

Psalm

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Preacher: Crowter, David (1931-2000)

[0 : 00] My dear friends, before I come to speak from the word, as the Lord may help me, there are two things I wish to say to you. First, concerning the anniversary, I haven't had an opportunity really to speak to you about this since that occasion. I do want to say how much I appreciate the presence of so many friends and those who made a special effort to come on that occasion.

And also, we are so thankful for the help of so many friends with regard to the refreshments so that we were able to meet together in that happy way after the service. With regard to the collection, I'm sure I cannot possibly find adequate words to express for my wife and I our deepest gratitude and appreciation for that most generous and wonderful amount that was contributed, amounting to 515 pounds, 54 pence.

I would just say that as you so constantly and so freely do contribute in this way in natural things with regard to the upkeep of this house of God and to the ministry of the word, it is my deep and constant concern that I may be able by the grace of God so to minister to you in spiritual things that you all may receive those benefits which are of such everlasting value.

And the other thing I wanted to mention is to draw the attention of car owners, car drivers, to the letter which is upon the notice board now, I believe, and which concerns traffic arrangements, for alterations in the circumstances near the chapel, and those are due to come into operation from tomorrow for several weeks. May the Lord graciously help and direct us as we seek to consider his word in the 130th Psalm and verses 5 and 6.

The 5th and 6th verses in the 130th Psalm, I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord, more than they that watch for the morning.

[3 : 49] I say, more than they that watch for the morning. The work of the Holy Spirit in the heart may often be gradual, but it is deep and thorough and lasting. The psalmist here had cried out of the depths of distress and felt need.

And his cry had been blended with the confession of sin and of his expression of trust in the mercy of God. And still, there are further stages to the exercise of his soul. He was still constrained to wait and to hope. It was not yet bestowed upon him that full assurance of pardon that he desired.

He found it no easy way to enter into these spiritual blessings. But how very real and vital this experience is.

And I fear that it does contrast very sadly with so much religion in these days, which seems to be so shallow and superficial.

Many in the cities in recent months, great numbers have heard that it is so easy to believe that all that you need to do is to ask the Lord Jesus to come into your heart and you will be happy. Little seems to be said about the importance of holiness and how much more precious that is really than happiness. And it is sadly to be feared that many who make a sudden decision for Christ as it is so forth. Very soon make another sudden decision to give it all up when they do not experience that happiness that they have expected. And in fact, there is already evidence to show that that is taking place.

[6 : 40] that which is according to his own word. We do hope that the Lord has blessed his own word to many. But how we do need that which is according to his own word, the experience of the children of God in all generations. They have not found it a simple and easy and easy and a quick way to obtain salvation. Of course, we know and do acknowledge the sovereign power of God and his will in these matters. At Pentecost, there was a wonderful change wrought in about a little while, but it was by no means a shallow one.

Those people were pierced in their hearts. And what often may take years to accomplish was then brought about. It may be only in a matter of hours.

But we do not live in the day of Pentecost or in a time of reviving. And how is it with those who have experienced these blessings and have come to a knowledge of forgiveness of sin?

Now, I have heard of quite a number here who have experienced these things, and a much greater number in other places over the years.

Not one have I ever heard who has found this an easy matter, or something which was very quickly and finally settled.

[8 : 34] Again and again we hear of these struggles with unbelief, of the continuing, deepening work of the Holy Spirit in these matters, and how so many have had to wait and hope for weeks and months and years before they were really satisfied that they were subjects of divine mercy, and that their sins were all put away through the Saviour's blood.

experience certainly confirms what the Word of God here so plainly declares.

that the blessings of the gospel are well worth waiting for, and hoping for, and seeking constantly.

It is not to be wondered at that this should be so, and that there is sometimes a period of long and earnest seeking before the blessings are enjoyed.

May the Lord in His mercy grant us each to be the subjects of this deep work of the Spirit of God. For when these things are accomplished, they remain.

[10 : 02] They are gradually burnt into the hearts of the people of God. I can very well remember what the Lord showed to me, and what the Lord so graciously wrought in my heart many years ago.

It is still there, so clearly remembered, and still so deeply felt. What the Holy Spirit really writes on our hearts will remain.

It will last forever. And that is the religion that we so need. That which is so beautifully and so vividly expressed in this psalm, where the psalmist so relates what he himself had known and felt of the Lord's gracious dealings with him.

And so we have here in the psalm, not only the crying out of need, and the confession of sin, and the trusting in the mercy of God, but also waiting for the Lord and hoping in his word.

And here first then, there is this subject clearly, waiting for the Lord. That is an exercise of the people of God as they are taught of the Spirit.

[11 : 46] They are not given everything they desire at once. There is much profit and value in this exercise so expressed.

I wait for the Lord. Well, do you? Do you wait like that?

Are there those favors that you are waiting for the Lord to bestow? And it may be that you have waited for, for years.

Well, there is much encouragement in the psalmist experience and in his inspired record of it, to encourage us still to help, even though the waiting time may be extended.

Well, first we must notice here the cause for this waiting. You will never really wait for anything unless there is some cause for it.

[12 : 52] There must be behind this attitude of waiting that which does cause you to do this.

And here there is clearly first the conviction of need, of a deeply felt need.

There was something that the psalmist so greatly felt to need, that he so earnestly and so continually waited for it.

Deep in his heart, he felt this great need of forgiveness, of acceptance with God, of all that is here implied in the word.

And have you that conviction? And have you that conviction? This is surely why the Holy Spirit's work is often gradual.

[13 : 57] It does become more and more deeply impressed upon the soul that there is this tremendous need. And have you that conviction?

Often, it is not really suitable for these things to be revealed all at once. But gradually and repeatedly, these things are further and further impressed upon the soul that there is such a need of pardon.

An account of all the sin which is so clearly evident to anyone who has any consciousness of the law of God and their own condition here in this world.

That conviction of sin brings about it a realization of our great need of forgiveness, of the Lord's mercy and grace.

Yes, the need is there. Every one of us has this need. But do you feel it? Have you been made to realize that you do have such a need?

[15 : 20] And secondly, there is in this a conviction of the mercy of God. The psalmist was brought to know this, this wonderful truth that there is forgiveness with God, with thee that thou mayest be feared.

That it really is with him to forgive. That mercy is constantly before him. That with the Lord there is mercy. And with him is plenteous redemption.

Now this is also a truth so plainly revealed in the word of God. Again and again these scriptures testify that the Lord is merciful.

We read in that refrain in the 136th Psalm here, that his mercy endureth forever. There is always mercy with God.

He is full of compassion, plenteous in mercy. For that is the truth. But how we do need that truth impressed deeply upon our hearts.

[16 : 42] Who is a God like unto thee that pardoneth iniquity, that passeth by thee transgression of the remnant of his heritage?

He retaineth not his anger forever, because he delighteth in mercy. He has been blessed with me. Now the psalmist was convinced of this.

He just plainly stated it. In the sight of God, there is forgiveness with thee. And therefore he would wait for the enjoyment of that.

But first, there must be this cause. We should never wait for anything unless we have such a reason to do so.

And secondly, we must notice the center of the psalmist waiting. We might have supposed, having come thus far through this psalm, that he would say that he was waiting for pardon, for forgiveness, for assurance of his acceptance with God, or for the joy of salvation, or for the peace of God.

[18 : 07] But he does not actually say any of these things. Twice, very plainly and simply, he says, I wait for the Lord.

For clearly he was conscious that when the Lord came to him, everything would be put right.

When the Lord really appeared to him and visited him, all that he needed of pardon and mercy and peace and joy would be granted.

And surely this is really simple and very beautiful. For that is so much the case. I don't know your individual needs this morning.

But I am persuaded of this, that if the Lord comes to you, as the psalmist so waited for him to do, if the Lord comes to you, everything will be put right.

[19 : 11] That in his presence there will be that supply of everything you really need. For it is he himself that we each need.

And to possess him, to possess him, to possess the Savior, as our Lord and Savior, will be sufficient.

All the troubles of our hearts, the sorrows of our lives will disappear if we realize his presence in the fullness of this hope, of this desire of the psalmist.

I wait for the Lord. For when he comes, all will be right. He will bring with him all the mercy and peace and joy and love that I need.

When the Lord appears in view, all things cease and all is new. Love divine, all flows the soul.

[20 : 20] Love does every sin control. Is not that sufficient? It was certainly sufficient for those two troubled disciples who were on the way to Emmaus, in their darkness of mind and sorrow of heart and confusion and difficulty.

Why do thoughts arise in your heart? Why are you so troubled? Well, all their needs were met when Jesus himself drew near and went with them.

When he came right into their experience and into their lives. Then very soon everything was right and their heart began to burn within them.

The doubts disappeared. Light replaced the darkness. Sorrow was turned into joy. Whatever need they have, it was met in the presence of the Savior.

And so also with the disciples later on that resurrection day. Still they were troubled and confused, some of them.

[21 : 44] But Jesus himself stood in the midst and said, Peace be unto them. And showed them his hands and his feet.

And one of those occasions, it says, Then were the disciples glad? When they saw the Lord. When they saw him, they were glad enough.

Their hearts were satisfied. Every need was met. And so it is here so put before us. I wait for the Lord.

No one less than he. For God in Christ alone can fully satisfy the heart. And supply every one of our needs.

It is the Lord himself that we need. Well might we say, Less than thyself will not suffice.

[22 : 45] My comfort to restore more than thyself. I cannot crave. And thou canst give no more.

And then also we notice the character of this waiting. What does it really mean to wait in this spiritual sense?

Well it does imply the various exercises or principles of a spiritual nature.

Waiting implies a watchful attitude. As the rest of the sixth verse says. He likens his condition and his attitude to those who watch before the morning.

If we are waiting for something really, we shall be looking out for it coming. And we shall be looking out for it coming. It may be someone whom we love is delayed.

[24 : 01] And expected. It does not appear. There will be a looking out along the road. Or an ear ready to hear the least sound of that one arriving.

it must have been something of that in that case with the matter of the father of the so-called prodigal son for when his son was yet a great way off he saw him and had compassion and ran and fell on his neck and kissed him surely we are to understand from that account that the father was often looking out he was watching for the return of that son that he loved and so here there is this watching we are really waiting for something we shall be looking out for it and we shall be very eager to detect the first indications of that when you come to the house of God or do come in that way waiting watching for the Lord to appear he has so promised to do so we do need to be may I say spiritually sensitive to his approach the word in the proverb says concerning wisdom blessed is the man that heareth me watching daily at my gaze waiting at the posts of my doors for he that findeth me findeth life and shall obtain favour of the Lord may the Lord deeply impress our hearts with such a realisation of the preciousness of his blessings that we eagerly wait and watch for him to come and this awaiting also means patience it implies that there is that spirit of gracious patience which is often connected with this if we hope for that we see not then do we with patience wait for it the psalmist said in a similar case to this

I waited patiently for the Lord and he heard me he inclined unto me and heard my cry he brought me up also out of an horrible pit and out of the miry clay and hath set my feet upon a rock and established my goings and he hath put a new song in my mouth even praise unto the Lord many shall see it and shall fear and shall trust in the name of the Lord now was that not worth waiting for the psalmist waited patiently for the Lord to do that when you're in a miry pit it's not easy to be patient and then there is that other word in the psalm rest in the Lord and wait patiently for him fret not thyself in any wise to do evil that we are so apt to fret ourselves to be impatient to be chafed in spirit to be restless and even to be hasty but here there is that waiting patiently for the Lord the spirit of godly patience bonion set it forth very plainly in the pilgrim's progress in that little figure which was brought before Christian there were two lads who were very different one was sitting very quietly on a chair while the other one was so dissatisfied with everything so obviously in that restless condition that one was called passion and the other patience the answer to that was the difference in those characters that passion wants everything at once which is so natural to us that patience is prepared to wait especially to wait for the time to come for those blessings which shall be so richly enjoyed by the godly in the age to come this is a patient waiting and also a persevering one there is so much expressed in the word concerning this now if we really desire something desire something and feel such a need as the psalmist did we shall continue to wait and not give up early in this exercise the psalmist expresses this by the way that he emphasizes his waiting he's prepared to repeat what he is saying

I wait for the lord my soul doth wait and in his word do I hold he was willing to continue to do this and it is also a submissive waiting if you wait for the lord you do need to realize something of his greatness that he is the sovereign god in whose hands it is to dispose of all of his gifts according to his own will now the word expressed in some of these psalms really means that in the 65th psalm we read praise waiteth for thee O God in time that in the margin there is expressed as praise is silent and also in the psalm the 62nd psalm my soul wait thou only upon

God the word literally is be silent it is a silent waiting as being free from all those troubles those perturbations of the heart which may so easily cause it to be ruffled and distressed this is a quiet calm patient waiting for the Lord the realization of his greatness his majesty his omnipotence his perfect right to bestow his blessings in that way and at that time which pleases him and so there is in this spirit a very gracious attitude it is the Lord himself who bestows such a waiting spirit about his waiting it is so emphatic there is this which is of such force in the words in the way that he does repeat this slight alteration

[33 : 10] I wait for the Lord my soul doth wait and in his word do I hold my soul waiteth for the Lord more than they that watch for the morning I say more than they that watch for the morning there was such an intensity in his waiting it is emphasized in this way of repetition how he was continuing to wait in this most earnest way and it was the entire soul his entire being that was concentrated in this it was not something which was merely a superficial attitude of his mind he says not only I wait for the Lord but my soul doth wait it was from his inmost being that this waiting attitude really proceeded it was his soul that could not be satisfied without the living

God and the blessings which come with his coming and then notice also the earnestness of this his concern here he says in this particular way twice more than they that watch for the morning well of course there are various people who do and who have done over the ages some have thought that this particularly refers to sailors in the night watches perhaps on a very troubled sea where it's very difficult to see what the situation is and how desirable is that morning light to them others have felt that it may particularly refer to the priests in the temple who were waiting for the time of the morning sacrifice when the dawn should break and they would be able to enter into that service which some no doubt were very earnest and very eager to render in about 1830

I think it was there came the time when the act of emancipation came into force in the United States and the West Indies where there were those who had been for many years abject slaves and really their whole beings belonged to others and as he said that that night many hundreds of tens of thousands of these slaves met together to worship God they could not sleep that night for as soon as the dawn should come they would be free they would have that liberty bestowed upon them and there were those of them apparently who particularly looked out went to the highest point that they could find to bring that news of the first beam of the morning light to them with such rejoicing that they knew in that well the psalmist says more than they that watch for the morning there are those often in beds on beds of pain and distress who understand what this is recently

I read this psalm to a member Miss Tia and she has very painful arthritis and cannot sleep at all well at night and I said at the end I expect you know what this means they that watch for the morning and she said at once yes I do in these circumstances there is this very earnest waiting such a desire and longing for the morning light and the psalmist said in this spiritual exercise that he waited more earnestly than any of those his desire for the Lord was so great that it could not be measured even by these earthly hopes however intense and earnest they may be now do you know anything of such waiting as that

I wait for the Lord how much does he mean to you how much do you prize his coming how much do you long for his visitation we may be sure that this is something we all need whatever our condition our spiritual condition is we so need the Lord himself and if he appears to be absent and at a distance how we should seek and desire and long and wait for his appearing glory now dear friends have you any experience of this gracious exercise I need hardly say for I've said it before that waiting on the Lord and waiting for him is often brought before us in the scriptures again and again we find this expression how it was with that godly man

[39 : 22] Simeon in a literal way he was one who was waiting for the consolation of Israel he was waiting for the saviour to come and how many years he had waited for that and then he could say Lord now lettest thou thy servant depart in peace according to thy word for mine eyes have seen thy salvation his eyes had looked upon that little babe the holy child Jesus and held him in his arms and then he was ready to depart my dear friends there is much more to this exercise of waiting than we often realize we are inclined to think that waiting time is wasted time but how very wrong that is where there is this spiritual waiting there is so much good in it so much godly exercise so much profit for the soul this is a deep work that will not easily be forgotten

I wait for the Lord my soul doth wait may we be found not only waiting in this exercise but as we surely will if we are found here enjoying the Lord's coming to our cases and even entering into our very souls with his love and power and so this word is really in the nature of an example to us here in this brief psalm where every word really counts there is a wonderful recorded example of the experience of the people of God God why are these things written down because they are so typical of the experience of the people of God all through the ages and therefore so much an example to us when we feel that we cannot wait anymore let us remember how these psalmists did and I do feel persuaded that when there is such earnest waiting when there is quite evidently this feeling this consciousness this exercise so coming to this point of not being able to rest or to be satisfied without it where there is waiting more watching more than they that wait for the morning then the

Lord will not long delay it is then that really the work is brought to its proper point and conclusion when we are really waiting with this intense desire and so the word is really in the way of a great encouragement for those who do wait do not suppose that these great blessings are to be obtained normally without seeking or to be received until they are greatly prized they are of inestimable value and therefore the Lord will cause his people to set a high value upon them and to realize that if we were to wait all the days of our lives for the

Lord to come and had to wait until almost their last breath then it would be well worth all the waiting for the abundance of the blessing that he brings for the most part we do not have to wait nearly so long as that but the Lord does come to those who wait and he says blessed are all they that wait for me for him it is good that a man should both hold and quietly wait for the salvation of God the Lord bless his word to us Amen We will close with hymn number 729 tune

Trenton 73 Beside the gospel pool appointed for the poor from time to time my helpless soul has waited for a cure but my complaints remain I feel alas the same as full of guilt and fear and pain as when at first I came hymn number 729 I am beside the gospel pool have waited for the hope from time to time my helpless soul have rejected miss for a history

[45 : 47] God's mind, all things remain, I feel the love the same.

I'm full of fear, I feel the pain, I'm well at the times I came.

I want the Lord to give my body to Him, because alone I've had wished Him, and of distress I fear.

How often I've told, why should I longer lie?

Surely the mercy I have sold, is not for such as I.

[47 : 45] Now He is full of grace, He that the world of death, If the soul of pain goes to His face, To perish not His peace.

Amen. Most gracious God, we do bless Thy name, Thou art so full of mercy, So ready to forgive, So plenteous in Thy great compassion, Though we do thank Thee for all that Thou hast revealed to us of Thyself, That we are poor and needy.

There may well be those who have long waited for Thee. Though do appear, we pray Thee, And satisfy their hearts.

And do help us all, To wait upon Thee for all those things that we so need in our spiritual lives. O do grant us that quiet, submissive, That we may each be able to say, I wait for the Lord.

And do we pray Thee, Remember us each through the hours of this day, And bless us together, And grant that we may be of one heart and mind, In the things of God.

[49 : 53] And the blessing of God Almighty, The Father, And the Son, And the Holy Spirit, Rest upon and abide with us each, Now and forever.

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