

Psalms

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Preacher: Dawson, Herbert (1890-1969)

[0 : 00] Before I announce my text, I just say a very sincere thank you for the pastor's collection on our past anniversary day, which you may know amounted to £72.10.

This is very encouraging to me and also to you, so that pastor and people can desire to thank God together. But I must tell you what I have told you before, and it is not vain repetition.

The Apostle Paul said, when he received benefit from those who loved his ministry, when he returned thanks for it, he also said, I seek not yours, but you.

And I do know what that feeling is, because I have lived my life for you. And I do desire in my life's evening time, that what remains of my ministry, to be proclaimed amongst you, God will make it a bigger blessing than ever.

glad I should be to see some of you brought forth and made manifest as being on the Lord's side and added to our church fellowship.

[1 : 32] Glad should I be to see that word fulfilled. the dead shall hear the voice of the Son of God, and they that hear shall live.

And glad I should be, if many of you, pastor and people alike, could more often rejoice in the reality of the things of God in our soul's experience, finding them to be what they really are, meat to eat, which the world knows not of, and the element in which we do indeed desire to live and move.

And now, as the Lord should help me, I shall call your attention to a subject which you will find in Psalm 106. You will hardly need to turn it up.

Verse 4. Remember me, O Lord, with the favor that thou bearest unto thy people. O visit me with thy salvation.

Psalm 106, verse 4. This is a word that is very familiar to you.

[3 : 04] You may, in life's journey, be able to look back and remember quite a few sermons you have heard preached from it. But, the great thing is, this word, welled up in the Selmist's breast long ago, out of the abundance of the heart the mouth was speaking.

Remember me, O Lord, with the favor that thou bearest unto thy people. O visit me with thy salvation.

And now, does this word touch according your own soul's feelings? And is it a word that you are glad to use from time to time and in using it, it is not vain repetition in your approaches before God with whom you have to do?

it is a wonderful evidence that a sinner is born again when you hear godly people speaking in prayer, in public that would be, or it could be your godly father under your home roof, and you find their petitions expressing just what you feel, and as they ascend before the majesty of heaven, you can add your amen for it sets forth your own soul's desires.

and now, you cannot feel like that unless you are born again. Remember that, the natural man receiveth not the things of the spirit of God, neither can he know them, for they are spiritually discerned.

[5 : 14] And there you can find any petition going up before God that speaks for you before God also, what you do indeed desire, God will grant you, there must be a miracle wrought in you.

A new heart will I give you, a new spirit will I put within you, I will take away the stony heart out of your flesh, I will give you a heart of flesh.

And now, when you get that heart of flesh, which only a sinner born again, ever possesses, it will always respond to supplications going up before God, and find that they touch a chord in one's own soul's exercises.

And I have no doubt whatever, that many of you have used this petition of godly David's hundreds of times. I know that I have tried to preach from it in my long ministry quite a few times, and you must not think that while the pastor is taking up an old text, that it will be just repetition in the preaching.

It is going to the well with the old bucket, but we hope to obtain some living water, fresh water, that our souls may be encouraged to hope in God.

[7 : 00] And now, in looking at the subject, I want to consider it from two or three viewpoints of it. and the emphasis in the text is on one little personal pronoun, me.

When David offered up this petition, he was speaking on his own behalf. But when you offer it, you emphasize the me.

Remember me, O Lord, poor, guilty, sinful, hell-deserving me. Remember me, O Lord, with the favor that thou bearest unto thy people.

And now, one thing is very plain. And this might be a help to our dear young people, many of whom are asking the way to Zion with their faces to the ward.

the psalmist had a very solemn conviction that God had got a people in whom he had a specific interest, thy people.

[8 : 24] And now, when a sinner is born again, when the eyes of the blind are opened, that is one truth that you begin to discern as never before.

In your teenage life, living as you were born, after the flesh, the things of the flesh, you may look on people whom you understand are the people of God, but you do not want to be where they are.

You want to go to your own company, which is to be in the world and of it. But when a sinner is born again, then he sees these people in the text, and he sees that they are the people of God, and he discerns that they are a people with whom it is well while life endure, and well when called to die.

And according to what they see concerning these people in the text, so their soul goes upward toward God, with them numbered, I would be now now, and in eternity.

And dear friends, I shall not have time to enlarge upon it as I should like to do, but when you view the matter aright as it is set forth in the word of God, the whole world in which you live and move is being run on behalf of these people in the text.

[10 : 12] You look on the world as it is, and it seems as if hell itself is let loose in it, and so it is. Aye, but the Lord reigneth, and the word of God tells us, the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of everyone whose heart is perfect, sincere, honest, toward him, so that the eye of the Lord at this time is upon every one of the people in the text, north, south, east, west, worldwide.

He discerns every sinner whose heart longs to entertain him. Yes, and does he deserve you, discern you, like that, as a poor sinner, who would indeed be glad to entertain him in your breast, and say, my Lord, and my God, and if you keep that viewpoint in your mind, that the world is being run for the people in the text, it will help you not to be over much cast down, or too filled with fears and faintings as to what the future holds in store.

Because for these people in the text, God will not fail to remember them with the favor that he designs to show to them as his people.

There are some scriptures which are very great scriptures to contemplate. It shall be well with them that fear God.

Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. So that as the world grows on, and grows yet more wicked, and the times become yet more perilous, there will still be these people on the face of the earth, the eye of God will be upon each one, every one.

[12 : 38] And you can still sing whenever you worship God, what cheering words are these? Their sweetness who can tell? In time and two eternal days, tis with the righteous well.

And now that is the setting of the subject. But let us get down to bedrock a little. Remember me, O Lord, with the favour that thou bearest unto thy people.

And now these people, seeing they are the people of God, they are set apart for God. And as they are born again, and henceforth lived their lives unto God as they should do and desire to do, God says of them, ye are my witnesses.

And God looks to these people in the text to be witnesses. This people have I formed for myself, and they shall show for my praise.

Yes, if you do indeed belong to these people, then it should be your great concern to let your life and acts express the holy gospel you profess.

[14 : 03] Yes. And now I just name three or four characteristics of these people, although I want to especially dwell on the favour referred to in the text.

text. But these people, people of God, what a word it is to contemplate. People of God. And now they are chosen people.

If you and I belong to these people in the text, then God ordained that we should belong to them before you and I were born.

Before time was born. the world was built. The world was built. In the beginning God created the heavens and the earth and his purpose was, I say this with great reverence, that the world should be his workshop.

The Father, the Son, the Holy Spirit, the Blessed Trinity at work. Down through the ages, gathering together the people in the text.

[15 : 17] But it says in the word of God that they are a people aforeordained unto glory, ordained to life eternal, chosen people.

people. And that will be one characteristic of the favor that you will want made manifest in your soul's experience. And you find godly David did, for he says, that I may see the good of thy chosen.

though God's election is a truth, small comfort there I see, till I am told by God's own lips that he has chosen me.

Oh, you want something from God, such as he alone can communicate with divine authority to assure you that you do indeed belong to the people in the text.

Christ. And he says, wait on the Lord, be of good courage, he shall strengthen thine heart. Wait, I say, on the Lord, oh, they are chosen people.

[16 : 38] And now, as they are born again, they are made manifest as a separated people. It is said concerning Israel, of old, and it really refers to the Israel of God.

And they shall not be written among the nations. The people should dwell alone. And you find in one Psalm, there is a very striking reference to it.

He showeth his word unto Jacob. his statutes and his judgments unto Israel. He hath not dealt so with any nation, and asked for his judgments.

They have not known them. Praise thee the Lord. And one evidence that you belong to the people in the text is when you are born again, you can no longer go on living the life you have been living before.

The life you have been living before you were born again is just to be in the world and of it. After the flesh, the things of the flesh.

[17 : 56] but when you are born again you find something within you never felt before. The hymn writer calls it an aching void which this world cannot fill.

And you have new feelings springing up. I hunger now for heavenly food and my poor soul cries out for God.

And you have to leave the world and come out clean cut and be separated from the world and be like Moses choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

Wonderful it is to be able to look round the world and view it as you now view it. Let others stretch their arms like seas grasp in all the shore grant me the visits of thy face and I desire no more.

Once you were in the world and of it you had you had you had your ambitions lawful ambitions they may have been too but when you were born again you found something living and moving in your breast that made you feel Jesus is the one thing needful I without him perish must gracious spirit make me heedful help me in his name to trust and you turned your back on the world and as grace is given you have no desire whatever to return to it.

[19 : 51] No. You were like that pilgrim that Bunyan speaks about in the pilgrim's progress having once set out following on to know the Lord.

there's no discouragement shall make him once relent his first avowed intent to be a pilgrim. Separation from the world is a sure characteristic of these people in the text.

Then it says in Zephaniah I will leave in the midst of thee an afflicted and poor people.

And now that is also a characteristic of the people in the text. Mark how it is worded afflicted and poor.

What is the affliction? It is not just some foul disease of the body some sickness that the spirit of God is referring to there.

[21 : 06] No. No. The affliction is that one is a sinner. And you have got this feeling regarding it.

As you journey on through life you see it more and more. I dare not promise future good to bring. My heart deceitful is indeed. And that is an affliction to you.

it was that which made the publican smite his breast when he said God be merciful to me a sinner.

and when he smote his breast he had got the same feeling our hymn writer had when he said here on my heart the burden lies and past offences pain my eyes afflicted and poor.

And you know how that word describes some of you poor oh you have to confess your inmost poverty poor.

[22 : 18] The Savior when he began to preach his own beautiful gospel took for his first word therein blessed are the poor in spirit for theirs is the kingdom of God and you will find all these people in the text is there help to draw near to God and tell him all the truth as to what they really feel before his holy majesty oh they cannot find words enough to describe what they know of their inmost poverty.

But everyone taught of God sooner or later comes to where top lady sets it forth nothing in my hand I bring simply to thy cross I cling and when you get there you are indeed poor.

It is a beautiful characteristic of the people in the text afflicted and poor and I might say that these people also are an exercise people and now I feel the word exercise needs very careful consideration and whenever I touch on it I desire to say that which is right before God it is a wonderful thing to be exercised unto godliness but you will find there are times not all the time remember that not all the time but there are times when these people in the text are indeed exercised unto godliness and when they are what is their great concern?

oh they heed that word of Peter's wherefore the rather brethren give diligence to make your calling and your election sure many of you dear people especially those of you in life's evening time you have many searchings of heart you have many sorrowful reflections how stands the case my soul?

with thee for heaven are thy credentials clear and that is your exercise of mine it is just what you want god to grant you in that favor which he bears to his people that he will make it plain that you do belong to them and that matters are right between your soul and god exercise people you can ask god and do you seek to do it you can ask god all of you who were born again to do for you what the apostle Paul said to his son Timothy exercise thyself unto godliness oh that is what we want in our denominational life for people to be exercised not taking things for granted not sitting down in a kind of fatalistic ease and being content with chattel going no no but to do business in heaven's marketplace and gain by trading there all these people in the text are exercised and I might just make this passing comment as it comes to my mind if you do indeed out of the abundance of the heart say before god with whom you have to do remember me oh lord with the favor that thou bearest unto thy people do remember you are asking god to exercise you unto godliness yes do remember what you sing when much favor

[26 : 47] Christ would show to those he calls his friends he loads their shoulders well with woe and thus obtains his ends oh you must not think you can get this religion to live by and die by on any easy conditions whatever no the word of god has gone for never to be abrogated we must through much tribulation enter into the kingdom of god and if god does remember you with the favor that he bears unto his people he may wrap it up in some tribulation which will be to you a cross and he will sanctify it and in the sanctification of the cross you will enter into the favor that he does indeed bear to these dear people of his one more characteristic then I look at the subject from another viewpoint these people are not only exercised and their chief concern in their exercise is that they may indeed be numbered with these people in the text living and dying you know how you have sung sometimes let me among thy saints be found yes and now all these people in the text mark what the preacher said all all these people in the text are a united people and that overrides all denominational labels whatever breaks down all barriers to do with church order and it just comes to this ye are all the children of God by faith in Christ

Jesus he that is joined to the Lord is one spirit and whenever you meet with these people be their faces black or white if they tell out the dealings of God with their soul tell out that Jesus Christ is precious in their soul's esteem there is a response in your heart and you go out toward them and realize as in water face answer unto face so does the heart of man to man and you come into this evidence of belonging to the people we know that we have passed from death unto life because we love the brethren it is an unmistakable evidence it is not to be belittled no he that loveth is born of God and love is the golden chain that binds the favoured souls above and he is a hair of heaven who finds his bosom glow with love let us look now at the subject from another viewpoint remember me

O Lord with the favour that thou bearest unto thy people and now you notice the word Lord is in capital letters which you all know at least you should do that it refers to the Trinity the Father the Son the Holy Spirit and now you will find in your attempts to pray that sometimes you do address the Father sometimes the Son sometimes the Holy Spirit you may not have observed it but if you should observe it you will find that you do remember me O Lord with the favour that thou bearest unto thy people as the Father how glad you are some of you to quote that word of the hymn writers and to sing it my God my Father blissful name

O may I call thee mine may I with sweet assurance claim a portion so divine there is this favour granted to the people in the text some of us can remember when we had it and we should like to have it confirmed too our Father which art in heaven hallowed be thy name yes there is the favour that the dear son of God bears to these dear people in the text and that favour comes down to them through what he did on their behalf when he died in their stead on Calvary's cross all the favour when poor sinners referred to in the text can see

Jesus and see in him all their salvation all their desire when they have a felt interest in his doing and dying when they can declare for me oh miracle of grace for me the saviour bled that is the favour the dear son of God bears to the people in the text and there is another aspect of the favour that he bears now he is in heaven for he is there on their behalf there is a great word in the Psalms concerning that favour how Jesus Christ makes it known for he shall stand at the right hand of the poor to save him from those that would condemn his soul if any man sin we have an advocate with the Father Jesus Christ the righteous yes pounded on right thy prayer avails the Father smiles on thee and now thou in thy kingdom art dear

[33 : 24] Lord remember me remember me oh Lord with the favour that thou bearest unto thy people and now think as the Lord to help you of the favour that the Holy Spirit bears to these dear people in the text for it is his prerogative alone to call each one by grace and make them manifest as the people in the text but when you address the Holy Spirit what do you say oh you say something like this lead me in thy truth and teach me you want to realise thy word is a lamp unto my feet a light unto my path and it is the

Holy Spirit alone who can unfold the heavenly mysteries and make them to be realities in our soul's experience and you do address him every day do you and now think when you draw near to God how you begin this petition comes in surely Lord teach us to pray and there it is you want to participate in the favour the Holy Spirit bears unto these people in the text he and he alone can pour upon you the spirit of grace and supplication and help you out of the abundance of the heart for the mouth to speak as you approach the majesty of heaven the father the son the Holy

Spirit blessed Trinity remember me oh Lord with the favour that thou bearest unto thy people and now let us look at this word favour I really designed to take up the most of the sermon time with it but there is not much of it left but still let us just look at it with a few hints to help you to ponder in your heart as to what you know about it and it is a great thing to be able to confess our good guidance saviour has helped us thus far and tis by his favour we are what we are favour what does it really mean grace if you find out the meaning of the word grace it is favour and it is just bestowed upon poor sinners the people in the text in accordance with eternal purposes as many as were ordained to eternal life believed so that if this favour comes to you and refreshes your spirit it is a sure evidence

God designed to do you good as I said earlier on before you were born oh this word favour you need the Holy Spirit to help you to enter into it for there is much enlargement in it and in approaching it look at the psalm itself and now the heading at the of the page is story of Israel's rebellions and God's mercies and in the psalm itself there is a long drawn out record and a very black record there are some words here I just name before you it says of Israel they soon forgot his works they lusted exceedingly they envied Moses they made a calf in

Horeb and worshipped the molten image they forgot God they despised the pleasant land as though they had got no longer any concern to go and dwell in it they murmured they provoked him to anger with their inventions they served the idols of the nations around and they were defiled with their own words and now that is a very black record story of Israel's rebellions you may say but what is all this to do with us well if you belong to the Israel of God and if your life history could be written and written aright before God I would guarantee there would be quite a deal of these things referred to here that would have to be recorded concerning you and I but now how does the psalm end many times did he deliver them but they provoked him with their counsel and were brought low margin impoverished weakened for their iniquity listen nevertheless he regarded their affliction when he heard their cry and he remembered for them his covenant and repented according to the multitude of his mercies and he showed them favor still this is the

[39 : 31] God you and I have got to do with if we belong to the people in the text and he says I am the Lord I change not therefore ye sons of Jacob are not consumed but now when you use this petition remember me oh Lord with the favor that thou bearest unto thy people you have got something in your mind that you desire God to do what is it with some of you it would be Lord do make it plain there is in me a good work begun to assure my conscience of her part in the Redeemer's blood and bear the witness with my heart that I am born of God Lord I hope I am but I want to be much more sure than I often feel about it and thou alone canst help me to feel as I want to feel and oh what a favor that will be if thou shouldst be pleased to grant it it may be some of you want the favor of a fear not because you are the subject of many ifs and buts and hows you are sometimes filled with fears as to how matters really are between your soul and God and some of you old and gray headed and the grave are waiting to receive you and you knowing ere long you must step down into

Jordan's swelling and maybe you say with a hymn writer my fear sometimes say I never shall find in death's gloomy day true peace to my mind aye but there is the favor that God bears to his people to be made known to you there and deliver them who through fear of death were all their lifetime subject unto bondage yes then there is in this favor I can only give you hints to be chastened and taught of God thereby I have sometimes said and you know it you have not forgotten it I hope sanctified trouble is one of the greatest evidences you can have that you belong to the people in the text because the Lord says of these people as many as I love

I rebuke and chasten be zealous therefore and repent whom the Lord loveth he correcteth and scourgeth every son whom he receiveth in this favor there is a father's correction a father's rod is used and it is sanctified and here is the favor when it is it is good for me that I have been afflicted that I might learn thy statutes blessed is the man whom thou chastenest O Lord and teachest him out of thy law that thou mayest give him rest from the days of adversity and what a favor it is to possess a good hope through grace and you know when you come up to worship God and you bow your head before the service begins as some of you many of you do you ask

God then if he will grant you to participate in the favor that he bears unto his people I seek and hope to find a portion for my soul and you want yet another token for good that your hope is well grounded and that God is the author of it oh you do want it to be made a thrice comfortable hope yea you want the favor of what you read about in the epistle to the Hebrews full assurance of hope another characteristic of this favor is the forgiveness of sins that is what we would call the essence of it all to get that is a wonderful mercy of a truth and many of the people in their text from the time they are born again they are waiting on the Lord to obtain it and many of them do not get it till they reach the end of life's journey but they do obtain it then

I shall maintain that as long as I live in preaching the gospel that no sinner born again dies without knowing the forgiveness of sins they may not leave the evidence of it by their dying bed but they do obtain it otherwise the good work begun is not finished and that is the finish of it to realize matters are right between your soul and God yes and that comes to every sinner born again sooner or later if it should be later they get it when they go down into Jordan's swelling yes these all died in faith and all these people in the text do die in faith and they rejoice in the forgiveness of sins but it is a wonderful favor if you can rejoice in it as you are journeying on through life and have it as a way mark to look back upon when God in his abundant mercy said your sins and your iniquities

[45 : 52] I will remember no more I will be merciful to your unrighteousness and you realize Jesus blood through earth and skies mercy eternal mercy cries there is just another thought about this favor you might not have thought about this being the favor that God bears to his people but I hope you have thought about it like that and now to be fruitful in good works to be fruitful in your lips and lives what a favor that is that as you journey on through life others may take knowledge of you that you have been with Jesus yes much might be said along that line of thought but I must come to the amen and here is a favor

I've already just hinted at it blessed are the dead which die in the Lord and now that is what you have got in your mind some of you especially in life's evening time but you must not entertain a thought in your mind that it refers only to those in life's evening time because it could be for some of you in life's afternoon or in life's morning that a grave will be digged for you and all that is mortal of you laid therein before some of those who are now old and grey headed will be laid there and you should think about it from that viewpoint prepare me gracious God to stand before thy face thy spirit must the work perform for it is all of grace yes remember me oh lord with the favour that thou bearest unto thy people oh visit me with thy salvation there is that favour you receive when you get a revival in your soul's experience yes and when you can remember the way

God has led you and have the favour to see in his dealings with you that he has led you forth by the right way and heaven awaits you when you reach the end of it oh visit me with thy salvation you want that favour that was given that was given to Simeon of old when he took the dear holy babe Jesus Christ in his old withered arms and said lord now letst thou thy servant depart in peace according to thy word for mine eyes have seen thy salvation oh may that mercy oh may that favour be yours and mine to participate in Amen