

Psalm

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Preacher: Jempson, George Thomas (1905-1989)

[0 : 00] Depending upon the help of the Holy Spirit, I would direct your mind this morning to Psalm 38, reading in the way of a text the last two verses.

Psalm 38, verses 21 and 22. Forsake me not, O Lord, O my God.

Be not far from me. Make haste to help me, O Lord, my salvation.

Forsake me not, O Lord, O my God. Be not far from me.

Make haste to help me, O Lord, my salvation. We have one in our text whose highs are heavenward.

[1 : 41] One in our text in great need, needing help.

And one in our text, it is a very urgent soul.

Make haste. Make haste to help me, O Lord, my salvation. There may be one here this morning who can echo the words of our text, longing to take hold by faith the one spoken in the text, God, the Lord.

In the first place, as I am help for a little while this morning, I would speak of the one.

The one. The one above all others. Jesus Christ, the Son of God. And I cannot but believe that the Holy Spirit led the Selmist, David, into these various experiences that's left on record in this psalm for this purpose.

[3 : 22] It was the pathway of his God, the Lord Jesus Christ, but in a far deeper way and in experience than David ever entered into or the Church of God.

These things recorded here. Strange it may seem that the Son of God, Jesus Christ, should have to enter into these solemn places, deep experiences, and in the Holy Spirit, considering he was King, the very Son of God.

But, dear friends, he came forth to save a people. And in saving them, there was no other path for him to tread, but in those paths of deep sorrow, agony of body, weariness of spirit, deeper, far deeper than we have ever experienced.

Just a few thoughts here then upon this psalm. O Lord, O Lord, O Lord, O Lord, O Lord, may we use the word, O Father, O Father, rebuke me not in thy wrath, neither chasten me in thy heartless pleasure, for thine harrow will stick fast in me, and thy hand presseth me sore.

Can we wonder that that dear man cried out, Forsake me not, O Lord, O my God, be not far from me.

[5 : 49] We can but little, shall I say, imagine, the pathway of the Lord Jesus Christ, standing in the place, room and place, of his dear people whom the Father had given him.

He says, There is no soundness in my flesh, because of thine anger, neither is there any rest in my bones, because of my sin.

O O the Lord Jesus Christ, as I say, stood in the place of his loved ones, and called their sins his sins.

He says, Because of my sin, my sin. Needless for me to say to you this morning, he was sinless.

But in his great love and compassion unto these people, he was willing to call them his sins, and not only to call them his, but to endure them, as if they were his sins.

[7 : 16] Does't this give us a little idea, dear friends, of the love and compassion of the Lord Jesus Christ unto his chosen?

For mine iniquities are gone over mine head as a heavy burden, they are too heavy for me. Did he not experience this, when he cried out, My God, my God, why hast thou forsaken me?

He says, My wounds stink, and are corrupt, because of my foolishness. I am troubled, I am bowed down greatly, I go mourning all the day long.

Well, friends, gives us a little idea what that dear man, the Lord Jesus Christ, thy Saviour, if you are born again, thy Saviour passed through to deliver us from our sins, to deliver us from the wrath of an almighty God, that we should have entered into and endured throughout a never-ending eternity.

my heart, my strength, playeth me. Do we not read that the Father sent an angel from heaven to strengthen his dear beloved Son, that he might continue in the work of salvation and be brought through those deep experiences, dark experiences, that their souls may be saved with an everlasting salvation.

[9 : 14] He says, My lovers and my friends, stand aloof from my soul. What we read in the Gospel of Matthew, of those disciples, how they fled and left him.

My lovers, how Peter left Jesus, as it were, denied him. And there was Jesus standing in Peter's room instead to bring him to be delivered from his sins.

My lovers and my friends, stand aloof, my sword, my kingsmen, stand afar off. They also that seek after my life lay snares for me.

Those that sought his life, those who said he was a blasphemer, and they seek my hurt.

But he says, I was as a deaf man, heard not. I was dumb as a dumb man that openeth not his mouth. And that corresponds, dear friends, with that chapter in the prophecy of Isaiah, which is said, the chapter of chapters, and I believe it to be so, in the 50th third of Isaiah.

[10 : 44] Thus I was a man who hear not, and whose mouth was no reproof. Well, we must come to the words of our text.

Forsake me not, O Lord, O my God, be not far from me. I have mentioned then a little of the Lord Jesus Christ, his experience in this psalm.

There's David also. David entered a little into it, and I believe the church of God also. Now, now what do we know, dear friends, of this psalm?

Have we had a little light, spiritual light? Have we been shown a little what we are by nature, and what there is in our heart by nature?

Heart deceitful above all things, and desperately wicked. If so, I believe we have some interest in this psalm. It's really, very solemn, if there's one here this morning who hath no interest, cannot follow the language of the psalmist, nor know the experiences of what's recorded in this psalm 38.

[12 : 13] But I trust we each have been brought in some measure. I do not put up any standard. God is a sovereign.

With some of his dear people, it's a little here and a little there, where another has to walk in these deep experiences that we have read of in this psalm.

But I believe each of us will come to this as a cry, and the cry is this, forsake me not.

If we have some knowledge, as I said, of the experience, or walked in this experience of the psalmist, this will be our deep concern.

Forsake me not. The poor soul would want Jesus every day of his life. And as he journeys here and there, he wants some evidence by the Spirit wrought in his heart that he is a child of God and the living God is his companion, friend, and Savior.

[13 : 29] Therefore, there's this cry, forsake me not, O Lord. His eyes were in the right direction.

Heavenward, unto God, forsake me not. Have I won here this morning? You can echo this prayer.

You may have heard, you may have prayed it before you rose up this morning from the bed. Forsake me not this day, O Lord. Forsake me not in my untrodden steps.

Forsake me not on a dying bed. Forsake me never. Is this the cry? Is it a cry? Is it a prayer from thy heart?

Why, if so, the Lord by his Spirit has done something in your heart. And what is that something? Why, he's implanted a seed.

[14 : 31] A seed that is of a spiritual nature. And how to that seed will come forth fruit. And the fruit will be of a spiritual nature.

And acceptable to God. And I'll tell you, the first fruit that will be manifest. Forsake me not.

That fruit that is acceptable to God. Confessing, repenting over our sins. Forsake me not.

This is the poor sinner that can walk with the public on. God, be merciful to me, a savior, a sinner. Forsake me not.

And as you come from time to time into this little sanctuary, to hear the word preached, or to pray, in your little prayer meetings, to worship God, whether in the service or in the prayer meetings or in the singing with hymns, is not this your deep concern?

[15 : 41] Lord, forsake me not. Oh, how solemnly forsaken of God. We may be forsaken of friends, dear and dear ones, it may be, but, dear friends, what is that compared with this cry within the heart of David, in the heart of the Lord Jesus, in her heart also forsake me not.

why we cannot bear the thought of God, the one whom we look to, rest upon, have faith in, hope in, that he should forsake us.

And yet, how often we look within our heart, look back over our life, and our failings, our sins, our misgivings, our deceitfulness, and the many things that dwell in our hearts by nature, could we wonder if the Lord should forsake us, should forsake us, and leave us, to go on and on in the paths of sin, and come at last to that place where sin will be punished, and that for eternity.

Forsake me not. And as I said, when you come to hear the word, is near this cry in thy heart, forsake me not this day, dear Lord.

Come just where I am, make thy word a blessing, give me a few crumbs from thy table, give me the witness in my soul once again, that thou hast remembered me, and loved me, with an everlasting love.

[17 : 33] Forsake me not, O Lord. Dear friends, often the fear in our heart, respecting this, is a slavish fear, is a carnal fear, is often backed up, if I so might so speak, with reverence, by Satan, for he would have had his temptation to it.

when you are in the dark, and fear that you have been forsaken of God, the devil is sure to come, he says, yes, all your sins, look at them, like a mountain, can the Lord give you mercy and forgiveness?

Forsake me not, says the poor sinner, forsake me not. And so you go along in your pilgrimage, but dear friends, there's a time, there is a time when the Lord is pleased to appear upon the scene, and come cannot we say, even into his house, visiting us at times, that we have been unable to say, as the ceremony says in their text, O my God, have you been brought, as it were, to utter despair, and feared under the temptations of Satan, and looking back over your life, and seeing all your failings, is it possible for God, for this God, the living God, the God of Israel, that dear man died on Calvary's cross for me, shed his blood for me?

Well, dear friends, there are seasons, I believe, and times, when the Lord is pleased to break through those dark clouds, hear thy prayer, answer thy prayer, forsake me not, O Lord, and he comes into thy poor heart, raises a hope, that you are unable to say, my God, again, how David said in the 31st Psalm, I believe, I trusted in thee, thou heart, my God, my times are in thy hand, O my God.

Dear friends, if you know something of these things I have mentioned, fears that you have, that God will forsake thee, if you have these cries in your heart, such as the prayer of the publican, if there is this cry in your heart with Peter, Lord, save me, or the cry of the poor woman, Lord, help me, cannot I say to you this morning, he is of thy God.

[20 : 39] The dead know nothing, the dead cannot cry, that is in the Spirit, but a child of God pours out his heart, the very desires of his heart, forsake me not, O Lord, O my God.

You've had some witness, have you not, in the past? The Lord has at times given you a word, maybe in the sanctuary, maybe in the home, when you've been sitting alone quietly, or upon the night season, upon your bed, and there's been times when he's come through those dark clouds, touch thy poor heart, cause it to be softened by the influence of his grace, and you've laid in his hands, and you have said he has not forsaken me.

He's come again, he's come and given me another visit, now, says the poor sinner, I can say, he's my God. Forsake me not, O Lord, O my God.

I'm sure some of you have been have to claim him as your God, and if he is our God, dear friends, God the Father, oh, I would desire to acknowledge the mercies of the Trinity, God the Father, chose his people, chose you, you say, is it possible, is it possible, for him to have chosen me, a poor, undone sinner, vile, sinned against light and knowledge, the vile sinner, forsake me not, O Lord, will the poet has taken it up very well, the vile sinner, head of hell, who lives to fear his need, is welcome to the throne of grace, his blood, precious blood, to bleed.

So, dear friends, if you are brought very low and fear that God has forsaken you, there is the eye of faith looking headward to Calvary and to the one who died upon Calvary's cross.

[23 : 21] If your sins, well, that blessed hymn that we've often sung on this occasion, sins against the holy God, sins against his righteous laws, sins against his love, his blood, sins against his name and cause, sins immense as is the sea, hide me, O Gethsemane.

Now, that's the secret of it, that's the remedy of it. That's the blessing for the poor sinner in their decks, forsake me not. Why, that poor sinner is praying for Gethsemane, praying to be delivered from his sins.

Forsake me not, O Lord. Well, the Lord has said, I will never leave thee, nor forsake thee. He has given these precious promises in his word to his dear chosen.

As I said, those whom have been loved with an everlasting love, chosen of God the Father, and redeemed by Jesus Christ, that's the poor sinner.

When faith is in exercise, when there's hope raised within our hearts, and we can lift, as it were, our voice, and say, O my, my God, forsake me not, O Lord, O my God, my God.

[25 : 02] When the Lord sanctifies a trial, or sanctifies affliction, now no doubt we have all had our various powers, and powers of affliction, can we look back to one affliction?

Can we look back, dear friends, to one day, shall I say, in our life, when the Lord is pleased to sanctify the trial, the affliction to us?

When sanctifying grace is given, when we hear his voice, then we can say, he's my God. Fear not, for I have redeemed thee, thou art mine.

Fear not, for I am with thee, be not dismayed, for I am thy God. I will help thee, I will strengthen thee, yea, I will uphold thee with the right hand of my righteousness.

Why, the poor sinner, when under the influence of grace, and hearing the voice of his God, he can say, he's my God, he's my God.

[26 : 10] have you ever experienced, dear friends, this blessing? Hasn't there been times with some of you, when you've been able to fall into his hands and know no will but his?

God. When the Lord gives the pardon of sin, when he gives the application of pardon, the application of his love, the application of his precious blood upon thy conscience, then you can say, he's my God, he's my God.

I believe there's been a few times in my life when I've been able to call him my God. May there be yet a few times.

Forsake me not, O Lord, O my God. During the game to the psalmist David, he was a man of much trouble.

He had his enemies, they persecuted him, they threatened his life, they were ready to destroy him.

[27 : 29] And he had to cry unto his God in such a prayer as in the text, Forsake me not, O Lord, as my enemies are rising on every hand.

I fear I shall be brought to death. Forsake me not, O Lord. Though the many times David was delivered from his enemies, many times David was raised again from the depth of darkness, same as Jeremiah of old.

Now that dear man, remember, is a man of God, that the Lord led him somewhat in the experiences of our psalm this morning, and also into the text, Forsake me not.

Possibly this was his cry, went down in the dungeon, in darkness, sinking as it were, in his feelings, Forsake me not, O Lord.

But Jeremiah was raised again, and was able to say, he's my God, he's my God. I believe, dear friends, it is for some of us we have been enabled to claim him, with all evidence, and in the spirit of humility, as being our God.

[28 : 45] Well, if he is our God, if he is, we are saved with an everlasting salvation. We are upon the rock of Christ Jesus, and there's been seasons when we've said, my hope is built on nothing less than Jesus' blood, and righteousness.

When faith is an exercise, when we are on the mount, or on the rock, and realizing that we are on the rock of Christ Jesus, we can then enter into Psalm 103, bless the Lord, bless the Lord, oh my soul, and as the poet has said, in thankfulness, bless the Lord, oh my soul, forget not all his benefits, and so on, forsake me not, oh Lord, oh my, my God, be not far from me.

Here again, I think we can refer to the Lord Jesus Christ, Jesus Christ, be not far from me.

Oh, if this was the prayer of the Lord Jesus, who was he praying unto? His Father, his Father, be not far from me.

Why, when he uttered those words, my God, my God, why hast thou forsaken? He is in the very experience of our text, and in the closing of it also, make haste, Jesus, make haste to help me, oh Lord, my salvation.

[30 : 42] So, dear friends, the Lord Jesus, thy Saviour, came down, came down into the depth, to raise up his dear ones, to a good hope.

He came down to the very depth of trouble, of darkness, and it appeared that his Father had forsaken him, but no, not so, not so.

Well, there was meaning, yea, there was yet, for him to experience these dark places, that he might raise a people to a good hope.

Be not far from me, that dear man entered into the very depth, in the very depth of sorrow. Be not far from me, the hidings of his Father's face.

And hasn't this been our language at times, when we have tried to pray, and pray, and pray, and like Jeremiah, prayed and cried about, yet no reply, no answer.

[31 : 59] Now we've had to say, be not far from me, Lord. It seems if the Lord has withdrawn himself, and the devil says, and our nature at times says, well, you'll never return, be not far from me.

There's the cry, and how many times has this prayer, these few words entered heaven, it entered heaven by the voice of Christ, Jesus, to his Father, be not far from me.

Oh, the Lord Jesus felt his need of his Father, do we not feel, dear friends, our need of a Father? Do we not feel our need of Jesus?

And how often you've cried, and you may yet have to cry again and again, be not far from me. and in the closing of our text, we read, make haste, make haste to help me, oh Lord.

Make haste, how many times have these words dropped from our lips, from the very experience of our heart.

[33 : 13] Make haste, Lord, I will not let thee go unless thou bless me. How many times you have come to the mercy seat and knocked at that door and said, Lord, make haste, no, make haste, come to my health, make haste, my case is urgent, without thee I shall perish, perish eternally, make haste, fall, come, come again, raise my poor hope, raise my heart above the ground, draw my thoughts to thee, make haste, can't go much longer.

This may seem and it is foolish to the world, but friends, this is the very exercises of the soul of those who are born of God, make haste, Lord, don't linger, mine's an urgent blessing case, make haste, come to me, give me another token, give me another touch of thy love, give me another touch of thy mercy, another faith view as thee, thyself, my saviour, my redeemer, for thou art my self-deacher, make haste to help me.

Well, I shall leave it for this morning. If this is their cry, dear friends, oh, be thankful. Though it is a path of tribulation, and we've been promised this, have we not?

And how comforting it is to know at times that the Lord, our God and Saviour walked these paths, that he might sympathize with us. And as we read in Hebrews, how he went into the path of temptation in the wilderness, those many days, forty days and forty nights, to be tempted, that he might succour those who are walking through the text, even to die.

Make haste to help me. Oh, Lord, my salvation. Amen. Amen. Amen.