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Sermon preached by Mr. F. L. Gosden at Galeed Chapel, Brighton,
Sunday morning, 1st September 1968

"Cause me to hear Thy lovingkindness 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."

Psalm 143.v.8

David was in trouble and he proved what we shall all prove that it is through much tribulation we must enter the Kingdom. But the world has trouble, but the difference in the troubles of the world is this, God is not in their trouble. If we are under the teaching and dealings of the Spirit, God will be in our troubles and we shall be brought into trouble in which God alone can comfort us and from which alone God can deliver us, and what makes the difference in the troubles of the people of God and the world is this, that when one is called by grace and set on pilgrimage, then this world becomes a hostile wilderness, we are turned the opposite way round, we are going against the tide, against the wind, against public opinion. Therefore, we are in enemy country, and not only so, when one is born again, made a new creature in Christ Jesus, they still have a body of sin and death, the Canaanites are still in the land, we still have the influence, the power of unbelief and carnality, and therefore our troubles are different from the trials and troubles of the world. Be thankful if you know what that trouble is where no man can comfort you. It is the will of God that His people should be comforted: "Comfort ye, comfort ye my people saith your God, speak ye comfortably to Jerusalem, say unto her, her warfare is accomplished for she hath received of the Lord's hand double for all her sins."

But David doubtless at this time was pursued by Saul and he was in the cave of Adullam . We are not pursued by Saul but we are often pursued by conscience, wrath, law, the Word of God, and sometimes we may feel as did David, "I shall one day fall by the hand of Saul", I have escaped him many times, but there will come a time when I shall fall by the hand of Saul. Some of you may have got some special enemy, especially within, they are the enemies I most fear. You may have some besetting sin and you may fear 'I shall one day fall by the hand of Saul', and then united trials the Lord brings you into in order to teach you discipline and instruction. David was brought into a very low place: "I looked on my right hand and beheld but there was no man that would know me, refuge failed me, no man cared for my soul"; that is an experience, a peculiar experience. The Lord's people are a peculiar people, they have peculiar joys and peculiar sorrows. He felt to be deserted and you know these things are very real, trouble, losses, crosses, disappointments, afflictions, infirmities are very real, and it is a mercy when they are sanctified to us. If we had nothing awry, no trouble, no burdens, no enemies, no afflictions, what kind of people should we be ? What a mercy to be taught of God. I do think a lot about our young people, we cannot expect them to have passed through these experiences, but if they live, if grace reaches their hearts, they will prove it and prove that nothing really matters comparatively with the salvation of the soul, because everything here must end, it must end, and we are apt while we are in health and strength and everything

goes well, we are apt to live as though we shall live for ever, but we are born for eternity, the end must come and the Lord disciplines His people, sanctifies them as they pass through the valley of tears. But David, he had an anchorage: "Refuge failed me, no man cared for my soul, I cried unto Thee, O Lord". Doubtless he would not have cried unto the Lord if he could have found another refuge, if he could have found some other comfort, some other way of escape, but he could not. The Lord intended that he should not. "Attend unto my cry, for I am brought very low; deliver me from my persecutors, for they are stronger than I. Bring my soul out of prison". This is written by divine inspiration and it expresses the internal operations of the Holy Ghost in a troubled sinner's heart, and it discovers the life of God, the life of Faith struggling and therefore it manifests the kingdom, the authority of the kingdom of grace in the heart. How valuable this experience is ! Nothing of a natural knowledge can be equal to this, it is different in its nature, and it is how God makes Himself known, makes His divine perfections known. We are brought into cases to need them, and this was an urgent case.

David continues: "For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me; my heart within me is desolate.", and what did he do ? was that the conclusion of it ? Did he lie down in sullenness and despair and give everything up ? No. The life of God was maintained and the life of faith rose under those conditions, he said, "I remember the days of old; I meditate on all thy works; I muse on the work of Thy hands". He turns away from self, he turns away from the wicked, from the oppressor, and he meditates. Faith meditates, he meditated upon the greatness of God, His omnipotence and the work of His hands, and as he meditated he said: "I stretch forth my hands unto Thee; " beautiful experience, this is the hands of faith. Some of you know it in experience, to really feel under your oppressions, your conflicts, to feel an inward stretching forth of your hands unto God. "My soul thirsteth after Thee as a thirsty land". O blessed evidence of life this is ! and this life is brought into exercise by circumstances. It is these circumstances that bring this life into activity. Hezekiah, he proved this, he said, "by these things men live and in all these things is the life of my spirit", and you can almost feel the life of God in David's heart especially in some of the Psalms. You can see this faith heaving in his breast, the hands of his faith stretching out toward God. He had an urgent pressing case. Have we ? Is there any urgency in our religion ? or do we just drift along complacently, at ease ?

"More the treacherous calm I dread,
Than tempests bursting o'er my head"

I do believe that, But what a mercy this is. To speak like this is a foreign language to a natural person; whatever are you talking about ? and yet you take away these things, the inward teaching and operation of the Holy Spirit and mighty authority of His heavenly kingdom in the heart, and be left with just what is natural, O what a contrast there is ! We do read: "What shall it profit a man if he gain the whole world and lose his own soul ?" What profit can there be in it, if he did, if he gained it? If I could possess the whole of Brighton and all the wealth that it contains what good would it be ? might well be that "This night thy soul shall be required of thee". We must die, things must end, change and decay is stamped upon everything here below and when this is impressed upon a poor

sinner's heart it gives him to see the importance of eternal things and the blessedness of them. To have a new nature and a new appetite, new affections, a new Object, a new ear. These things will not die when our body dies. To be made wise unto salvation.

"Hear me speedily, O Lord, my spirit faileth". It looked as though he was a very weak man. A Pharisee would despise this religion, poor man, look at him, his spirit fails. A false faith never faints, because it can be maintained by nature, but you will find throughout the Scriptures that a living faith can faint but it will never die, it is maintained from heaven and it faints under the test, the trial of faith. O how Jeremiah's faith did shake and tremble yet it was invincible faith, when the Chaldeans were about to reduce the city to ashes, he said to the Lord, 'Behold the mounts, the Chaldeans have brought their ~~cavalry~~ up, are about to destroy the city', O said the Lord to Jeremiah, "Behold", Jeremiah, not the mounts, not the Chaldeans, but, "Behold, I am the Lord, the God of all flesh, is there anything too hard for me?" That is how He teaches His people; and you see the teaching in this Psalm, and the blessed experience of the life of God in the soul, to have eyes to see those things which a natural eye has never seen, to hear those things that a natural ear has never heard. But these things of the Spirit a natural man cannot receive, he cannot know them because they are spiritually discerned. A solemn thing my friends, to be born, to live and to die and to know nothing more but what this world and its science can teach us, it will go spark out when you lay down in death. O that the Lord would teach our young people that they must die and enter eternity, and that they must know something different from and more than what the science of this world can teach them, and they must possess something more and different from what this world can afford them. True if they are thus blessed they will know something of the tribulation and troubles and emptyings and killings, but if God is in it He will make Himself known through it.

"Hear me speedily, O Lord, my spirit faileth, hide not Thy face from me lest I be like unto them that go down into the pit. Cause me to hear Thy lovingkindness". He has heard the voice of his enemies, he has heard the voice of those that reproached him, saying, where is now Thy God? He has heard the voice of unbelief within, that terrible voice that says there is no God. He has heard the voice of those that hate Him, who have said, there is no help for him in God. But now he says, "Cause me to hear Thy lovingkindness in the morning", the voice of the Lord Jesus. It is a very solemn thing if we never hear His voice, not audibly by the outward ear, but by the ear of faith. Now a natural person cannot understand this, but some of you know it, and some of you would know if the Lord should speak to you.

"Cause me to hear Thy lovingkindness". He was in such a state, he was brought so low, he was so tried that he needed the Lord to cause him to hear His lovingkindness. You might be in trouble and a friend afar off might hear of your trouble, a friend that could help you, but while he is afar off he would be of no help; but if he should come and minister unto you the things that you need, O what a difference that is. "Cause me to hear Thy lovingkindness". "Cause me to hear Thy lovingkindness" in the promises. The Lord has caused His people in trouble to hear His lovingkindness: "O thou afflicted, tossed with tempest, and not comforted He speaks to them, "Fear not, for I am with thee, I am Thy God, I will help thee, yea I will strengthen thee, yea I will uphold thee with the

right hand of my righteousness". That is His lovingkindness. Cause me to hear it. Not like some that can go to the Scriptures and take Him at His word, they can, you will find it in the 41st Isaiah, verse 10, take it? No, cause me, cause me to hear it, bring Thy word into my heart, give me to hear Thy divine voice, "Cause me to hear Thy lovingkindness in the morning". Not necessarily a literal morning, but a Gospel morning. A morning which is made by the Lord lifting up the light of His countenance upon a poor sinner, that will be a morning, when He shines. "O Thou that dwellest between the cherubims, shine forth", "Cause Thy face to shine" and that will make a morning, "And we shall be saved". Some of you may be watching for the morning; in the 130th Psalm we read, "My soul waiteth for the Lord, more than they that watch for the morning, I say more than they that watch for the morning". Some of you may be in darkness and brought very low, your enemies may have made head against you, it was the same with Job. Job was misunderstood, he was misrepresented, it was a very bitter thing to him; O but the coming of the Lord puts everything right, His gracious presence; when He calms your troubled breast, when He fulfils the prayer of David, "Create in me a clean heart O God, and renew a right spirit within me, we need a right spirit renewed. O beware of the spirit, my friends. I say it because it is such a solemn and important thing; look at the spirit in the world. You will find, if you examine things, whether it is individuals, families, churches or nations, it is not things that are wrong, nothing material that is wrong, it is the spirit, there is the danger.

But when the Lord comes and calms your troubled breast, gives you to hear the voice of His lovingkindness, brings a morning, daylight springs up, the beasts of the field go down into their dens, and you are able to rest in the Lord and to wait patiently for Him. "Cause me to hear Thy lovingkindness in the morning, for in Thee do I trust". There is none other in which we can trust. "Put not your trust in princes in whom there is no help". It is well to be brought to these points. I think we said the other day, if you bring forward in this world that which could help in ordinary things, could bring forth the greatest of men, but then when you come to matters concerning the soul and salvation, what is man? there is no help in him, there is only one, and the Lord will bring us to know it, to feel it, "For in Thee do I trust", and this is an act of faith, there is knowledge in it, you will never trust in one of whom you have no knowledge. O it is a great thing to know God. He cannot be known because you read the Bible: I would be careful here, O read the Word of God, but there are those that read the Bible that do not know Him. We can only know Him by His own revelation to our souls. We need revelation and there is knowledge in a sinner that trusts in Him.

Now what is there in God to trust in? Well the first and the last thing is that He is God. In the 45th Isaiah, I believe seven times in that chapter we read this, "I am God, there is none else", and you believe it, you can endorse it, you feel your heart respond to it as you read it. "I am God, and there is none else". But what a great thing to know Him, not to have a mere idea, but to know Him because of His dealings with you, because He has spoken to you, because He has dealt with you: "For in Thee do I trust". You trust Him then because He is what and Who He is. He is eternal and you need that which is eternal to enter eternity with, and what an amazing thing it is that a poor insignificant sinner, a speck upon this

earth, can have direct contact with the Infinite God in heaven through the Mediator. We can never trust in God except through Jesus Christ. "Cause me to hear Thy lovingkindness in the morning, for in Thee do I trust" Because He is omnipotent, and therefore you have no need to fear your mightiest enemies. You trust Him because His wisdom is infinite, you trust Him therefore to guide you, you trust Him where you cannot trace Him because He is omniscient, He knows the end from the beginning and that all things that are appointed are appointed of God, our times are in His hands and all events at His command. Therefore, faith trusts Him. What a rest this is! You will find that the saints throughout the whole of the Scriptures found a resting place in God Himself. There is no other rest, no other rest.

"Cause me to hear Thy lovingkindness in the morning, for in Thee do I trust, cause me to know the way wherein I should walk." So that David was in such a place that he needed the Lord to guide him, to cause him to know the way wherein he should walk, so that he would make no mistake about it. You might perhaps ask your way to a certain place in the town, somebody might say well, you go down Queens Road and turn to the left and follow on and go up somewhere else; cause me to know it, come with me, take my hand, come with me. "Cause me to know the way wherein I should walk." O this blessed dependence upon God! what safety, what true happiness, what peace there is in it, and what is the way wherein we should walk? It is the way of prayer. We have to pray our way along to fight the good fight of faith, upon our knees, to run the race that is set before us for the most part upon our knees. Show me the way of prayer. Prayer does not grow on nature's barren ground my friends. Prayer is one of the sweetest evidences of the life of God in the soul, it is the life of God springing up, urging itself, the life of God thirsting, thirsting for the living God. The way of prayer at the throne of grace. Do we know this way? Cause me to know it, lead me into it. The disciples said, "Lord, teach us to pray". Prayer is an attitude of the soul, it is the Holy Ghost in the soul sanctifying all the spiritual faculties, drawing them up from earth to heaven. It is a pouring out of the heart unto God, pouring it out, whatever you feel, casting your case and your burden upon Him. The confession of sin, this is the way.

"Cause me to know the way wherein I should walk". It is a way of faith. We walk by faith and not by sight. I know it looks more real to live by sight, things material, you can take hold of them. I can understand a worldly man who is absolutely ignorant of God thinking that all that we have to do with are ideas and myths, he may say to you, you can show me nothing, you can bring nothing in your hand and put it in my hand. He would say to you, I can put in your hand a handful of sovereigns, I can show you my lands; very good, but set light to them, in two hours it is ashes, but if you possess a living faith, if you possess the kingdom of God, in your heart, which can never be moved, they are things that will stand you in stead when you come to die, everything else will go spark out. I am sure it is a profitable exercise to call from time to time our dying day to view. Of course I remember when I was a boy I should not receive that, I should say well, that is a foolish thing to do while I am young. I think we said the other day we have noticed in the paper how many many young people have been killed by accidents, aeroplane crashes and all kinds of things. We are dying mortals whether we are young or whether we are old and we need salvation and there is salvation, there is a blessed inheritance,

there is an inheritance, not of gold and silver, "Incorruptible, undefiled, and that fadeth not away, reserved in heaven". "For in Thee do I trust".

"Cause me to know the way wherein I should walk". Another way in which His people walk is the way of worship. It is a very blessed way, there is teaching in it. "Sanctify them through Thy truth", and sometimes you might feel, those of you who are under the teaching of the Spirit, such a blessedness to sit under the truth of the Gospel and to trace the goings of the Lord in the Sanctuary and feel those goings in your own heart. It is a beautiful path is the path of divine worship. God has instituted it. That is one reason why He has instituted a church state is to gather His people together. You look at it. When we disperse, and on the morrow we shall each go our own ways according to our own things, we shall have our exercises and responsibilities and studies and difficulties, but then there is a re-gathering in the house of God which is found at times to be a resting place, a place of the Interpreter, and prove that interpretations belong unto God. Sometimes we bring our hard questions that He can answer. Bring some providence, some impossibility that we cannot deal with, and under divine worship the Holy Ghost sets before us an open door. There you find a divine Counsellor to instruct you, there you feel afresh the authority of the King of Heaven in your heart. Cause me to know it. The way of prayer, the way of faith, the way of worship.

"For I lift up my soul unto Thee". Almost invariably through the Psalms, it is his soul. You don't hear much about his body, you don't hear much about his earthly throne, his earthly honour, but it is his soul. Now we may well pause and see whether it is so with us. Has grace made our soul of more importance to us than our body? Has grace made eternity of more importance to us than time? They are questions and they are mysteries. Well, it is a mercy if the Lord has made us to differ and has given us to know anything about these ways of righteousness, these paths, these everlasting things. "For I lift up my soul unto Thee". Here it is Lord, here is my soul. Bless my soul with grace, with the pardon of my sins, Bless me indeed, enlarge my coast, grant me Thy Gospel and Thy grace and then everything else concerning me in this life, Thy will be done.

O I wish the Holy Ghost would come and convey the blessedness, the richness, the beauty, the glory, the eternity of the Gospel and the things of God to our dear young people. We cannot give it to them, we cannot expect them to understand it and know it or love it, but the Lord can. But I must leave it.

Amen.

(Transcribed verbatim and not edited for publication).