

# Thou art my portion O Lord. (Quality: very good)

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- [ 0 : 00 ]     Depending upon the Lord for help, I would direct your attention to Psalm 119 and reading verse 57.
- Psalm 119 verse 57 Thou art my portion, O Lord. I have said that I would keep thy words. Thou art my portion, O Lord. I have said that I would keep thy words.
- In this very long psalm, there are those direct words to heaven from a poor sinner's heart. The expressions that are known and felt within. Sometimes there are those notes of confidence.
- [ 1 : 34 ]     Sometimes there are those lower notes of wonder and amazement. And sometimes there are those notes of pleading as in the following verse.
- Be merciful unto me according to thy word. There is such a variety of expression.
- There is no discord in this psalm. As there is no discord in any other parts of scripture. But it surely makes known to us that the Lord's people are affected very, very much from one moment to the next.
- But, oh, this is our comfort. That though we may know many and feel many changes, Our God, he never changes.
- And our God never orders. And so the psalmist here says, Thou art my portion. We have noticed that the Translators have included those words, Thou art.
- [ 3 : 08 ]     I suppose it originally read, My portion, O Lord. I have said, Thou that I would keep Thy words.
- But it does mean it really meant Thou art my portion. He spoke it, you say, from a personal position.
- And the English meant that, My portion. What a mercy. If we can truly say, Oh, today, Thou art my portion.
- A longing to be able to say it. Thou art my portion. My living bread.
- Friend, That which we live upon. That which we feed upon. That which sustains us.
- [ 4 : 13 ]     That which keeps us. It could be read, Thou art my lot. My lot. But there's a difference here, though, even in that.
- Because our lot may be found in many things. But when we say, Lord, Thou art my portion.
- All that belongs to me that cometh from my good God. Friend, what a mercy to know the difference.
- And plead with God to show us the difference and separate us from all here below. After all, our lot might often be found like this.
- What we deserve, what we are brought upon our own head by our own sin and transgression.

[ 5 : 20 ] But when we can say, The Lord is my portion. It is that which has been bestowed upon us by his mercy. If we could say, Our lot is what we deserve and more beside.

But when we say, Thou art my portion, we can say this, Lord, this have I received of Thy goodness and of Thy mercy.

Friends, what a word to start on today. May God give me guidance and direction to speak of it to His honour and glory.

Thou art my portion. Thou art my portion. Looking up to God in this way, surely there is a sense of thankfulness to God.

A thankfulness to God. there may have been those times, I'm sure there has been, interest in it.

[ 6 : 40 ] But He made Himself manifest to us as our portion by bringing, giving us an interest in it.

Thou art my portion. Lord, Thou art above everything. Thou doth excel everything. Thou art more needful to me than everything else.

There is a sufficiency in thee that stands above everything else. One wrote that hymn, he said, I could from all things parted me, but never, never, never, never, Lord, from the friends, he felt the Lord to be his portion.

And therefore, in that sense, the portion of the Lord's people will never depart from them.

To mark this, whatever the Lord has given to you, he will never, never take it away.

[ 8 : 01 ] He will not allow that. Though we may not sensibly feel it at all times, yet, my friends, it's ever yours.

You know, you may have a very precious piece of jewelry. You may not wear it, it may be hidden away in some drawer upstairs, in secrecy.

But my friends, it's still yours, you know where it is. But oh, to know the glory of it, you want to view it, don't you?

But my friends, how much more so in the things of God. Friends, it is to walk and in possession of it, it is to talk in the possession of it, as a scribe in all the honor and all the glory unto his great and holy name.

We know this, that by their fruits, ye shall know them, the word of God tells us, by their fruits, that portion, that part of them, which God brings forth, it is that which testifies that the fear of the Lord is found within them.

[ 9 : 45 ] Many may think that they are very wise in all that they say and in their statements. They very think they are beyond contradiction.

But when it comes, my friends, to the things of God, those things will dissolve away. And they have to say, the Lord is my portion.

I need him to teach me. I need him to instruct me. I need him to counsel me in the way that I shall go.

Great mercy, is it not, to be counseled of God in the way that we take here below.

rash decisions are usually rough decisions. They usually bring us to a place to regret and sorrow over after.

[ 10 : 54 ] But you always say, one, we are brought to commit our way unto the Lord and to be guided and directed by his counsel and wait for him and for him to make the way clear and known unto us.

Then we can say, thou art my portion, O Lord. It was thou who did teach me. It was thou who guided me and directed me.

O he spoke by the psalmist saying, I'll guide thee by my counsel and afterwards receive me to glory.

Friends, what a mercy. O to be so guided and directed, counseled day by day. Every day brings something new.

Every day there is a variation within us and about us and our reaction to the things in life that also varies especially if we have not got the fear of the Lord before our eyes.

[ 12 : 25 ] Lord thou art my portion, my lot. why my whole foundation, my whole building up in this little craft afloat here below is upon that sacred keel of God's divine providence and God's determination and counsel to save a poor sinner's soul.

Thou art my portion. Why, how needful it is. We know for when a boat is constructed to have a sound keel.

We know that in the construction of boats there are many types of keels. But with the child of God my friend, you can say that he is your foundation.

It has strength indeed lies in him. Whatever storm we might encounter, there are all kinds of storms, are there not in life's journey?

You notice that the disciples who were able seamen and fishermen that when they came into that particular storm that they were all afraid realizing the seriousness of it and what could happen in such a storm as this.

[ 14 : 14 ] But my friend, he could say the Lord is my portion. And what was their cry to the Lord Jesus Christ then.

Master we perish, master is safe. He was their portion my friends. We're not told there may have been many other vessels sunk in that storm.

But this one thing we know that vessel was not sunk. And all their portion in that storm was the Lord Jesus Christ.

And that he arose and rebuked the winds and waves and said peace be still.

You know there was a time when I used to think it would have been wonderful to be in that boat to hear those words peace be still.

[ 15 : 25 ] But in meditating upon these words yesterday I thought this way yes but you can't have the blessing without the storm.

No peace be still. And there was a great calm my friend the Lord he caused that calm you know I don't believe those disciples would ever ever forget that do you and can you ever forget that time and place where the Lord so appeared for you followed by that great calm the Lord presence the Lord peace and therefore you can say at this time thou art my portion O Lord thou has been my portion O Lord as in another place thou art my help thou hast been my help

I have said I would keep thy words I would keep thy words the Lord has spoken to the psalmist and therefore what he had spoken to the psalmist was his portion his portion we know indeed words that others have spoken to us they are very meaningful and very precious to us not just sentimental and romantic no no I don't mean that but words that have been spoken to us I shall never forget one dear old gentleman shaking my hand and saying this

I hope as our friendship lentens so it will strengthen them there's such meaning and feeling in it we don't forget those things and sure it is good when we meet and see such people oh how much more so when the Lord has come and to us and speaks to us I said I will keep thy words friend what is the purpose in keeping the words of the Lord you know I'm not trying to be humorous but it's not like a daily newspaper full of words the next morning you may well light the fire with it you don't keep them that is past news but how different when the

Lord speaks to a poor sinner why he writes them upon the fleshy tables of your heart doesn't he and that he writes them there that they may be there forever ever a wonderful thought that is yes thou art my portion oh Lord all that thou hast spoken to me all that thou hast made known unto me why they are dear indeed unto as souls we may indeed often look back over words that others have spoken to us and you say but now they're gone I shall never hear their voice again but my friend you can never say that of the

[ 20 : 01 ] Lord Jesus Christ when they when the disciples saw their Lord and Master suffer bleed and die they forgot at that season what he had previously instructed them in and we are like that aren't we and therefore what they saw caused them great distress and sorrow that they should never see him again besides what they observed of his sufferings and agony for sin that he was set at naught and despised and rejected of man when they rolled that great stone upon the tomb it would have seemed for a short season that it was all over and finished almost as if there had no more

Jesus like the dear women who came to the sepulchre they said who shall roll away the stone why to them it was an insurmountable difficulty they hadn't got the strength or power to do it and therefore they still came hoping that they might find an entrance one way or another friend they did find an entrance they really did and yet they could say thou art my portion oh lord he is not here he is risen from the dead and therefore

I say he will wipe away thy tears and thy sorrow and therefore it was not a question what a waste of time preparing these spices my friend much joy was in their heart that he whom they thought was dead is now living thou art my portion the triumphant words of the Lord Jesus Christ are these I have power to lay down my life and I have power to take it again friends thou art my portion all that he has completely triumphed over sin and death the portion of the

Lord's people is bound up completely in the life of Jesus Christ we often speak in this way of the life and death of the Lord Jesus Christ yes his portion friend buried with him in baptism but risen again with him to a newness of life our portion he is for he has that power to have a complete change and alteration over us in every aspect of life in every part of divine worship why did look see him and to behold him with clearer views than we have done here to for yes thou art my portion oh to see him in such a different way even as the disciples did they really did oh my friends how sweet are the epistles of the disciples in relating to the

Lord Jesus Christ of what they now had discovered handled tasted and felt for themselves thou art my portion why good Peter he ever speaks of Jesus Christ in that way where he refers to him as precious precious my friend no more no more could Peter think and talk of Jesus Christ as he did no more I say could he talk of himself as once he did my friend the Lord truly was his portion can you say this no more no more can

[ 25 : 56 ] I talk of Jesus Christ the son of God in such a way as I formerly have and neither can I speak of myself and extol myself as I once did you why I was once to say I am so devout I can never put a foot wrong you can rely and trust me where perhaps you cannot trust other people but my friend at the end of the day Peter was the first one to betray his lord and master in that way we know Judas Iscariot did but he was not a child of God do you see the difference between

Judas Iscariot and Peter they both denied their lord and master terrible thought friends terrible thought isn't it but the difference that lies here the lord Jesus Christ was eternally the portion of Peter and all his people we may leave him we may forget him we may deny him but proving this he will never leave us and he will never forget us no oh I say Peter listened to all the lord sermons and all that he had said with regards to the eternal mind of God the father in saving his people yet my friend it seemed like this it didn't really sink in it didn't have the effect that one might hope it would and that may very be so concerning you and

I but my friends does the lord give up and say I can't do anything with them no never never he is able to save unto the uttermost and that is why he is our portion it is Jesus indeed that is able to save unto the uttermost having loved his own he loved them unto the end could it be said this morning that Jesus has ceased to love you terrible thought that would be what hopeless state we would be in but thanks be to God he is our portion it can never be moved it can never be taken away his eternal love to his people is the same forever and ever

I say what a portion that is we may have a portion among men and in families and have been disappointed and found that it has changed and there has been a variation in one's attitude to such people although we do not know where we are where instability abounds where betrayal is made known my friend but our mercy is he is our portion he is always the same inside and outside whatever way you might look at him he is always the same but he is people's portion ever set and ever determined to save their very soul he is my portion that was a thought among men at one time that if people were not called by grace in early years they may not ever be called at all but

I never have been able to go along with that thou art my portion the portion in that time and place appointed friend if he loved his people he will bring them to know that love in his own appointed time no my friends we have no scripture warrant for such a thought as this thou art my portion friend he ever was thy portion from all eternity he watched all my past when like satan's blind slave I sported with death he was still your portion friends or do we not go back to those times and places in our mad use how close how near we came to death but by but for divine interposition and we have to say thou art my portion thou art my portion a portion then we knew nothing of but a portion my friend he brings us in to know to believe and to trust can you say that today though you may have been brought through many deeps and fearing that the

[ 33 : 06 ] Lord blesses everyone else except you that you're the black sheep of the family that cast away the unacceptable oh my friend doesn't Satan love to pump up this jargon in poor hearts of the Lord's people to try and bring them into this my but thou art my portion can you come this day Lord remember the word upon which thou has caused me to hope my friends the cast away the cast out he brings in and makes near what he brings them to the feet of Jesus yes thou art my portion I've often thought about

Mary Martha and Lazarus and Mary might well have said how can such a one as I who have lived in such a sinful manner before come in with the rest of the people friend but we find her there yes at the feet of Jesus at the feet of Jesus and I'm sure of this if you ask of the question who is your portion Mary bearing in mind what you've been what you've done what you've said might you should say the Lord is my portion I would not have been here I would not have been here but for his saving love and grace but for his almighty power friend what a wonderful thing then to prove by the

Lord coming again and speaking that he is your portion your living bread we often think of abortion related to that of meal tables what is served to us and put upon our plate to eat what is our portion we wouldn't think of one moment would we of turning to somebody else's plate and taking from that but no the Lord is my portion but remember this it all comes from the one place and that is from the Lord Jesus Christ and I believe this the Lord never gives his people too little and or too much but do not

I detect in this word where the psalmist saying the Lord is my portion that he got an appetite an appetite what good is a good meal set before us if we got no appetite at all to eat it surely I believe this it's better to have an appetite and not enough to eat than to have plenty to eat and no appetite oh bless his dear name my friends if thus he's given to you this day an appetite for him my friend there's one thing that an appetite displays and it's this the soul is that person's living and the life is vigorous within it it wants plenty to satisfy it oh

I say how merciful the Lord is thou art my portion the dear woman who she said yea Lord but the dogs eat of the crumbs that fall from the master's table I know a hymn writer breaks it down to a crumb but the scripture said crumbs and I see this this is my portion crumbs that fall from the master's table crumbs which are many crumbs which constitute a sustained appetite and a good meal the Lord is my portion I believe this the living child of God never grumbles of their portion how small it might be no because there is an all sufficiency that is found in the

[ 38 : 52 ] Lord Jesus Christ but when our portion friend is broken up into crumbs the feeding upon it is spread out is it not it really is it is that which goes from crumb to crumb is it not and therefore do you not come back to the same place does not the dog come back to the same place you say well he was there yesterday eating of the crumbs you say yes and I am here today eating from the crumbs a crumb of mercy Lord I crave unworthy to be fed with dainty such as angels have or with the children's bread friend thou art my portion great mercy to say thou will be my portion forever and ever that

Jesus that has not drawn you has not driven you away but rather has drawn you unto him thou art my portion friend we come again and again to him let us look at this also on the basis of prayer the Lord is his people's portion and surely there will be communication between them but how can such a poor soul so unable so unworthy talk to the King of Kings and the Lord of Lords our great comfort is this he does not hear us for our ability to speak but he hears us for his divine ability to hear that's often been a comfort to me that he can hear our sighs he can hear our groans he can hear what our breathing is from within and is able to translate them into genuine feelings in other words he completely understands sometimes people may say

I know what you are thinking they may be accurate they may be far from the truth but there's no shadow of turning with him he does surely know and understand thou art my portion how often we may have gone into the house of God and have kept our own feelings and sighs and cries completely to ourselves there the Lord has appeared to you in the sanctuary in some part of divine worship and you can say the Lord is my portion why he must have heard he must have known he is verily tender to me in all those living desires thou art my portion friend those wishes so weak tis

Jesus inspires and bids thee still seek still seek friend what makes a seeker what would be the point in seeking if the Lord was not your portion or there wasn't any hope of him being thy portion my friends what do I mean by him being a hope of our portion as written and found in the word of God has indeed the word of God so been your portion to cause you to turn again to him in humble prayer the wonders of the power of the word of

God friends it is a matter between you and your never dying soul Lord thou art my portion oh Lord my friend there's nothing in this which is arrogant there's nothing in it which is full of presumption no my friend it is very the language that he has put into your soul what a portion that is indicted prayer I like that word indicted prayer for indicted prayer is the only prayer that is worth while we may have thought sometimes in going to the prayer meeting if only

[ 45 : 10 ] I could pray like that one my friend we are there don't we if only we could pray like the psalmist here and say oh Lord or thou art my portion oh Lord ah it is not lengthy prayers is it not eloquent prayers no but it is actually indicted by the Holy Spirit into the soul where we pour out our soul before him oh that we do not seek to put any gloss upon it or shade and touch it up and make it look good my friend it is the very heart of man that God searches out and looks at the Lord thou art my portion oh

Lord yes may it be so forever and ever amen