

The Call to Praise Pt. 9

Psalm 34:1-10, CBC, Wednesday, November 22, 2023 Down at Your Feet O Lord

I. Personal Resolve to Praise A. **In All Circumstances** this praise is heard B. **From My Mouth** ¹ I will bless the LORD at all times; His praise shall continually be in my mouth; talking about praise . . . C. **Rooted in Heart's Posture** ² My soul will make its boast in the LORD; psalmist found Lord as highest treasure **II. Public Effect of Personal Praise** A. **It Encourages the Humble** The humble will hear it Those dependent, not independent, because know can't deliver themselves, can wait for God & see mercies from God/others and rejoice B. **It Draws a Line Between the Praisers and those who won't.** ³ O magnify the LORD with me, And let us exalt His name together. Join the psalmist in praise! Yet this heart that sees God as good/great and looks to Him finding much to thank Him for will seem foreign or possibly grate against those not seeing God good/great b/c focused on needs/desires/what seeking to get for themselves apart from God; what look place today that God would think you should praise Him for? Psalmist says, I'm glad to tell you! **III. Testimony Backing the Praise vv. 4-7** A. **Problem** have troubles/need deliverance, in danger, need rescue, not safe/secure, need freedom from fears B. **Disposition and Action in midst of the problem** though I'm afflicted/needy, weak, even in this miserable state, I **Sought the Lord**, trust He over all, this NOT beyond His power—therefore look to Him, cry to Him C. **God's work** He answered, Delivered, rescues not merely from troubles, but addressed fears! God stood guard watching His own, angel of the Lord encamps D. **Other's Testimony Aligns with Mine v. 5** ⁵ They looked to Him and were radiant, whenever faithful/humble turn to Lord, faces lightened; And their faces will never be ashamed., something greater than fear, terror, gloom—NOT just change of circumstances, but eternal perspective where willing to wait to find goodness of Lord in circumstances; from THIS disposition, the psalmist once again calls us to experience his joy from God **IV. Continued Appeal to Join in Praise vv. 8-10** A. **Desirable Results for Those Who Follow My Testimony to God** ⁸ O taste and see that the Lord is good; as much as we talk about not building life on feelings and experiences, here, called to feel/experience—but notice what accompanies that taste **How blessed is the man who takes refuge in Him!** ⁹ O fear the Lord, you His saints; For to those who fear Him there is no want. Taste, see, fear work together—action required; we have worked SO HARD to say that salvation not by works and to trust in what God has done that perhaps in danger of neglecting the WORK of trusting God, of yielding to Spirit in process of sanctification; must take action to join psalmist; First, in order to taste/see (believe for self, experience as good), have to be around Him—see Him Spurgeon "Faith is the soul's taste" p. 124 therefore, **How/where are you showing faith in God today/now?** **where does God say He is seen that we might overlook? What is required to see Him there?** take refuge—the wise taste BY coming for safety Relationship develops when with—must think about fear v. 9—**what is involved in biblical fear?** Owen Strachan How to Fear God Wrongly 11/16/23 Grace and Truth Podcast Reverence—"True Biblical Christianity in sum is not about negative fear. It is about worshipful engagement of a good God." fear not end point, but starting point of knowledge (Pr. 1:7 fear of Lord beginning)—so MUST find refuge, see, taste—if not, WON'T even START in fear of God; so healthy fear involves respect, trust not terror if trusting God's words—HOWEVER, "There is nothing more unfriendly to true piety than its degenerating into irreverence and familiarity with God." Plumer, p. 419 **What does irreverence and familiarity with God include?** Fear gone, all solemnity vanishes, and love becomes fondness. Plumer, p. 419 Must cultivate Taste—Megan w coffee, cheese factory this summer—high society that just takes a bite—moves around on tongue—Calvin noted the results of not savoring what God says/gives, "they devour the gifts of God without relishing them, or through a vitiated (spoil, impair quality) loathing (dislike/disgust) ungratefully conceal them." P. 563 stir up senses—learn how to taste so can know God's goodness; **note what accompanies tasting in I Pet. 2:1-5** nothing keeping us from seeing/tasting God's goodness--if don't taste and see goodness, then afflicted with the common malady of dullness Calvin, p 563 cf. **Heb. 6:4-6** only our unbelief keeps us from being satisfied in God alone; must learn something about faith Thomas Binney's Sermons "There are some things, especially in the depths of the religious life, which can only be understood by being experienced, and which even then are incapable of being adequately embodied in words. 'O taste and see that the Lord is good.' The enjoyment must come before the illumination; or rather the enjoyment is the illumination. There are things that must be loved before we can know them to be worthy of our love; things to be believed before we can understand them to be worthy of belief. And even after this—after we are conscious of a distinct apprehension of some spiritual truth, we can only, perhaps, answer, if required to explain it, in the words of the philosopher to whom the question was put, 'What is God?' 'I know, if I am not asked.'" **What does this tell us about tasting/seeing/fearing?** Faith demands that we don't see/understand all before walking in it (most sin that we regret—we didn't have perfect knowledge of—just did) (Michael Card—That's What Faith Must Be) Spurgeon on seeking the Lord/fearing Him in reverence--"Pay to him humble childlike reverence, walk in his laws, have respect to his will, tremble to offend him, hasten to serve him. Fear not the wrath of men, neither be tempted to sin through the virulence of their threats; fear God and fear nothing else." P. 124

B. Alternative to Joining in Praise

¹⁰ The young lions do lack and suffer hunger; fierce, cunning, strong—all this put to work to satisfy their ravenous hunger—yet they still find themselves in want; lions have to fight, work hard to get prey, rip it apart—desperate for next meal—can get sick b/c of foul diet and long abstinence—very few found without scars in their hide—if live to old age, they look piteous—teeth worn down, claws blunt, many then die of starvation; not one half die natural death, etc. —clipping from daily telegraph in Spurgeon; LXX, Luther, Vulgate, etc. have rich—same point as they look out for selves; in contrast note the quiet, patient waiting of believer (trust in God) Robert Hawker in Spurgeon-- **But they who seek the Lord shall not be in want of any good thing.** rough rugged road if scavenge for what need for deliverance on own; "yet simple-minded believers, who dare not act as the greedy lions of earth, are fed with food convenient for them." Spurgeon P. 124 **Matt. 6:31-34** sounds good, **what would make us choose to be like the lions rather than seek the Lord?** Thinking like the those outside of Christ when comes to our needs; wanting to be like the

“Joneses”; fearing ridicule; would rather rely on self for needs provided for; **call to praise ends here w call to trust** **But they who seek the Lord shall not be in want of any good thing.** Faith grows w work/character/battle—some more evident than others depending on bunch of factors—**listen to Elizabeth Prentiss’** time of wavering faith—**“In the summer**

of 1838 . . . p. 22 Sometimes I tried to pray, but this only increased my distress and made me cry out for annihilation to free me from the agony which seemed unsupportable . . . It was in vain that I sought the Lord in any of the lofty pathways through which my heart wished to go. At last I found it impossible to carry on the struggle any longer alone. I would gladly have put myself at the feet of a little child, if by so doing I could have found peace. I felt so guilty and the character of God appeared so perfect in its purity and holiness that I knew not which way to turn. **The sin which** distressed me most of all was the rejection of the Saviour. This haunted me constantly, and made me fly first to one thing and then another, in the hope of finding somewhere the peace which I would not accept from Him. It was at this time that I kept reading over the first twelve chapters of Doddridge’s ‘Rise and Progress’ . . . So great was my agony that I can only wonder at the goodness of Him who held my life in His hands, and would not permit me in the height of my despair to throw myself away.” P. 23 **While** listening to [pastor’s sermon on ‘Christi’s ability to save to the uttermost] my weary spirit rested itself, and I thought ‘Surely it cannot be wrong to think of the Saviour, although He is not mine’. With this conclusion I gave myself up to admire, to love and to praise Him, and to wonder why I had never done so before, and to hope that all the great congregation around me were joining with me in acknowledging Him to be chief among ten thousand and the One altogether lovely . . . From this time my mind went slowly onward, examining the way step by step, trembling and afraid, yet filled with a calm contentment which made all the dealings of God with me appear just right. I know myself to be perfectly helpless. I can not promise to do or to be anything;

but I do want to put everything else aside, and to devote myself entirely to the service of Christ.” p. 24 **what crosses your mind as you listen?** (ie. What is included in those who trusted Lord that we might not include—what is needed IN the doubt and growth of faith? Discipline to continue to seek/look—NOT walk away) **read verse 10 Wilcock**

– fearing God here necessitates looking to God—anywhere else is an idol; look to God, don’t be like the lions/the rich/the Gentiles--Spurgeon, “Men may call them fools, but the Lord will prove them wise. They shall win where the world’s wiseacres [those w knowledge, ability—confident so seen as “know it all”] **lose their all, and God shall have the glory of it.”** P. 125 think on the power of God to call lost to find refuge and good in Himself alone—think parable of lost sheep, coin, son in Lk. 15—**know the joy of the Father—in His presence fullness of joy!** Only see dimly here--**“All that the believer can attain of spiritual consolation in this life is but a taste.”** David Dickson in Spurgeon; Plumer, “**Among** all the redeemed in glory there is not one who looks back and sees that on earth there was any mistake in the divine conduct towards him.” p. 419 **therefore, from this position of praise, will teach fear of Lord in second half of psalm;**

Matthew 6:31–34 “Do not worry then, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear for clothing?’ 32 “For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. 33 “But seek first His kingdom and His righteousness, and all these things will be added to you. 34 “So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.

Hebrews 6:4–6 For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, 5 and have tasted the good word of God and the powers of the age to come, 6 and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.

1 Peter 2:1–5 Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, 2 like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, 3 if you have tasted the kindness of the Lord. 4 And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, 5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.