

# Psalm. Thanksgiving (Quality: Average)

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Preacher: Delves, Stanley (1897-1978)

[ 0 : 0 0 ] is good, for his mercy endureth forever. The 106th Psalm, the first verse, praise ye the Lord. O give thanks unto the Lord, for he is good, for his mercy endureth forever.

This is a thanksgiving service, this is a thanksgiving text, and may the Lord give us a thanksgiving spirit in our worship. I feel as I read this verse as a subject for meditation, to pray, O Lord, open now my lips, and my mouth shall show forth thy praise. But whether it may be in speaking, or hearing, or in singing, we do need the Lord to enlarge our hearts, and so open our lips, that our praise may come acceptably before him.

The Psalm you see opens, one might almost say abruptly, there is no introduction to its theme, it's central note at once, praise ye the Lord. It would seem as though it came straight from the heart of the psalmist, as no doubt it did. The Holy Spirit, enlivening his heart in this theme, it came straight from his heart, from his pen, and I hope it comes straight into our hearts.

For my friends, it is so good when a word like this, that is in the nature of an exhortation God, that is in the nature of a prayer. And if I may be able to set some considerations before you in a very simple way, with the Lord's blessing, it may be helpful, to that same end and purpose. You know, I would like to do in a very different way, of course, and a very different purpose. What Elijah did when he laid the wood upon the altar, and then there came there, and there came a fire from heaven and consumed that sacrifice. Now what I would like to do if the Lord would help me, would be to lay, like wood upon the altar, certain considerations upon our worship, and upon our hearts in our worship, that are directive to this end. But

I know so well, that however I may set before you suitable considerations to his praise, unless the Holy Spirit's heavenly fire comes dead upon our hearts, there will be no ascending of that sacrifice before God acceptably. So now we have these things together. The word, in the call of it, that is out in their hearts to respond to it, and the help of the Holy Spirit to enliven us in that response. That only this could be so, we should have a real service of praise and thanksgiving. And first this, it is honoring and glorifying to God.

[ 4 : 1 6 ] That we should offer this sacrifice of praise and thanksgiving. You have his word for it? Whoso offereth praise glorifyeth me. Now as it came to my mind in the course of my unpremeditated petition this afternoon, we may have such feelings of God, to the greatness and glory of God, and of our own utter worthlessness in comparison, an inability to bring forth anything that could be glorify, that it might seem to be glorified so glorious of God that it might seem to us that even the night that we cast into the treasury of the church's praise is not worth anything.

But now, we really must not go by our own feelings in these matters. Or think that to be worthless in the sight of God that seems so unworthy in our own esteem. It is quite right that whatever we offer to God as regards our own spirit in it is a little worth. But if the Lord has put it thus, who so offereth praise glorifyeth me, then, if we do offer that praise, we glorify God. There's no question about that. And in all these matters, we must remember that what has no merit or worthiness in it as it comes from our sinful hearts, and therefore is sin stained as coming from our sinful hearts, has very great merit and worthiness in the sight of God as it comes to him through the mediation of his blessed Son. Now, if as we verily believe is true, the Lord Jesus Christ in his mediation does not just simply present our prayers and our praises and our thanksgivings before God as such, but imparts to them in his intercession the infinite miracle of his own righteousness, the infinite virtue of his precious blood, and the infinite acceptance of his divine person.

So it is written, he hath made us accepted in the beloved. I verily believe that if we could see how acceptable we are in our worship, and all that pertains to it, in the sight of God, as presented through Jesus Christ, by Jesus Christ, through his merit, we should be amazed that anything so acceptable could ever come from our hearts so unworthy.

That's the first consideration. So we would offer, as I'm saying, of that acceptable sacrifice, of praise and thanksgiving today.

Now, here is another consideration I would lay on the altar of our hearts and worship, and that is this. God will have a people to praise him.

[ 8 : 11 ] If God will have a people to praise him in this sinful world in which human nature, in every individual, is in its original condition alienated from him, then, if we do not praise him in this world of his creation, from this earth, from all the hosts of men that come of his first creation in Adam and Eve, we would not have a note of praise for them at all.

If he hath not people formed for that very end and purpose, that they should show forth his praise.

And so I lay this word before you. This people have I formed for myself, and they shall show forth my praise.

The whole ultimate objective and aim of the grace of God and the effects of it in the hearts of any, of his forming hand, making them to be new creatures in Jesus Christ.

He's giving them a new life. He's bringing the power and blessing of the gospel into their hearts. His enlightening their understandings and spiritual things.

[ 9 : 41 ] He's all to this end. That they should show forth his praise. I know, of course, he has an end of compassion and love towards his people in it.

But still, ultimately, there is no question about it. It is his own honor and praise. That is the cause of all his work of grace in their hearts.

Now, my friends, you may always know if God is calling you for any particular spiritual and holy end and purpose like this, he will give you a desire towards that end.

And a disposition towards it. So, there is no, I think, more certain and scriptural evidence that God has formed us for his praise.

If we find our hearts to love to praise him and to wish we could praise him more, that God has formed a people for his praise, then, is another reason and purpose for this work.

[ 11 : 01 ] Or how be it, as I'm saying, the Lord does give his people a desire towards that for which he forms them. But such desire means quickening and reviving and enlightening and the word of the scripture as brought upon our hearts in an unctuous way does greatly animate our hearts in those things to which God has purposed us and called us.

And then, there is another consideration that comes to one's mind. That is this. There is no mere formal call to praise and thanksgiving.

What I mean is this. There is not only the purposes in it I have mentioned, but think for a moment what cause there is for it.

There is a cause in God why we should praise him. There really is. Because he is so worthy of it.

His name, his nature, his divine perfections, his light, his glory, his compassion, his goodness, his mercy.

[ 12 : 39 ] Well, if I could set before you all these considerations, where should I end? Now, praise ye the Lord because he is the wonderful, the most blessed God that he is.

The most blessed Father, the most blessed Jesus, the most blessed Spirit. Oh, that we could know and love him more.

His beauty's trace, his majesty adored. For to know him more would be to praise him more. To praise him more because he is the glorious and blessed being, the glorious God that he is.

So gloriously in holiness, therefore, fearful or solemn in his praises. that the soul knew that the knowledge of this God it is not good, you know.

Because the knowledge of this God has known in Jesus Christ is the incentive of all praise that the people of God will ever rend in time or in heaven through eternity.

[ 14 : 03 ] to know God, to be reconciled to him, for the light of his glory to shine into our heart, revealing him to us.

For God can only be known by his own revealing and spiritually discern in his own in shining light, that light that shines in the face of Jesus.

That's the way to praise him. Because we perceive and feel his very blessed nature. And then, take the next expression for a moment, which goes along with it.

Oh, give thanks unto the Lord. Now, we may see distinction, I think a necessary distinction, between praise and thanksgiving in this way.

Praise respects God himself. In his name and nature and honour and glory, he is worthy of praise.

[ 15 : 16 ] Now, thanksgiving respects the benefits and blessings that we receive from him. And, these are many, and in many different spheres of his favour that are bestowed upon us.

One might enlarge, and it would perhaps be a suitable enlargement, upon the sphere of creation and what benefits we have from the creation of this world and the light of the sun and so on.

Well, all those natural benefits that make our lives possible and, to some extent, enjoyable, providence that washes over us and preserves us and no one knows from how many dangers they have been preserved.

As I sometimes said, we know what happens, but we don't know what is prevented from happening. And, if we know what happens, we don't realise what worse might have happened if God had not control.

There is a controlling hand in preventing, there is a controlling hand in controlling what is permitting our health, our strength, and the safety of our lives and our faculties and the usefulness of them to us and to others.

[ 16 : 59 ] There this comes into the text. Oh, give thanks unto the Lord for our daily bread, for the harvests of the earth.

Oh, give thanks unto the Lord. Lord. And, it would seem by the added word, oh, give thanks unto the Lord, as though not only did the soundness fill his own heart but enlarged in this, but he perceived there was a sad lack of it with men in general.

Oh, that men would praise the Lord, that they would be thankful, for it is a sin in the sight of God, that men are unthankful.

You know, unthankfulness and unholiness are put together in the word of God. And it is a very solemn word in the opening part of the epistle to the Romans, that though men had occasion enough to give thanksgiving to God and to know God as a creator, yet they were not thankful.

And because they were not thankful, God gave them up to the lusts and powers of sin in their own hearts and lives. And I thought, what a sad and solid word that is regard to Hezekiah.

[ 18 : 34 ] Now, Hezekiah, as we know, was brought into great distress. He was unexpectedly stricken with an illness that, in the natural course of it, would have been fatal.

And the Assyrians were invading his country and they seemed to have no power to resist the invasion.

And it would seem as though they came upon Hezekiah's own conscience a sense of his sinfulness before him. No wonder he turned his face to the wall.

Oh, Lord, I am oppressed, undertake for me. Neither did the Lord disregard his oppression, but his feelings in it.

For he sent Isaiah, the son of Amos, with a very different message to him, I've heard thy prayers, I've seen thy tears, and all had out of thy days fifteen years.

[ 19 : 43 ] And he did that, and blessed him spiritually. For Hezekiah said, they'll cast all my sins behind thy bank, and then what?

Notwithstanding, Hezekiah rendered not unto the Lord again, for all benefits done unto him. And that's not all.

Therefore, wrath was upon him, and upon Judah. Now, these things ought to give us a shake-up, you know, my friends, in the name.

How many benefits? What have we rendered? If there is no rendering for benefits received, what? If wrath comes upon us? Not penal wrath, not damning wrath, but displeasure from God, and the withholding of his favour and blessing.

I put these things to you very solemnly, and very simply, and very scriptural. forth. However, we will not dwell upon that unduely, I'm only showing how much matters in the sight of God, whether we are thankful or not.

[ 20 : 59 ] neither my friends, is it right to take refuge in an unthankful spirit, in the fact that we cannot give ourselves a thankful spirit.

Now, often I've heard people say, well, we ought to be thankful, but we cannot give ourselves a thankful spirit. And there, they leave it as though there was almost an excuse for an unthankful spirit, that they cannot give themselves a thankful spirit.

But my friends, we should be exercised about these matters. We really should, and see that the Lord would grant us a truly thankful heart that we might praise his name.

Now, I'll take a step for another deep into the subject. Praise ye the Lord, O give thanks unto the Lord then, for he is good, for his mercy endureth forever.

Now, this exhortation or this call to praise and thanksgiving may be understood in two ways.

[ 22 : 14 ] First of all, in a way of general application to all men as such. I quite think that's right.

I mean, saying, when the psalmist said, oh, that men would praise the Lord for his goodness, it meant in general way, oh, that there were more of this being towards God amongst men.

We may take it in the way of being a general call to men to be thankful and to praise God because all receive of his benefits, but we may take it in another way, more personal and direct.

Now, it hadn't occurred to me before, until I finished the reading this afternoon, that this point, what was in my mind to bring out was expressed in the very last verse of the whole book of Psalms, that everything that hath breath praise the Lord.

That everything, every man that hath breath, let him praise the Lord. But then, praise ye the Lord, praise the Lord. Now, can you see that there's a distinction there between all men as such and ye, that is to say, a more particular and personal direction of the word, praise ye the Lord.

[ 23 : 45 ] And that occurs, of course, as our text opens, praise ye the Lord. Now, let us consider next then, too, this does apply, in that particular way of it.

Ye, well, certainly, my friends, it applies to all that God has quickened by regeneration into a new and spiritual life.

It certainly applies to them. Praise ye the Lord, all ye who have been born again of the Holy Spirit. Because, for one thing, of course, where there's no spiritual life, whatever can be offered to God in a way of praise and thanks giving, can only be the more or less formal and natural way of appreciation.

salvation. But, where there's spiritual life in the heart, then, that's a more spiritual sacrifice of praise before God.

for instance, we read, and I think we will bear this, the dead praise not the Lord. The dead praise not the Lord.

[ 25 : 06 ] That is, those who are so dead as to have no spiritual life, nor love, nor understanding, they praise not the Lord.

But, praise ye the Lord, who have spiritual life, to praise him with all. What a blessing spiritual life is, and in the first instance, it comes entirely undesired.

Some may say, perhaps, but I feel I have a desire for that spiritual life. Then the spiritual life and that desire in the heart. Well, there's no life in death at all, is there?

There's no life in death at all. No feeling, no movement, no thought, no animation. Death is complete death, and in that death, through sin, are all men utterly sunk.

But it pleases God, according to the counsels of his will, to quicken some into spiritual life by the Holy Spirit.

[ 26 : 18 ] Brethren, there is no doubt about it, regeneration is the absolutely first spiritual operation of the Holy Ghost in the hearts of men, that's saving.

I know that some of the old writers in divinity have made a distinction which I never felt safe to attempt to follow in, between the saving and non-saving operations of the Holy Ghost.

that's one of those things that I feel much more likely to confuse and instruct. That there may be such operations of the Holy Spirit, I wouldn't deny.

But this I do feel clear about. The first saving operation of the Holy Ghost is the new birth. new birth, of course, is a quickening in the soul.

It is a bringing forth of a life, of a spiritual nature, who was utterly lost by sin when Adam fell. And sin came upon all men and death by sin.

[ 27 : 36 ] and that spiritual life is the inward source of all spiritual feelings and desires and all spiritual worship and all praise.

Very well then, praise ye the Lord who has spiritual life in your hearts. May that be very much the exercise of it. He gave you that life.

We gave it not to ourselves. We're not born of the will of the flesh. nor of the will of man. Nor of blood either. For it is not another life of blood and flesh, but a new life in another spirit.

The very life also of Jesus Christ it is really. He is the life. And when the soul is born again, the life of Jesus Christ comes into his soul and he lives.

Praise ye the Lord. then again, praise ye the Lord will be redeemed by the precious blood of Jesus.

[ 28 : 47 ] Oh, what a fiend for thanksgiving is this, that the Lord Jesus Christ held not back his precious life for us, for sinners, sins, but pour out his soul unto death that we might receive that life and pay our great debt of sin by the greater merit, the greater price of his atoning life.

love. And you know it's sweet to reflect how grace divine my sins on Jesus made. Sweet to remember how his blood my debt of suffering paid.

O, who can praise him enough for his redeeming blood, pays all our debt, reconciles us to God, puts everything right that sin that's put wrong, and what is more is continually doing that.

our dear Redeemer is not continually suffering, not continually shedding his blood. There's no need for that, and no good bear to think of it.

Once was enough that he should hang on Calvary's tree. Once enough he should agonize under the weighty burden of imputed guilt.

[ 30 : 21 ] Once enough he should offer a sacrifice to put it away. but once is not enough that we should feel the virtue of that precious sacrifice in our hearts.

Once is not enough we need to renew it again and again. And so as I said just now, the blood of Jesus Christ puts everything right with God, but our sin has put wrong and it keeps putting it right.

It maintains it all is after. Ye who are redeemed by the blood of Jesus, oh praise ye his name. For if ye do not, go well in the world and anticipate that there's a future to rest.

Heaven's praise is on this holy chord. This strikes the theme in every heart, love and love, love and love.

Praise you, the Lord. And again, praise ye the Lord who be delivered from the bondage and the pit of sin, who he has brought up as of that helpless and miserable state.

[ 31 : 50 ] As a soundist said, he brought me up out of a horrible pit and out of a miry clay and set my feet upon a rock. And what then?

He put a new song in my mouth. And what was the theme of the song? Even praise unto my God. And what of that? Many shall see it and fear that the saint shall be affected by and shall call upon the name of the Lord that they would bless them as he has blessed me.

A very striking thing of that is, you know, a horrible pit and a miry clay. It isn't overdrawn.

A sinful condition until we are brought out of it is exactly that. It's a horrible pit to be in. And all the corruption that's in us is a miry clay to be in.

But he brings us out of it by his grace. Sets our feet upon a rock that will never let us down, never move, and puts that new song in our mouth.

[ 33 : 06 ] And why? That we should praise his name. Oh, praise him. You have felt that he has delivered you in the bondage and the power and the guilt and the filth of sin and given you a standing upon the rock of ages.

Praise him and be thankful. Praise him as the author of all this boundless grace and mercy and thanking that it has ever come to you.

Praise ye the Lord. I will give thanks unto the Lord for he is good for his mercy and glory forever. Now, just for last minutes this afternoon, we'll ponder over the last part of the text.

I mustn't expend my strength over some afternoon. For he is good. Now, what do I mean saying this afternoon?

But exactly that, that the Lord is good. He is good in himself. He is good unchangingly.

[ 34 : 24 ] He is good in every way towards us. That was a word about Ephraim, you know, and for Ephraim, thy goodness is like the morning child.

And there's a deal that passes away. It doesn't stay long. But the goodness of the Lord and I will continue every day. Good to us as creatures, good to us as sinners, and good to us as believers.

Good to feed us with the bread of life. Good to instruct us in the way of truth. Good to strengthen us in our weakness. good to supply us in our necessities.

Good to reclaim us when we wander. Good to pardon and heal us. He healeth the broken in hearts, and bindeth up their wounds.

Oh, it's a good hand that heals poor, wounded, sinners, binds up their broken spirits, soothes their souls. The Lord is good.

[ 35 : 38 ] For his mercy endureth forever. Like his goodness, his mercy is unchangeable, and his mercy endureth forever.

In every way in which he continually manifests his mercy towards us. mercy. I know that we generally think of mercy in just one aspect of it, but it's only one really, and that is with regard to forgiving sin.

It is forgiving mercy, but that by no means encompasses the significance of this work. You know, when the Lord Jesus spoke in the parable of the good Samaritan, and how the poor man had been so shamefully robbed and beaten, and left half dead, and there came first the priest, and then the Levi, and then at last came another.

And we get rid of the Samaritan, that when he saw him, he had mercy on him, and went to him, and bound up his wounds, and poured in oil and wine, and provided for us future necessity, and comfort.

Now the Lord said, which of those three had mercy on him? Now there was no question of forgiving anything there, was there? It was just compassion touched by the sight of misery.

[ 37 : 14 ] mercy respects misery. It means that which is compassionate, which is responsive, which is tender, which is operating.

Brethren, mercy in our God is responsive to all our sorrows and miseries, whether sinful to forgive, or whether a wounding to heal.

for when we are wounded by sin, and scarcely a prayer can repeat, the mercy that heals us again is mercy transporting me sweet.

Oh, you will doubt his mercy to be sweet, his goodness to be abound, his compassion to be soothing. Praise Lord, O give thanks unto the Lord, for he is the poor, for his mercy is pure forever.

We're very glad to welcome our friends here this afternoon.

[ 38 : 39 ] We trusted this outside on these occasions to praise the Lord, and we can never have too many to join with us and help us to do that. We hope you will be saved with tears divided here and for the service this evening at 6.30.

On the bills you notice that accept collections for the Trinitarian Bible Society. We do not take collections during the service, but any offerings that friends might place in the boxes at the door, we'll leave for that worthy society.

Let us close this afternoon. So let's sing hymn number 1132, June 3, 521. 1132, praise, no praise our God and King, hymns of adoration sing, for his mercies still endure, ever faithful, ever sure.

praise, on your praise, no praise, no one count proximity During His mercies, stand on joy And whereby I am assured Pres■■■■ cz■■sto is known I say,■■, Así Thank you.

Thank you.

[ 41 : 33 ] Thank you. Thank you.

Thank you. Thank you.

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

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

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

[ 44 : 09 ] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. God bless you.

God bless you.

God bless you. God bless you. God bless you. God bless you. God bless you. God bless you.

God bless you. God bless you. God bless you. God bless you. God bless you. God bless you.

[ 45 : 47 ] God bless you. God bless you. God bless you. God bless you. God bless you. God bless you.

God bless you. God bless you. God bless you. and for all that thou hast done, and especially the gospel of redeeming grace, harming mercy, and atoning power, and living bread to feed us.

Do then, Lord, grant thy blessing today to us, and may we feel it's been a good day to our hearts in thy service and worship.

And may the grace of the Lord Jesus Christ, the love of God the Father, the communion and the fellowship of God the Holy Spirit, abide with us all, and the Holy Spirit of God, for evermore. Amen.

Amen. Amen. Amen. Amen. Amen. Amen.

[ 47 : 21 ] Amen. Amen. Amen.