

# Psalms Quality Average

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Preacher: Offer, Alfred (1884-1976)

- [ 0 : 00 ] If the Lord may help me, I will just ask the rectal attention to the word you'll find in the twenty-third song, the first and second verse.
- The Lord is my shepherd, I shall not walk. He maketh me to thy diamond green past. He leadeth me beside the still water.
- The twenty-third song, the first and second verse. The Lord is my shepherd, I shall not walk.
- He maketh me to thy diamond green past. He leadeth me beside the still water. As I said this morning when endeavouring to speak from these words, this is a very aggressive and sweet song.
- It's an unspeakable mercy. If we can come in with the language in any way, not in bare assumption or on the pride of our hearts, but by reason of a good hope of God's mercy to us.
- [ 1 : 35 ] The Lord has spoken of as being the shepherd, very blessed and sweet figure, a type of the Lord Jesus Christ.
- and as the Lord himself uses it bigger, he calls himself the shepherd of the chief. In that sense of John that we read, and in that thirty-fourth of his sequel, this evening's hour, the Lord is speaking prophetically of raising up one shepherd over them, and he shall lead them, speaking without a doubt of the coming of the Lord Jesus Christ, and of his leading his one people by way of that great work of redemption for which he came down in this low world of youth.
- We know that the Lord has a people, at least we profess to know, a people which he comes his flock, which he knew from all eternity, and he knew them even by name then, before ever they saw the light of day, for their names was written in the Lamb's book of life.
- This is excellent foolishness to the world, and to many profess to fear God, they will not have this.
- It's beyond our reasoning minds, and because of our reasoning minds cannot grasp it, they stay away with it.
- [ 3 : 39 ] Well, the Pharisees with all their religions did the same when Christ was with them. And we have the same parrisaical deal running through now, to the religious community of this land and others, they will not have this truth.
- Oh, no. But oh, what a mercy it is if you and I can receive this right faith, not merely because we may have been brought up from what we call the truth, and have heard its truth, have heard its lens, and have conversed in regard to it, we accept it in our minds, but because we know something of the living experience of it in our own hearts, as many things perhaps seem to be hard for you to comprehend, especially in the sovereignty of God, through my search, you can find out God.
- His sovereignty, indeed, is beyond our comprehension. And when we come to redemption, when we come to salvation by grace, when we come to election and predestination, do we receive it?

Do we receive it by reason of its revelation to our heart and mind? Do we see a beauty in it? Can we see and realize the love of God in it?

Has it been tested in you? Because if it's never been tested and tried in you, you don't believe it. You've got an intellectual apprehension of the truth of the letter of the word, but you don't know the life and power of the truth of it.

[ 5 : 55 ] It says, these things are appalled not merely without, but in your and my heart as we pass along.

And as the Lord brings us through and establishes his word in our hearts by that living experience that each and all of his people are called to pass through.

the destroyer, as one of those said, by these things men live, and in these things are the life of my spirit.

However, then, can we believe? Can we have that faith? Unless we know, unless it's been tried enough. We can all believe or say we believe until opposition comes.

And when the enemy comes in, he comes in like a flood. And a flood, they carry everything away with it. There's no power or resistance there.

[ 7 : 07 ] What then says, why? Then it carries away everything that is superfluous. Everything which is not of the spirit, with me, and revealing.

In fact, everything which is not of the Lord. And it is by these things we can say, the Lord is my shepherd. By reason of what he has done for us and done in us.

Can you look back? Can I look back? Can I face his dealings? Have I any hope that he has brought me out of nature's darkness into his marvellous night?

That I've got something more than a religion that I put on, but something in my heart the Lord put on? His righteousness. Impute it.

The Lord is his mind shepherd. And he could give the reason for it to. He said, he maketh me to lie down and scream after.

[ 8 : 19 ] He maketh me. Why, my friends, if left to ourselves, we'd turn away from our blessings. we would have made. But you see, the Lord makes it.

He makes willing to the day of his power. Oh, what a mercy. Did he come, he sends to bear with us. How he doesn't cut us off in the midst of our days because of our base-fetched writings and worldly maintenance.

I am now rebellious sometimes. Can you face his dealings there? Never mind about the mountain top, bless him. You live there for a while.

It's not. It's not. The Lord has ever put you up there, but if he's put you there, my friends, you've only got to see another valley or another mountain in front of you.

So it's just the way the children of Israel went from wilderness to wilderness. And so it is with the Lord's dear people that thank God he feeds them, leads them, clothes them, and watches over them and brings them through it last.

[ 9 : 32 ] And there's the blessing. So you see, we can say these things as David did by reason of that which he has brought in us and for us.

Now you don't want people, anyone to tell you whether he has put his fear in your heart. You don't want anyone to tell you whether he's come to you and your trials and temptations and difficult ends of life, journey, whether providential or spiritual, they're all in the Lord's hand.

You can't separate them in regard to God's dealings with his people for they're all under his supreme command and all within that word, all things work together for good for those that love God and all of the call according to his purpose.

So you can't separate providence from grace, can't you? although you may have providential mercy and yet know nothing of spiritual blessings.

But you'll never have any spiritual blessings and know nothing of providential blessings. that's the difference, you see. And you say, if he's led you along as he's brought you through, you know what it is to be opposed, you know what it is to be had and be coming sometimes like a plant, this dear man is.

[ 11 : 07 ] all thy ways that thy village go over me. He said, at one time wept everything away from him.

And when he tried to grasp the promise and the grasp of the hand of the Lord, he said, I sink in deep mire where there's no standing.

I've got nothing to stand on. And when I would take a stand on his covenant promises, I can't get a firm put hold on him.

I slip and slay and I'm sinking in the deep mire where there's no standing. I know that we're not all brought into that depth of experience that everyone has brought more and less to those places where our faith is dry.

Or otherwise, how can you claim the Lord to be your shepherd if you've never heard him or know nothing of his leadings, nothing of him bringing you into the green past?

[ 12 : 17 ] Nothing of him showing you a plain path for his namesake? But all of here and there you can lay claim to him. What a mercy.

Unbelief may rise up from time to time and cure everything for a season. He may do that. He'll never take it out of your soul, old friend. He'll never take it out of your heart.

He may be the cloud, he would dance and fear sometimes by the ease of our poor difficult mess. So he'll never take that which the Lord has put in you. And as I've often said to the beast, goodness is every blessing of every shame and harm.

God, the Lord blesses his people, has the mark of his precious blood on it. That gives it the life, the power.

And will the Lord leave that? Will Satan be able to take that? Never. One thing he cannot do, he cannot lay his hands on that. You'll never rob a child of God of that.

[ 13 : 26 ] He may try to, he may threaten to, but he'll never do it. The Lord is my shepherd. I shall not want.

Here he gets the assurance. Shall we want him? Is it possible? We shall want him. Will he have brought us thus far and put us to change?

Does all his love and his mercy do it? His guidance, his direction, his long suffering? Will that be all his pain?

Will that be cast aside? Will he leave us? Never. The Lord said this, I'll never leave thee, nor forsake thee.

Now that's unconditional. he doesn't say, I won't leave you, if you don't leave me. I'll not forsake you, if you.

[ 14 : 33 ] I won't turn away from you, even if you turn from me. No. I'll never leave you, nor forsake you. What do you say about it, then?

Has he proved better than your doubt and fears than his heart? Has he dealt with you in mercy, notwithstanding your rebellious heart? Has he?

Has he again and again lengthened out his mercy? Then drop that word in season. When your hope has seen perish of the Lord, has he dropped something to your soul that revived you?

Has he given you a little heavenly manna and wilderness power plant? He'll never leave us. I shall not want. Why, my friends, is the fullness and the precious Christ to meet our every need.

There's no spot or place or difficulty or trial that you and I can ever get into or fall into or turn away to what the Lord is not able to make a way of escape and to supply whatever he needs and he will according to his riches in glory by Christ Jesus.

[ 16 : 00 ] God will come. You might say, can you always say that? It doesn't matter, friends, whether I can always say it or whether I can't.

It means it's true. Whether I can say it or not, of course I cannot always say it. But because I cannot always say it, does it offer the truth of God's word?

Isn't that here stated here? And haven't we proved it again and again if we pass alone? Well, there it is as I tried to speak the other day, we have the treasure in earth and vessels that the excellency of the fowl may be of God and not of us.

And while you and I have got the treasure in the earth and vessels, if you've got it there at all, there's going to be tossings up and down. Days in darkness and days in light.

But that doesn't hold to God's word. It doesn't offer his truth. It doesn't offer his divine sovereignty. Play. Listen. If I want to, if I would go to you, but...

[ 17 : 08 ] That of society, this is our shepherd. You have accepted for the word of God. Allow the sheep may stride.

Well, the shepherd said, I'll let it go. Let it go. I've got plenty of sheep. No. Will he not go after that one sheep?

Will he not seek it till he finds it? Is it not more to him now than that, that ninety and nine? So he goes to seek and search it out.

and when he finds it, does he thresh it? Does he feed it? Does he kick it out? Because it is so willfully wonderful?

No. He puts it on his shoulder and he carries it out. And my friends, you and I never get out of me, didn't? We never would.

[ 18 : 15 ] love. As he's loving kindness and tender compassion to us. Oh, how good our gracious God. Can you say as you think of it and know how gracious he's been to you?

Will he change his character? His love's unchangeable, it's like himself. There's no shadow of God in it. Having love to his only, who love them under the air.

You might say, well, how do I know I'm among them? That's my trouble. I've got reason of what he has done for you within you. Surely there's something there, isn't it?

Unless you're among those who have no fear of God in your heart. Unless you're among those that satisfy to go along with the form of religion.

doing the best you can in this world. I hope it'll be well with you when you come to the end. Oh, the deception.

[ 19 : 24 ] But, oh, he's done something for you. Look back. That lot is mercy for God. No, it's unthankfulness. The Lord's life shall not want good.

As if they that fear the Lord shall not want any good thing. Notice it? Any good thing. My friends, we don't know what's good for ourselves.

Often you're children who would ask for different things, wouldn't they? And you wouldn't give it to them, would you? Not everything they asked for. You know perfectly well it wouldn't be good for them.

And although there might be the repining and the crying and the many tears because you will not grant their requests but you're their parents, you love them, the one to do that which is right for them.

And you withhold it. And my friends, so the Lord deal with his people and much more so. He draws a finger to this.

[ 20 : 32 ] He said, if you being evil, no harm give good gifts unto your children. How much more shall your heavenly father give good gifts to those that fear him. The Lord alone knows that which is good for us.

Yeah. We get fretful sometimes because he doesn't grant our requests. But my friends, I live to thank God that he's withheld me sometimes.

As I passed along, I could see if the Lord had granted my trespass and answered my prayers as I wished him to do at that time.

He was only a bled in the trouble. He very kindly goes before and he sees and there comes that whole friend. Doesn't this God give you the confidence and the strength of faith that he so delivers so direct so counsel so uphold you and so keep you.

And when you think of that you say I shall not want you can't want any good thing can you can't want me can you can the Lord give us a gracious understanding to deal that to seek that which is good and not that which is evil He said he maketh me to lie down But it isn't all a life of struggle is it trials and temptations persecution all that is blessed because sometimes when he enlarges our steps under him when he takes us up in the arms of love and mercy sometimes a parent will take the child up in her arms wouldn't she and how she would embrace it how she would pour love out upon it but because she put that child down is love and love gets the same but you see the

[ 22 : 46 ] Lord she speaks sometimes to display love and mercy to his dear people and he causes them to lie down he makes me to lie down he draws them cause of love and the band of man I can see his loving kind as a tender mercy towards me and he makes me to lie down hearts of mercy and he gives the good hope that he's flooded out all your transgressions he's put them away in his precious blood what a green path to resist to sit down in the pastures of his redeeming blood of blood never a sweeter partner than that here is the lover of God playing for through the person of his dear son he maketh me lie down that is he brings you away as you know not he makes a crooked straight and a rough claim he brings that very spot that he spurs to bless you makes you lie down there be still and know that

I am God be still that's one of the things that nature never will be by the grace of God have been able sometimes to be still to lie down in the green path too of his flesh and truth of his love and mind you to see the green path there there is a tender earth tender grass no hard stubble there couldn't lay down comfortable there so it's green you see green path too he maketh me lie down in green path too such a lot and the word of God isn't there when you look at it and he leadeth me beside the still water there was something more to be brought to lie down to see faith and hope as in love of

God and our hearts as in figure out his power there's a walking the things of the word of God that as he received Christ Jesus the Lord don't walk in them he lead it me you don't walk alone it has allegiance that we were left to walk alone friends we we should make many mistakes we should come to our end but you see he leads beside the still waters and still waters are deep waters you can't see the bottom when it's deep waters where it's still waters has an ominous appearance there's no moving in them but he leaded me to the side of the still waters keeps deep side foot and slipping and upholds like going to his barn and you know something of these still waters what a terror they hold for us could we pass along there if the Lord had not been with us should we not be overcome with them these can look at it as if it's another thing to walk it out and there's a walk in these things out and our time is by the still waters

Christ himself came down into this world of sin and sorrow that he may walk these places out he might make a path for his people beside these deep waters he passed that way all the sins and guilt and shame of his people were placed upon his spotless sinless soul it was essential that it should be so that he should thus as walking by and he's still walking put away thou sinned forever it was a way he had to go it was a deep waters to that dear redeemer it shook him to the very root but as he took the cup he said if it could be possible let this cup fall in trouble he saw the suffering to the waiting we don't see them before we only know them as we come into them and then only at par but he saw all the full sufferings before he had an interest and he knew that time was coming desperately when his father was leaving when he could stand alone he had an interest and he had an interest and he had an interest and he had an interest and he had an interest and there to conquer death and sin there to satisfy divine justice as it enacted his vengeance to put him against sin as he stood in the sinner's place oh what a deep water and all to bring us through all to make a way for us and so the psalmist made a little that he lead in me that he shows you he leads you he's with you his hand is outstretched he leads you when it says in the psal you see it's in the plural not in the singular these many psal the past group before we enter in not that what there's one way to heaven to end don't you

I'm going to different on that point I am the way the truth the life is for but all our peculiar is our hope and the Lord said I'll bring them the psalmist that they have not known I may cook it straight rough blade these people I do under them and not for as they do your past may be distinctly different from mine as we pass along through life journey and my past distinctly different than yours but there's one line running through it all a feeling and sense of the Lord presence his keeping care his love and mercy towards you and a great sense of a felt need in our arms which have a way we've done you may be tried very much in trouble you may be much deep sorrow and better grief as you pass along it may be otherwise with you so far as trouble is concerned far may be comfortable so far as deep sorrow is concerned you have tended into that and then down the heart of the heart soul the trial of faith the indwelling sin the battle with him and the crying sometimes you never can't dwell here these are found the ungracious character knows nothing of but they are the found that the

[ 32 : 28 ] Lord brings his dear people there are piles of righteousness that we change that there is my friends his righteousness is made manifest in it and it's infuse it as a poor child of God as he passes through yes so that no harm can come nigh his dwelling so that nothing can separate from the love of God as he's Christ Jesus our Lord he leadeth me beside the still water do you want his leading do you pray for it as you pass along he leadeth me that if sometimes in your heart Lord let thy life and thy truth guide me let them bring me to that holy hill and that sanctuary you get so tired of self sometimes so weary with him

Lord do lead me bring me where I my heaven may find give me a foretaste Lord visit me again to thy salvation bring me into that sanctuary the sanctuary is the place of peace and leadeth me beside a still water he restored my soul he leadeth me in paths of righteousness for his name he restored my soul do you feel you need that restoring you get so dead sometimes feeling so cold sometimes and you stand amazed at yourself sometimes to think you can come well and have such an unfeeling hard heart be hit with it all and drive into worldly mind and be swallowed up and gained with that but ah how does the Lord bring you to that place that you want something more than that ah something says give me

Christ oh else I die there's an earnest for restoring mercy and he does restore his people he does strengthen them again and again he says my grace is sufficient for you and he drops the crown here and the word there and does encourage them shines them in his own work in our own hearts and he restores our souls and he leads me in the paths of righteousness and reason namesake well I must leave it with you friends what a mercy and when we come to the end of the journey to have such a leader there we can't walk through the valley alone although it's a dark valley the last enemy is death yet to be covered is there for our souls to be restored and for that dear redeemer to lead us through in those paths of righteousness be well and yea it is though I walk through the valley of the shadow of death of fear no evil for thy rod and thy star they comfort me and never see a shepherd without his rod or his star it's essential isn't it that he might reach out his sheep so it is my friend without the old shepherd yet and he that has led us in the tomb will lead us all our journey through he'll never leave us love my shepherd

I shall not want may that be the blessed portion of us each and may we have a real right sense of his needs as we part from over for his promise to meet the needs of his people he has promised to do them good to be able to say I shall not want I never have wanted yet Lord thou hast done all things well for me though they haven't always been comfortable thou hast let me along Lord it hasn't been the way I wanted together but thou hast left me along I can see now that it's all this love and impartial yet and thou hast not leave me nor hast thou left my soul empty now

I shall not want I leave it with some sweet meditation here friend may there be a good hope rage and up and up and up and may lead us guide us to all truth lead us that it's all our way to acknowledge it and he will direct our path don't be left that path but there is a blessing in it amen it's all out for to to shine half I am who the have to enjoy depth and f and achieve their to ■ who achieve yeah whole things