

The God of Glory - the Delights of an Awakened Heart

by Aeron Morgan

The sermon emphasizes the transformative power of an awakened heart in worshipping the God of glory with steadfast faith and praise.

Duration: 53:37

Scripture: Psalm 19:8, Psalm 57:7, Psalm 119:18-19, Matthew 6:33, Romans 8:11, Ephesians 1:15, Ephesians 1:18

Topics: "Glory Of God"

Description

The sermon transcript discusses Psalm 57 and focuses on David's trust in God during turbulent times. The speaker emphasizes the importance of encountering God and being transformed by Him. The transcript also highlights David's choice to trust God instead of resorting to evil tactics in retaliation. The speaker references Psalm 7 and Ephesians 1 to further emphasize the need for seeking God's wisdom and revelation.

Transcript

What a precious time we have had over these days in this conference. And I guess there is a sense in which we shall never be the same again. That's how it should be.

Whenever we have any encounter with God, whether it's in the private sanctuary, and we have those times of our own personal communion with the Lord day by day, or whether we are congregated together. And there is a wonderful fellowship that we enjoy when we come together. Where Christ is central in our worship, and our hearts are exposed before the Lord.

And so many times God just speaks his word into our hearts, and we are refreshed and strengthened, encouraged and comforted, inspired, challenged, convicted. We pray that God's wonderful sanctifying work will go on in each of our hearts, and bring us to where he wants us to be. I want us to turn again tonight to the Psalm 57, please.

During these few days I have been looking at this matter of the God of glory. And tonight the delights of an awakened heart. I'm reading from verse 7, where David says, My heart is fixed, O God, my heart is fixed.

I will sing and give praise. Awake up, my glory. Awake, psaltery and harp.

I myself will awake early. I will praise thee, O Lord, among the people. I will sing unto thee among the nations.

For thy mercy is great unto the heavens, and thy truth unto the clouds. Be thou exalted, O God, above the heavens. Let thy glory be above all the earth.

You can tell when a man knows God. While in the midst of his trouble, having called upon the Lord for his mercies, and while he still awaits actual deliverance from his pursuers, David the psalmist here can yet sing a song of praise to the Most High. He does not wait for the new day to dawn before he begins to exult in God.

He brings in the day as though he awakens it with his praise. That's confidence. That's faith in God.

Because before there is an awakened dawn, there is an awakened heart. And this is to be seen in two senses. For the Hebrew word here for awake, and you'll notice that in that verse, awake is mentioned three times, and the Hebrew word has the idea of the opening of the eyes.

So with David, and there are two senses I've just mentioned come out from this. With David, first of all, the eyes of the heart have been opened. He sees God in a light others do not see him.

And especially King Saul, whose murderous intent reveals a deficiency of true faith. King Saul was a man in dire need of a spiritual awakening. But David, he knows God.

And this psalm, of course, it glows with such a revelation of God's glory. And not only God's glory, but his own secured destiny. And that's why he can affirm here.

My heart is fixed. It is set fast. There's a steadfastness.

There's a resoluteness about his faith. Why? Because he knows God. His eyes have been opened.

Listen to him in Psalm 19 and verse 8. And we have been in this Psalm 19 with a number of these speakers during this conference. Some reference to these marvelous words of David. And verse 8, the commandment of the Lord is pure, enlightening the eyes.

David revels in what is true and trustworthy so that he can honor and glorify God as he ought to. And then in Psalm 119 and verses 18 and 19. Listen to him pray.

Open mine eyes that I may behold wondrous things out of your law. Very often we stop there. Let's continue.

I'm a stranger in the earth. Hide not thy commandments from me. Now notice that in Psalm 19, there are a number of designations, statutes, judgments, commandments.

They're all with reference to the word of God. What God has revealed in the scriptures. And so he says, open thou mine eyes that I may behold wondrous things out of thy law.

I'm a stranger in the earth. Hide not thy commandments from me. It seems as though the deeper things of God draws this pilgrim psalmist.

And he craves that inner illumination, the command, the comprehension of God through the scriptures. Oh, in which he found counsels to guide him, promises to comfort him. The knowledge of God to inspire

him.

And the truth to preserve and to sanctify him. I tell you, when I was meditating, I had to ask the question of myself. Is this my heart? Is this my heart? Is this my pursuit? Is this what engages me? And isn't this, friends, an increasingly needed blessing? An enlightenment by God concerning himself.

A perception of divine truth. God by his Holy Spirit taking the deep things of God and making them known to us. And especially in a day of increasing and alarming gullibility in the church.

We need God to reveal himself. Maybe the greatest need we have today, friends, is a greater knowledge of God. And isn't this what Paul prayed for? Such enlightenment.

Turn over to Ephesians chapter 1. May I just mention that in this epistle to the Ephesians, there are two prayers that are recorded. So obviously he couldn't have been praying in tongues. But he was praying in the Spirit.

Amen. And in chapter 1 and chapter 3, we have these two prayers. Now in chapter 3, it's a prayer for power.

But there's something that precedes the prayer for power. Oh, there's a lot of people praying for power and wanting to see the spectacular demonstrations of God. They want the acts of God.

They're not interested in the ways of God like Moses was. In chapter 1, it's a prayer for knowledge. For enlightenment.

Verse 15, Wherefore I also, after I heard of your faith in the Lord Jesus and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, the glorious Father, may give unto you the spirit of wisdom and revelation in the knowledge of Him, or for the acknowledgement of Him, the eyes of your understanding being enlightened in order that you may know. And then he goes on to state the things that he felt believers ought to know about. The hope of His calling.

The exceeding greatness of His power as it works in us. The same power that was wrought in Christ when He was raised from the dead. How much we need to know God.

Because when the heart adheres to God in the glory of such a revelation, then it is firm. It is unmoved. My heart is fixed.

The eyes of the heart have been opened. But the second sense is that the emotions of His heart have been stirred. You know, I don't think you can experience such enlightenment, have such an encounter with God without it deeply affecting your emotions.

Now not make an appeal for some emotional experience. There's a difference, friends, between emotion and emotionalism. And there's a lot of emotionalism going on.

And it's all just soulish stuff. We want that which touches the spirit. And David responds in this manner.

He stirs himself up in a holy response to God's unfailing goodness and mercy and truth to proclaim His praise. Will you notice that, my friends, tonight? Everything must return to God in the form of hallowed praise. David expresses it right in the middle of this psalm and right at the end of this psalm.

He says, Be thou exalted, O God, above the heavens. Let thy glory be above all the earth. Remember that little song we used to sing? Again.

The older ones here. My heart is stirred whene'er I think of Jesus, that blessed name that sets the captive free, the only name by which I find salvation. No other name has meant so much to me.

Hallelujah. The eyes of the heart being opened and the emotions of the heart being stirred. Now, let me come more specifically to this particular section of the psalm.

Mindful, for those perhaps who are with us for the first time tonight, we've been in this psalm, not fully expounding it all. That would take a long time to do. But in verse 1, we have David's awaited consolation.

He is a man whose trust is in a covenant-keeping God. And in that confidence which he possesses, he believes God for mercies in turbulent times, being beset as he was by many calamities. And as you move on into verses 2 and 3, we have David's assured supplication.

For while he knows the enemy's threat is to swallow him up, he also knows that his cry to God Most High will result in his salvation and complete vindication. And then in those verses we dealt with yesterday, verses 4 to 6, we have David's anticipated salvation, where he describes for us the character of the enemy, who like a lion burned with fury and evil intent, and who with teeth as spears and arrows, it says, was set on devouring him. But you see, it's David's view of God that makes all the difference.

This is what sustains him. Seeing one who is enthroned above the heavens, whose glory is above all the earth. This is what kept David in perfect peace as nothing else could.

And it strengthens his resolve to ensure that God is honored and God is praised. And so now to this verse 7, we have David's affirmed intention. He says, My heart is fixed, O God.

My heart is fixed. I will sin and give praise. Hallelujah.

A heart that's fixed in hope, in purpose, in adoration, and in such tranquil rest. And here he is, telling us something of his delight. It's the delight of an awakened heart.

My heart is fixed, O God. I will sing and give praise. Let's briefly comment on these verses before us.

First, you'll notice the statement of David's intent. He says, My heart is fixed. I will sing and give praise.

And so for David, whatever be the situation, however distressful, his mind is settled as to its principles. He would abide by all that is righteous. He is being pursued by an enemy, his king.

And all those men that were with him, hunting him to destroy him. But he would abide by all that is righteous. Let there be deceitful schemes on the part of his adversaries.

He himself is not going to resort to such low evil tactics in retaliation. He is going to trust God. He is going to trust God.

And he is going to exult in the greatness of God. Because he would rather muse upon God's glorious attributes, His providences, His trustworthiness, and sing! Sing! Not any old song. Sing and give praise.

Turn to Psalm 7 with me because we have something similar expressed there. Psalm 7 please. Read a few of these verses.

Verses 1 and 2 first of all. Oh Lord my God, in Thee do I put my trust. Save me from all them that persecute me and deliver me.

Lest He tear my soul like a lion. Psalm 57 again isn't it? Rending it in pieces while there is none to deliver. And verse 8. The Lord shall judge the people.

Judge me oh Lord according to my righteousness and according to my integrity that is in me. Verse 11. God judgeth the righteous.

And God is angry with the wicked every day. Down to the last verse. I will praise the Lord according to His righteousness.

And will sing praise to the name of the Lord Most High. Go over to Psalm 9 please. Verses 9 down to verse 11.

The Lord also will be a refuge for the oppressed. A refuge in times of trouble. And they that know Thy name will put their trust in Thee.

For Thou Lord hast not forsaken them that seek Thee. Sing praises to the Lord which dwelleth in Zion. Declare among the people His doings.

Hallelujah. And I tell you that when the heart is in union with God. It is kept fixed and firmly set on praising Him.

Even in the midst of trouble. Even when things are not seemingly going your way. Here again David on this matter of song.

In Psalm 40 please. And verse 3. He says He hath put a new song in my mouth. Even praise unto our God.

Many shall see it and fear and shall trust in the Lord. Over to Psalm 42 and verse 8. Without comment but verse 7 is a very striking verse. Notice this.

Deep calleth unto deep at the noise of Thy water spouts. All Thy waves and Thy billows are gone over me. Yet the Lord will command His loving kindness.

He doesn't say I'm going to command it. No as has already been stated in this conference. We should not have the audacity to make our demands of God.

Commanding God. No but the Lord says David. He will command His loving kindness in the day time.

And in the night His song shall be with me. And my prayer unto the God of my life. Over to Psalm 119 please.

Again in verse 54. Thy statutes have been my songs. In the house of my pilgrimage.

You know it's very evident that the singing of spiritual songs does something for the spirit. In it's delightful occupation of worshipping God. And that's why we rightly deem this to be an important part of our corporate fellowship.

Where we come and we sing our praises unto God. That's why in our gatherings we ought to be most careful of the songs that we select. Out of the many that are available to us.

That they are those songs that do focus. That concentrate on the one whom we are worshipping. To extol Him above all things.

And what a joy it is when we do come together. It seems we are always ready to break forth into songs of adoring praise. Hallelujah.

And our worship life I feel it just wouldn't be complete without those inspired songs. Filled with praise to our God. Now having said that of course.

Let us guard against the mere love of singing. And the exercise of it as an end in itself. The mere self pleasure that's gained through singing.

Music and singing is certainly most enjoyable. But it will only be spiritually meaningful and profitable within the church. And also find favour with the one whom we are able to honour with our worship.

When our worship is in spirit and in truth. The melodious expression of overflowing hearts that are lost in wonder, love and praise. To worship Him.

You know a lot of churches these days. Are not nicely, wonderfully lit and bright. They've blackened out everything.

They've blackened it all out. I was in the UK recently. And surprised that in the church there.

A new church built. And it's all black. You went in there you know.

And I guess if you're in the church there. You need Braille Bibles. Because you can't see the Bible.

Well you know many churches I guess it doesn't really matter. I say that sincerely because my wife was in a service. In a Pentecostal church.

And the pastor called his assistant to come. And hold the book whilst he was preaching that morning. It was a book of nursery rhymes.

And he spoke that morning on the wide-mouthed green frog that caught the fly. So maybe you don't need a Bible in that church. God help them.

But blacking out the church. And you see then there's just the spotlights. For the performance.

And a dear pastor friend. I've not known him for all that long. But I met him again just a little while ago down in Frankston.

And he said to me. You know he said I went to a Pentecostal church the other day. And he said they took me to my seat.

The usher took me to the seat with a torch. It's like going to the movies. God help us friends.

We are here to worship him. It's not a performance. It's a ministry unto the Lord.

And one thing further perhaps I should say here. Let's be careful not to aggrandize musical talent. Above its place in accompanying the articulated praises of God's people.

You see it's words that make music meaningful in all expressions of worship. Else it's just pleasantly to the soul. And not a delightful expression of the spirit unto God.

I'm challenged and I'm provoked also by the writing of Harold Horton. Who's now with the Lord. But a wonderful man of God back in the UK many years ago.

He preached a message in a conference. And then it was in a little pamphlet that he put out. Entitled the naked splendor of the cross.

And this is what he said. He said when I was at Luton. Some poor fellow came to me and said.

Why don't you have some lectures from the classics? They would introduce a new kind of people into the services. Exactly. Plato, Socrates, Aristotle.

Sinners all. No thank you. We have found our classic.

We are charmed with his unaided presence and message. And he goes on to say there must be no additions of any sort. To aid the work of the cross.

The best of the world added to the cross. Files it. The best of earth is no degree of heaven.

It cannot lift us one inch above the earth. Choirs and orchestras, services of songs, oratorios. A pleasant grows.

Veiling the naked glory of Christ. Or have your solos and duets if you wish. As a part of the worship in your services.

But do not advertise musical events to entice into the meetings. Insult to heaven. Shameful defeatism.

How to make the cross interesting. Blood, fire, power, the upper room, the Holy Ghost, interesting. Horton says the cross is dangerous.

It will acquit or sentence you. Making meetings interesting is touching the ark. No grows.

No entertainments, musical events, stunts, novelties. Blood and fire only on the altar. Besides, he said, there is nobody in Pentecost clever enough to make meetings interesting.

Christ is. Weighty words. I think they chase him out of town today if he preached that message.

Sadly friends, I fear that we have somewhat departed from the New Testament character of worship. And we have substituted much of the human for the divine. Worldly talent for heavenly endowment.

Those soulish performances for the supernatural manifestations of the Holy Spirit among us. Oh yes, there is a place for music and for song. But it must always be contained within the guiding limitations of biblical precept and precedent.

Oh, that we might be found worshipping in the beauty of holiness. Bringing our songs of praise to a God who is worthy of our best. And that's why David says here, in his statement of intent.

My heart is fixed. I will sin and give praise. Hallelujah.

Then, of course, there is the supremacy of David's intent. In verse 8, and here he does not set aside the place for musical instruments. He says, Awake up my glory.

Awake psaltery and harp. I myself will awake early. Now, we have no problem identifying psaltery and harp.

Today, of course, it's guitars. But those stringed instruments that are plucked by the fingers to accompany an elated heart in praiseful worship. But when David says, Awake up my glory.

Now, notice in verse 5, it's thy glory. And we have said, and it's been said by others through this conference. That that comprehends the whole revealed perfections of God's eternal and exalted being.

His glory. So, we have no problem in identifying His glory. But that helps me.

So that my glory must have reference to all the powers of my inward being. My redeemed soul. My enlightened spirit.

And so David arouses himself in respect of every faculty of his God-touched and God-illuminated being. To the employ of worship before his Creator, Redeemer God. Hallelujah.

My glory. Now, you see, this is where the sinner cannot worship. And in fact, in Proverbs, it says that the offering, the worship of the sinner is an abomination before God.

My word. The sacrifice of the wicked is an abomination, it says. And it was Bill Randles who, speaking on the fact that God being light, led us into some wonderful scriptures and truths.

And made that particular mention of the fact that, you know, the total depravity of the human heart. And says, we have come short of the glory of God. But when, as Brother Ian shared with us this morning, that regeneration takes place.

That renewed spiritual heart now, with a believer. Oh, now, all the faculties of that renewed being employed in worshipping the Lord. David says in Psalm 103 in verse 1, Bless the Lord, O my soul, and all that is within me, bless his holy name.

In Psalm 111 and verse 1, he says, I will praise the Lord with my whole heart. He has the awakened heart excited to action. David's inmost being cannot be dormant and inactive and silent.

And neither can yours, friends, and mine, when we have come to know the Lord. For as in all true spiritual awakenings, it's not possible to feel and to know God at work in your own heart. And to see him at work in the church without it radically affecting your entire devotional life and your spiritual worship.

When I grew up as a boy in Pentecostal mission, that really was birthed in the Welsh Revival. With our pastor and the elders of the church having come through the 1904 Revival. It was only in later years when I was reading many of the accounts, not only in books written about the Revival by men of God, but going back into the journals, the newspapers of that time that were reporting the events.

It was all in the newspapers, things that were taking place. The journalists were at the meetings reporting on what was taking place. And I found that many of the songs that we were singing actually were birthed

there in those Marist Revival meetings.

We used to sing wonderful, worshipful songs to the Lord. And then I found they were actually birthed there in the Revival. Because when there is an awakening, friends, it is inevitable.

The heart will joy in God. And thank God that many of us know something of that moral excitement, that inward stirring, being captivated, being charmed, being entranced with a God who is, and struck with astonished wonder at his inconceivable elevation and magnitude and splendour. Praise the Lord.

Here is David in Psalm 57, what a revelation of God, the God of glory. Maybe it is time for us to be stirred, to be aroused, because that is what that word means, to awake. If we are to see something of the great and mighty things of God among us, all sloth must cease and indifference must end.

We must take hold of ourselves like David. And we must do a bit of rousing. Awake, awake at my glory.

I myself will awake early. And indeed friends, when we are coming together, that is what the preaching of the word should be all about. Though I know there are many who do not want to be stirred.

I went to a conference once. I had a burden from the Lord. They had already been meeting for a couple of days before I got there.

And I preached. It was a disturbing message. One of the dear pastors, a good friend of mine, came to me afterwards and said, Why did you come and wake us up? Why did you come? We were enjoying ourselves.

But he meant it in the right way. He knew that this was needed. But many don't want to be stirred.

And mention has been made of that during this week. That is why very often that good, sound, solid Bible teaching church is not necessarily the church of great numbers. Because people want to hear the myths, the fables, the stories.

Awake at my glory. I myself will awake early. Listen to Isaiah's confession.

And his lament. Turn to Isaiah 64 please. Isaiah 64 and the verses 5 through 7. You meet with him who rejoices in and works righteousness.

Such as conform to you in your ways. Addressing God here. You meet with him who rejoices in and works righteousness.

Such as conform to you in your ways. Behold, you are angry for we have sinned. In those, that is the delight and the doing of what is right.

In those is continuance. Literally what is eternal. In contrast to the short lived nature and the dishonoring practice of sin.

In those is continuance. And we shall be saved. But confesses Isaiah, we are all as an unclean thing.

And all our righteousnesses are as filthy rags. And we all do fade as a leaf. And our iniquities like the wind have taken us away.

And there is none who call upon your name. Listen. That stirs up himself to take hold of you.

For you have hid your face from us. And consumed us. The word meaning there to melt us as gold.

That we might be refined. And consumed us because of our iniquities. That's the same word as we have here in our psalm.

To awake. To be stirred up. It's good when as David we arouse ourselves to whole heartedness.

In all that we do before him in worship. And for him in our work. Go over to Haggai.

The prophet Haggai. In the first chapter. And we read verses 12 to 14.

Then Zerubbabel the son of Shealtiel. And Joshua the son of Josedek the high priest. With all the remnant of the people.

Obedied the voice of the Lord their God. And the words of Haggai the prophet. As the Lord their God had sent him.

And the people did fear before the Lord. Then spoke Haggai the Lord's messenger. Listen to this.

Then spoke Haggai the Lord's messenger. In the Lord's message unto the people. I was struck by that as I was reading that earlier today.

Then spoke Haggai the Lord's messenger. In the Lord's message. Unto the people.

Seems an echo of John there. The Baptist. He was the voice.

The voice of one who was crying. In the wilderness. So it's not us postulating our own ideas.

Our own notions about things. But like Haggai the Lord's messenger. In the Lord's message.

Speaking to the people saying. I am with you saith the Lord. And the Lord stirred up.

There it is. Stirred up the spirit of Zerubbabel. The son of Shealtiel.

Governor of Judah. And the spirit of Joshua. The son of Josedek.

The high priest. And the spirit of all the remnant of the people. And they came and did work.

In the house of the Lord of hosts. Their God. Hallelujah.

Not just the preachers getting all fired up. The people getting all fired up. We are all in this together.

To see the house of the Lord being built. Praise the Lord. It's He who is building.

He is using us. To bring forth His message to people. Back in Psalm 57 and verse 7. Notice the third awake there.

I myself will awake early. Literally, I will awake the dawn. Yes, David brings in the day with his praise.

As though he was awakening it. It implies that these were his first thoughts. On God.

He is not waking up wondering. Or wandering. But worshipping.

And he is not taking up with himself. But with his God. I will awake early to praise God.

I will devote the first moments. The early morning. To his worship.

That is what he intended to be as a regular habit. A general habit. Because friends, when you begin the day like this.

It transforms the day. From what it might be foreboding and full of anxiety. Into a day of joyful hope.

And of renewed strength. And of calm repose. Even in those events that might not seem to be pleasant.

But you have met with God. You have seen God. You can face the day.

I don't know about you. So often in that early morning encounter with God. Because I ask him as I mentioned the other message that I shared with you.

Because this book is God's self-revelation. I don't come and just say, Lord show me what I should do. I say, God show me something about yourself.

And very often I don't get much further than that. I prostrate before him. On my face.

The incredible glimpse of him. In his glory. And I find that somehow I am not now coming with my troubles.

They are lost. In this enchanting view of a God. Who is so great and glorious.

And caught up in him. But it is so often that through that day at some point. I am faced with a situation.

I am faced with a crisis. And found that the answer has been in the revelation he has given to me. Of himself.

Oh praise the Lord. What a marvelous thing it is friends. I will wake early says David.

To praise God. I tell you, time spent with God. In adoring worship at the beginning of a day.

Shapes the life. In its attitudes. And in its actions.

And it is David here who sets a good pattern for this priority. In fact, this was so with our Lord. How marvelous in Mark's Gospel chapter 1 and verse 35.

It says in the morning. Rising up a great while before day. He went out and departed into a solitary place.

And there prayed. Many, many hours he was there on his own. Communing with his father.

I read on from there and found it rather interesting. That Simon and they that were with him. When they had got up a little later.

They followed after him. They had an idea of the direction in which he had gone. But they weren't quite sure where he was.

So it says. And when they found him. How long it took, I don't know.

But they said to him. All men seek for thee. He said unto them.

Alright. Let's go into the next towns. And I preached there also.

For therefore came I forth. In those hours that he was alone friends with his father. He was receiving that revelation.

From his father. As to what he should do. What he should say.

So when they came to him. He was ready. How hallowed.

The early hour of communion with the father. And how necessary friends. To triumphant living.

To effectual service. Is this a priority with us? Or perhaps do we need to bestir ourselves again. Awake.

Awake up my glory. I will awake early. But just a little more here.

There's the sphere of David's intent. Notice in verse 9 please. I will praise thee O Lord among the people.

I will sing unto thee among the nations. You know the lovely thing about David. Is he's not one thing in private.

And another in public. He'll praise God in the cave. But he will also celebrate him among the nations.

And so he will make known. The goodness of God to all. Paul applies these very words to the kingdom of Christ.

In its relation to a Gentile world. In Romans 15 and verse 9. That the Gentiles might glorify God for his mercy. As it is written.

For this cause I will confess to thee. Among the nations. And sing unto thy name.

David was of this mind. To widely proclaim God's glory. So that others will know of his faith in God.

His reverence for God. His own personal indebtedness to God. And by this life of praise to the most high.

He fastens his colors to the mast. In the midst of iniquity. In the midst of idolatry.

Because listen friends. Here is the greatest rebuke of all idolatries. It's exalting the glories.

Of the one true and living God. Among those ungodly people around us. You see it's one thing for us to come here in a conference.

Or for you when you return to your homes. To go to your local fellowship. And sing our praises in the sanctuary.

But it's another thing. To unashamedly make him known. To those who are without Christ.

Who are aliens from the commonwealth of Israel. Who are strangers to the covenants of promise. Those who have no hope.

Who are without God in this world. Let this be our goal tonight. That we will endeavor to know him.

And to make him known. Praise the Lord. And finally.

The spring of David's intent. Notice it in verse 10. For thy mercy.

For, for, for thy mercy. Is great unto the heavens. And thy truth unto the clouds.

This causative word for. David has already made reference to those moral attributes of God in verse 3. Mercy and truth. And in verse 3 there he is believing for God's mercy and truth.

Mercy to cover and to support him. And to save him in the midst of his great trial. And truth to prevail and to vindicate for him.

But now. He appears to be living in the conscious splendor and expression of that mercy and truth. And he sees how unlimited, how infinitely high they are.

Towering to the very heavens. And yet how near, how available to those who put their trust in God. And so David is saying in effect.

This is why my heart is fixed. This is why I have such steadfast faith in him. This is why I am resolved to stir myself up.

To sing his praises. To laud his greatness, his majesty, his all-mightiness. His splendor.

This is why I cannot refrain to let the nations know of him. His mercy and his truth are exceedingly great. Dear friends we have the sheer delights of an awakened heart.

Hallelujah. What does God mean to you and me today? We've heard so much. Opened up to our understanding during this week.

What does God mean to you and me? Not what he was to you when you got saved. What he was to you in your earlier walk with him. Let me ask.

Are you day by day finding God's Holy Spirit opening your eyes more and more to behold his glory? This is not just a conference theme. This must be a way of life. Beholding the glory of God in the face of Jesus.

Have you come to trust him whose mercy and loving kindness is available to you whatever be your need? Oh I pray God will help us just to turn afresh to him. To seek his face. To wait upon him.

That he might reveal more and more of his glory to us. And I cannot help because something I brought through in these messages to you. Remembering David's condition here.

Where he was actually at in physical terms. And what he was experiencing. He was tough.

Yet he is magnifying a God whom he knows. And pointing us the way to real victory and triumph. What are those burdens? What are those perplexities? What are those troubles? What are those fears? What are those seeming calamities that are weighing you down this evening? Thank God like David you can rise up with renewed strength.

With renewed hope and see God faithfully vindicating for you. His mercy and his truth. Because he never fails.

And I tell you, you will find your chiefest delight will be in worshipping and honoring him. Hallelujah.

Audio: <https://sermonindex1.b-cdn.net/20/SID20218.mp3>

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