people may rejoice in thee?

Oh, there does not seem, oh, there does not seem, oh, there does not seem, this time, to be such a great need in most places for the reviving of the spirit's work, the outpouring of his power, and that he should again clothe his gospel with success.

[ 6 : 37 ] And calling, if such a great need in most places for the reviving of his holy will. Willst thou not be his holy will? Willst thou not be his holy will?

We often make prayers for this, but we need to add always most carefully and submissively to thy holy will. How do we know that there still are dead elects?

How do we know how many more still remain to be called? This is a matter entirely in the hands of God and his holy spirit to quicken sinners.

And we're reminded of this blessed truth. While not one truth will be left behind, they will never be added to.

They must all be those whose names are in the Lamb's book of life. Then he comes, or we would seek grace and help to come, to the words of our text.

[ 7 : 41 ] And in the first place, there seems to me to be an underlying current here of expectancy. This word was with me when I looked at it a short time ago.

My soul waits thou only upon God, for my expectation is from him.

I will hear what God the Lord will see. This shows an enlightened mind well acquainted with, well aware of the direction the source helps release deliverance must come from.

And I will take you back for the moment to a word which God had spoken in time past, in a time of bad, severe bondage.

God said to his servant Moses, I have surely seen the affliction of my people in Egypt and have heard their cry and I am come down to deliver them.

[ 9 : 11 ] There I believe is some clue to the underlying expectation of the psalmist in this scripture.

I will hear what God the Lord will speak. Though we are oppressed though we are at the present time and dearly suffering for our own iniquities, rightly bearing the indignation of the Lord since we have sinned against him, yet I will live to hear a word of pardon.

He is still gracious, he is still full of compassion, ready to forgive and plenteous in mercy unto all that call upon him.

We read just now how sweet it is to have this confidence in our distress. Otherwise we should not dare to approach the throne of grace any more when we are suffering consciously for our own sins.

I have often said that in our approaches to the throne of grace we are at a double disadvantage viewed in that way. Having to supplicate for favor and yet being aggressive and offended.

[ 10 : 37 ] Feeling a burden of guilt, going to a person to whom we are deeply indebted for help. You look at it in that way.

It is a heavy matter nationally speaking to go to one who is kindly disposed towards you and whom you have never done other than please. And ask favor. Our condition is utter unworthiness.

Guilt and pollution is without ceasing for mercy. This will heighten the love of God and magnify his mercy towards sinners that he should condescends to deliver those who have secured their own troubles.

My mind goes to one in a similar condition. Poor Jonah. A determined self-willed servant of God as ever there was one. A disobedient man as ever there was one. A disobedient man as ever there was one. Told to go in one direction and go in another. And then to reach some reward for his misdeeds. Yet prove that God was faithful and defeat. And his feet and his feet and his feet and his feet were not. And he was not.

And he was not. A disf robust of female rôle ketemiah minded ■■■■■■ant. That he was not. Double a regard of Señor in righteousness. And what■■■■■ and magnifys into law and magnify. And others who have■ agilat he held those who have ascending to■■■■■ their own wishes. And through the light of His bark and wildathiop tutus covid videos. And what for their hearts and infected government artificial ingen Wet raatum? It works every day short in the Lord that you have personal harm.

[ 11 : 44 ] Over the world. Unfortunately Christianityestä all three flows out of everything. Jordan peanuts. It works every day some of g■■■ Kalau. Of severe it effected. From remains. These cities in the 70% of dacey animals. liteit wear such a huzzardly fraud. reward for his misdeeds yet proved that God was faithful and his speech toward him was still that of repeating the commands the world came the second time to preach the preaching that I did this I will hear what God the Lord will speak he has said I will deliver now I come in thought to another experience which is frequently the case with God's people and could be the case of some of their younger friends embarking upon life, young parents if thy presence go not with us carry us not our tense being the experience of many of God's children and I've been favored as was that servant of God on that occasion with this sweet romance personally

I will be with thee what a word to proceed upon my pathway with I will hear what God the Lord will speak promise of his presence promise of all needful help promise of all needful grace and that no good thing will be withheld but then that walk uprightly who in the wilderness he still bathed to disobedient and rebellious people rebellious people and still they obtain mercy he sings sometimes oft he chastised but miracles the people that he loved I will hear what God the Lord will speak they will be words of direction words of comfort words of grace words of guidance words of mercy words of love there must have been too in the mind of the psalmist at this time a revelation of God's way of salvation strange that he should have preceded this immediately with the verse 7 show us thy mercy

O Lord and grant us thy salvation he seems to have seen that in the order of God's plan of salvation there was one to come who should procure provide should give peace for he will be peace unto his people so here is hope of a delivering from conflict storm tempest toil and chastening here is a delivering from what we read in psalm 107 and it has a spiritual as well as its literal application they that go down to the sea in ship that do business in great waters these be the works of the

Lord and his wonders in the peace it's he you note that raises the stormy wind and passes the waves of the sea and then what do they do what do those poor storms pass mariners do cry unto the Lord in their trouble like all the others did in the psalm in each section of it then he maketh the storm a calm so that the waves thereof are still then we read are they glad because they be quiet so he bringeth them unto their desired haven here came the time still in fulfillment really of this precious word when some of his dearly loved disciples were in peril on the sea tossed with a terrible storm and beginning to sink they were afraid and called upon him who yes he's the prince of the sea they called upon him master carest thou not that we perish he arose and revirt the winds and the waves and said peace be still and there was a great calm my friend

I ask you seriously do you know anything about being in the frame of those he said what many of many things that even the wind in the sea by him anything too hard for the Lord it may be that there are those present now tossed their tempest and not comforted terribly upheaved and tossed about in their minds find this and that is going against them they cry and shout maybe and it seems oh I must emphasize that it seems that he shut it out their prayer but he doesn't really he carries off your men of saints and comes at evening late but he'll never come too late my friend press your claims upon him and then speak for the grace that I so much need

[ 18 : 39 ] I've already referred to the word that was with me wait thou only upon God this has been with me during the week because I need it so much rest in the Lord and wait patiently for him there is the secret we need grace to wait patiently for his appearing for he will bring peace to the troubled soul that soul which cries unto him in his distress and pleads with him for relief and that he would stretch forth his almighty power and calm the troubled breath the wonderful mercy that for the rebellious there should be peace as well came into my mind shortly before I stood up there was an occasion more than one occasion when the

Prince of Peace came suddenly where his disciples were together in the upper room after his resurrection and he said peace be unto you and you know it included four people yes and it included promise too this precious peace which came by his solemn suffering he is described in the prophecy of Isaiah as the Prince of Peace that is a title given to him but oh the pathway that he had to walk and the things he had to endure you will find in the epistles that it was in the blood of his cross that he made peace for sinners he is our peace and we at times are led to seek grace that we may be found in the way of peace the wonderful word in Zachariah's song in the gospel according to

Luke a word which says to die their feet into the way of peace what is the way of peace peace we have somewhat of a clue in the scriptures connected to this particular verse in the scriptural references because it says he will speak peace unto his people and to his saints now this seemed rather high to me when I first looked at this scripture I wondered how I should deal with so high a description I wondered if there would be any in the congregation who would be able confidently to say I'm one of them it's such a high sounding description and otherwise viewed it's so misapplied to other characters in other denominations that the word is a do faint this and faint that is referred to who we have no reason to believe were a faintly character whatever for I had to look in the scriptures for guidance as to who were his saints who would enter into peace they were those in fine past who made a covenant with God to walk obediently and then they were sprinkled with blood to signify that they had made covenant with God and then we read yea he loved the people all his saints are in thy hands and we further read in another place that he has forgiven his saints and blessed them his pardon this begins to be a little clearer for us doesn't it saints printed with blood washed in that precious fountain are led to be obedient children to walk according to the profession they make of his name some of them to put him on by an open profession saints and then of course there is in the revelation a different point of view altogether saints as being the redeemed spirit in heaven and to that of course we are not yet a saint but they praise his name and while looking there

I noticed this that there are in heaven as revealed through the apostle John various golden vials filled with odors which were the prayers of saints begins to look at this saints are also praying souls does this encourage you I do believe this most firmly that a praying soul is clearly on the way to peace I quote this scripture in support of that statement be careful for nothing but in everything by prayer and supplication with thanksgiving let your requests be made known unto God and the peace of God which passes all understanding shall keep your hearts and minds through

Christ Jesus you see the way to peace the Lord in his mercy guide our feet into that blessed way because peace is at the end of it to commit the way to God to trust also in him to leave the matters into his hands not carelessly but prayerfully oh we do need a right definition of that word be careful for nothing doesn't mean to say live carelessly doesn't mean to say oh I needn't worry again everything will go all right and find a child of God that's fatalism and fatalism does nothing to honour God or profit to sin it puts one into a sense of false security it's delusion no we mustn't do evil that good may come the apostle said to that God forbid and the child of God will say so too such a return oh are we found among those it was a wonderful evidence even of one so gifted and gracious as he was to become the apostle for behold he prayer we do want to be found among those whose prayers rise as incense and who take part also as I hinted this morning in the worship of praise that is says the apostle the fruit of our lips giving praise to his name but enter into peace he will speak peace unto his people and to his saints it flows in when Jesus says and you do wish to hear what God says and what

[ 27 : 05 ] Jesus said he is God how many of you would be like to hear this afternoon sound daughter by sin be forgiven thee isn't that what you so desire to know one said it's sin be pardoned I'm secure death hath no sin besides in this connection the prince of peace has procured peace from many a child of God in the dying hour having removed this thing and delivered those who through fear of death have been all their lifetime subject to bondage in the last hour in that time of great need it's possible for sweet peace to flow in I usually regret after this service when I speak of personal experience and wish I hadn't and yet there are times when it is impressed upon the mind that you are supposed to speak of things toasted handed and cut of the things of

God well it's been my experience my friends I can honestly say in the sight of God to realize that there's nothing whatever to fear in death if peace is given within nothing at all I reached this condition on one occasion when there verily seemed to be but a step between me and death and there was no fear whatever a sweet feeling of peace and resignation to the will of God and a sweet and gracious assurance that should my last breath be drawn it would be to see him as he is and be like him no regret no fear nothing to trouble the soul at all I could begin to understand how one should write such a word though I haven't seen it before and don't attain to it often don't misunderstand me I'd love to be there again but yes

I shall soon be landed on yonder shores of bliss there with my powers expanded to dwell with Jesus that's heaven I don't know what your conception of heaven may be but heaven is to be with Jesus and to be like him and to sing his word he praises and to enter into peace you read in the prophecy of Isaiah concerning the godly man who ceases and passes away but it says he shall enter into peace sometimes it flows into the soul while here but I didn't complete my remarks on forgiveness it flows in there when Jesus speaks forgiveness to a poor sinner who's been pleading for this token for good sweet peace flows in then and a delightful time after the conflict which I would fine have the ability to describe and have never been able to but I can say this to each of you who have started you all know what peace really is the peace of God which passes all natural understanding when he said unto thee thy sins are forgiven thee oh what peace flows in there and it's an earnest in us a perfect peace that awaits yes that's still a way when we draw our last verse as we dear children unworthy though we feel ourselves to be we shall enter into peace at the last the Lord will speak peace unto his people the wording once on at the close of it which says the

Lord will give strength unto his people the Lord will bless his people with peace he has he sent the prince to peace to suffer that peace might be their caution who deserve eternal condemnation it will cause such in one to say why me oh blessed God why such wretched me who must forever lie in heart who are not salvation free and such in one who deserves condemnation to feel sweet peace when he speaks to yes one said and I repeat it again as such a delightful line thy pardoning voice oh let me hear to still my unbelieving fear nor let me fall I pray because his pardoning voice which speaks peace unto his people and to his same who may feel to be very unworthy of the description now comes a word of caution a word of warning you might wonder whether it was really necessary but I can assure you that it is or it wouldn't be here but let them not turn again to follow what is hidden here are human failures the human writers realize this you know prone to wander lord I feel it prone to leave the god I love why is there the apostle says we have this treasuring earthen vessel very true that is some of us are living to prove this most badly because in a very earthen vessel it's polluted and would turn aside one put it like this it seems strong language would fall a thousand times a day but when one's eyes are open to see what one is prone to and then there's this consideration we have a most powerful adversary such an alluring crafty foe who knows just how to gather their weakest points and but for the preservation of god you know he would succeed in deceiving even the very elect and drawing them aside and leading them out of the pathway that's his one aim make them not turn again if this were not so this particular truth would not have received the warning from two eminent apostles and we do have it in two different places a warning in the epistle to the hebrews and a warning in the epistle of people for it is impossible for those who were once enlightened and have tasted of the heavenly gifts and were made partakers of the holy ghost and have tasted the good word of god and the powers of the world to come as they to fall away to renew them again unto its penance seeing they crucify to themselves the son of god of bread and put into an open shed but the apostle was able to say only a

little lower down and I would desire that it might prove true of each of us this afternoon God still love it we are persuaded better things of you and things that accompany salvation though we thus see but he still found it necessary under divine guidance of the holy spirit to utter the caution now we have the apostle Peter on the same train for it after they had escaped the pollutions of the world through the knowledge of the lord and savior jesus christ they are again entangled they are in and overcome the latter end is worse with them than the beginning for it had been better for them not to have known the way of righteousness than after that they have known it to turn upon the holy commandment delivered unto them there is the warning my friends be not says the apostle in another place in his epistle moved away from the hope of the gospel which he affirmed and believed but hold fast to that which is good pleased to that which is good and there is a word in the epistle to

[ 36 : 58 ] Timothy which sums the whole matter up first the warning evil men and seducers the white worse and worse deceiving and being deceived then comes the exhortation to Timothy and to those who fear God in these solemn days in which we live this is the word but continue thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned then what do we need there grace to endure grace to continue grace faithfully to follow on faith hope patience still to bear still to forbear still to trust though we cannot pray still to walk though faint yet to pursue to run with patience the race set before us having in their minds the magnitude of the reward what is the enchantment pleasure of this world the comfort to the force the liberty that fear to give ah but it's only really there liberty really has the spirit of God but what grace we do need to be separate from those who walk apparently in a life of ease you wouldn't think would you perhaps to hear me this afternoon that I've passed through serious sensations in the past week the adversary has been harassing me with vast suggestions that I make myself unnecessarily miserable there's nothing to happen to one after death you might just as well enjoy yourself while you have the opportunity to what a thing to tempt the poor child of

God will you see what I mean about being in danger don't you let them not turn again to follow not to return not to be as that bear that was washed who were wallowing in the mire that's how the apostles completed that particular statement to return to fill and pollution and unworthiness no cleansing and then to stand in that distraught state before God in that great day oh may he keep us faithful and looking to him and may temptation merely succeed in driving us close to the throne of grace then it will be true of us as the hymn writer put meanwhile that foe can't boast as much as we might so wash and pray

I hope that may be the effect it points out to us anyway forcibly how easily we might fall how much we depend upon the preserving upholding grace of God and the support of his gracious hand what a wonderful mercy to think we have this promise in the word of God I will uphold thee with the right hand of my righteousness if there should be any use of the feeling at this time I'm not likely to get into that sort of distress I'll give you another scripture to think carefully about this is what he says unless him that thinketh his handle say peace let's be whole amen

Thank you.

Thank you.

[ 42 : 35 ] Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Peace Takes■■■