

# Psalm

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[ 0 : 00 ] The word we would venture to speak from this evening is found in the 106th Psalm, verses 4 and 5, Psalm 106, the 4th and 5th verses.

Remember me, O Lord, with the favour that thou bearest unto thy people. O visit me with thy salvation, that I may see the good of thy chosen.

That I may rejoice in the gladness of thy nation. That I may glory with thine inheritance.

What a fullness of request in those two verses. It embraces all a living soul desires, and sometimes fears they will never attain.

But nevertheless, when that desire is placed in the heart of a quickened soul, that prayer will continue.

[ 1 : 30 ] It will be maintained. Because the Lord himself has placed in there. As we come into the Lord's house tonight, is this a prayer in our heart?

Oh, such a great mercy if it is. If this desire is ours. We shall come in the anticipation of fight.

That the Lord, having placed that within us, he will surely appear. And that will make the hour spent in the courts of the Lord a most seasonable hour.

Oh, you say, ah, but I've sought so many times. It is the desire. It is the desire. The Lord knows. But I do not seem to receive the longing in my soul.

Suttishly. Well, do you leave it? And say, well, it's no good going again.

[ 2 : 50 ] I've asked the Lord. And he's hidden his face from me. Turned a deaf ear to my petition. And so I must assume that he has no place for me.

The psalmist continues in prayer. You and I will continue in prayer.

If we feel that need within that except we obtain the favor of God, we must perish eternally. And if that is written clearly and deeply in your heart, you won't and cannot let him go.

It's close from me. The goodness we read of in that 145th Psalm was that which kept David alive in the need of his soul.

He looked and he remembered. The Lord is gracious and full of compassion. What a comfortable word here if you're tried about your state and case.

[ 4 : 06 ] He's a compassionate Lord. You say, I know he's good. I live in evidence of it. I'm a monument of his mercy even as I come before him now.

Well, I want his grace. Of course you do, poor sinner. Except we know and taste of his grace.

We're still far off. Still amongst those who are wandering up and down. Still amongst those who hunger and thirst.

But when we taste of that grace, then, as the psalmist himself well knew, he could say, he has satisfied.

Satisfied my soul. And the prophet Isaiah speaks of that satisfying. That the souls of the Lord's people, ministers and believers and worshippers, shall be satiated.

[ 5 : 18 ] Now you look for a moment. Think about it. Is that what you really want? Is that your desire even this night? The Lord is good to all, yes.

And his tender mercies are over all his works. But you come amongst those, perhaps in your feeling, who are low.

But David does not leave them out. The Lord upholdeth all that fall.

And raiseth up all those that be bowed down. And because he knew this, in his own soul's experience, he was able to comfort and deal.

As one whom the Lord had sent forth in a special way and manner to fulfill his purpose. And that is why we read her portion concerning Mephibosheth.

[ 6 : 28 ] David, King David, showed great compassion. He showed love to Mephibosheth.

But this was wrought in his heart because of what the Lord had done for him. You know, none will be more compassionate and loving to a poor, cast-down soul than those who have tasted this rice.

They exult in it. And they extol God in it, as the psalmist did here in this 145th Psalm. And then, they are used of God in his own eternal purposes to make that blessing known unto others.

I want to try, as we may be helped tonight, to look at this case that we have read of in Mephibosheth. In the light of those things I just mentioned, and remembering the prayer of our times.

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

[ 8 : 02 ] There's the principal cry. If you seek his grace, it is to know his salvation. And if you possess his grace, it's to obtain that salvation.

That great salvation, brought out by God the Son. And there, that which follows. Salvation made known, that I may see the good of thy chosen.

Have you looked upon the chosen of Israel? God's chosen ones. And seen in them, and in their lives, that which you feel so much to desire.

If I could but partake of that which they partake of, I should be blessed indeed. The good of thy chosen. Why, that good is Christ himself.

You can't compare anything else to the goodness which is Christ in the heart of a poor sinner. The hope of glory. And says the psalmist, I want to see it.

[ 9 : 19 ] That I may see the good of thy chosen. And in seeing it, feel and know the same powerful effect in their own soul.

That I may rejoice in the gladness of thy nation. That I may glory with thine inheritance. The text embraces.

From time into eternity. And faith will view. As the gracious work of the Spirit opens up to that view of thy.

All that is laid up in Christ for his own. Now I'm going to speak for a little while of those who are his own.

How they are brought to know they are his own. And from whence they are brought. There is no clearer example than this character of our chapter tonight.

[ 10 : 36 ] Mephibosheth. Oh, it so clearly shows to us from whence we are saved.

From whence we are brought. And the abundant mercy of our Lord and Savior Jesus Christ.

In showing us fiber. Almighty God. Has only one purpose.

In his eternal mind. As he looks upon poor sinners. In this lower world. One eternal purpose.

And that is the salvation. Of his people. Oh, some would say. But there is so much. In the world.

[ 11 : 41 ] That God looks upon. He does. He looks upon everything. And we bless God. For the many favors he shows. To those he looks upon.

Even in providence. His own dear people. Receive of his bounty. In his providential deity. He looks upon that.

He looks upon sinners. Lost sinners. And how solemn it is. To be under the search and eye of God.

And not to know. The state and condition you're in. Lost forever. Subjects of his wrath. He looks upon his people.

He looks upon his people. In mercy. In mercy. Remembering.

[ 12 : 36 ] That the eternal love of God. A triune God. Was set upon them. In eternity past. And that love.

Can never be removed. Can never falter. Never be taken away. Now if our faith could always live.

In the strong realization of that. We shouldn't know those seasons that we do know. Of faintness. Of feebleness.

Of unbelief. God. But God. In his wisdom. Has decreed. That his people. Shall be a needy people.

That shall cause this needy people. To cry unto him. To wait upon him. And in their worship. Truly. To trust him.

[ 13 : 35 ] And for this. He imparts. Through Jesus Christ. His only beloved son. That gift. Which is given to every true believer. Which is faith.

And by that faith. They are maintained. And that faith. Will always. Honor the diva. Great mercy.

To have a faith. In Jesus Christ. Faith in God. To look up. To that. One who rose. In eternal glory.

In heaven above. And have faith. To believe. That he. Looks upon. Such a one. As you. And I. With one desire.

And one aim. In his eternal mind. That. You. For I. If we possess. This gift.

[ 14 : 35 ] Shall be saved. With an everlasting. Self-nation. girl. Oh. Oh. That we could. Proclaim it. Clear.

More often. More emphatically. it is the Spirit's work to write this truth in a seeking sinner's heart.

But oh, what do we find in experience? We find that though the eternal mind of God is set on their salvation, the mind of his dear children is almost continually what a fear.

They are a trembling people, a fearing people. And why do they thus fear? Because it brings them to his feet, dependent upon his power alone to save them, to deal with their case, to alight those fears, to heal their sicknesses, their weakness, and to come over their unbelieving fears.

They must look to Jesus. Jesus only can do helpless sinners' good. In the chapter in Samuel that we read, we would want desire to look at it.

[ 16 : 16 ] In this aspect, David said, Is there yet any that is left of the house of Saul that I may show him kindness for Jonathan's sake?

God the Father looks upon his only man. Poor, weak, helpless, sinful people that they are, is there any that is left of the house of Saul that I may show him kindness for Jesus' sake?

That I believe that is one aspect of this truth of septic point. Because as we read down the chapter, we find that Mephibosheth is surely typical of your case of mine.

And King David is blessedly typical of the Lord and Saviour Jesus Christ who came to seek and save that of which he's lost.

God's purposes, his eternal purposes, are all linked together and that for the final good of his people.

[ 17 : 46 ] and that he doesn't change his mind. Those blessings were decreed in eternity past and will surely be fulfilled yet his children.

They pass through this lifetime in the world of sorrow. They come into it as sinners.

They journey through it as pilgrims. But we read in the epistle to the Hebrews. They pass the time of their sojourning here in fear.

Isn't that true? Cannot we say that is true because that's where we come. And that's where we often seem to be fears of every shape and size, every kind, surround the pilgrim as he passes along, life's path and life.

And those fears at times are very great. Now, we look upon David himself, King David now, whom the Lord had placed in this high position of authority.

[ 19 : 11 ] But he was no stranger to this pathway of fear. And perhaps we sometimes cry like he cried, I shall one day fall at the hand of Saul.

As he fled from his anger and his wrong. But did he destroy them? No. It was Saul that was slain.

David now, in his heart, seeks the good of one who is helpless.

The child, the son, of his beloved friend, the brother, Jonathan. And as he makes this inquiry, every plan was formed.

Everything was appointed. He knew what he would do. That's come to me over these last few days several times. with such comfort.

[ 20 : 28 ] It's spoken of Jesus when he was here upon her. But Jesus knew what he would do. And I look upon this gracious dealing with Mephibosheth.

In that light, Jesus knew what he would do. He knows what he's going to do with you. He knows what he's going to do with me, even though we're full of fears perhaps at this present moment.

The wise dark, perhaps the cloud is black, but Jesus knows the issue. David knew the issue as regards Mephibosheth.

Mephibosheth. We tremble sometimes of the things that come into our life that cause those fears.

And they do bring us low and cast us down in spirit. And the professor says, where's your faith? You've only got to believe.

[ 21 : 35 ] Have you ever had anyone come to you in that spirit when you've been in a low place? Believe only the word says it.

And the poor soul like Mephibosheth did lay him on both feet. Cannot move in that direction to find any comfort?

No. It's all dependent upon the grace and mercy of their Saviour. And I would hear the remark that Mephibosheth did not seek David.

It was David sought Mephibosheth. And that's the secret of it. We love him because he first loved us, says John.

But he came to seek and save that of which we're lost. For when we're in this trembling, fearing condition, we need a sweet assurance, a gracious assurance.

[ 22 : 55 ] And where do we find him? Where has God provided the means to find any of the world? And we can't choose it.

We can't turn to this portion and take comfort from it. The Lord must apply it. And I believe the words that we have read this night are one of the means the Lord is pleased to use to assure a poor, lying, fearful soul that it shall be well, that he is a subject of that prayer and its answer.

Remember me, O Lord, with the favour that thou bearest unto thy people. Visit me with thy salvation.

And looking at Mephibosheth as a type of a poor, lost, and ruined sinner, born in sin and shifled iniquity, having no hope, no strength, no power.

We see the miracle of Christ that quickens and makes alive, that brings a poor, needy soul to the fullness of that blessing, that mercy which flows from the heart of the dear Savior, Jesus Christ.

[ 24 : 30 ] verse 1 of that 9th chapter tells us this, that Mephibosheth was one of the enemy camp.

He was of Saul's house, that inveterate enemy of David, who had sought to slay him time and time ago.

he was of Saul's house, but I did not prevent this love that is manifested in this chapter.

You know, by nature, we are of Saul's house, but end the tea with God. No good in us, nothing we can bring before a holy God.

hatred, enmity, that's the fruit of sin. And what else is there concerning Mephibosheth that bespeaks our state of case before the grace of Jesus Christ comes to us in its saving power?

[ 25 : 52 ] sin. He was lame on both feet. And why was he lame on both feet? Well, if you like to turn to the fourth chapter, and I think it's in the fourth verse, it tells us there what caused his lameness.

He had a fall, and that's where our lameness comes from. We have all fallen in Adam, crippled, helpless, unable to do one good thing, unable to deliver ourselves.

Such an one is Mephibosheth. But David, or as we speak of him as the title, Jesus, desired to do him good, the Lord's purpose of eternal love, determines to bring a poor Mephibosheth from his place of helplessness, and gather him, that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation.

it wasn't until David commands that he should be brought, that he enters in to the beginning of the blessing, and then as that command is obeyed, Ziba was commanded to serve him, to labor for him, to provide for him, and do what was needful for a poor helpless wreck, but the rich blessing was from his own hand.

All we want to notice these things, as it shows the favor that is bestowed on unworthy sinners by God's new son, love.

[ 28 : 07 ] And if we receive that, then we have more than heart could wish. It's the greatest blessing that can be obtained as we travel through this wilderness below.

His fall has brought him, as we are brought, I can do nothing, nothing without thee.

And the time of realization of that helplessness is a time of deep grief. Sometimes it's an agony of grief, when you realize the issue and next, one reached forth to help you.

When sin lies heavy on your soul, all you can see is the fruit of that sin, and the result of that sin, which is death, for the soul that sinneth shall die.

And how can you then run? When you are crippled, how can you run to that shelter, that rock of refuge?

[ 29 : 26 ] How can you take one step towards the place where peace is made though you come? poor and afflicted, Lord, are they among the bright unfit to shine?

Ah, but his lameness never for one moment prevented this kind and compassionate deed that was in the mind of David being performed.

rather it caused a hasten that it should be fulfilled. David sought him. Jesus seeks his own.

We sometimes sing that hymn. Jesus sought me when a stranger, wandering from the fold of God, he, to save my soul from danger, interposed his precious blood.

Oh, to grace, how great a debtor! I will extol thee, O Lord, oh, that we could be there more often, as we have the sweet realisation that it is his precious blood that was shed for my sin.

[ 30 : 47 ] That cleansing fountain applied to my poor soul. That glorious inheritance prepared for me, I will extol thee, yea, in the morning and in the evening, at all times.

Oh, this is the desire when the Lord makes him bless you now. time. But there has to be an appointed time.

The purpose of his love must be carried in. Nothing can hinder or stay, but there is the appointed time. And what was the appointed purpose of God concerning Mephibosheth?

What was the purpose of David and his dealings with him? And as we think of almighty God, God the Father, God the Son, and God the Holy Ghost, in their great salvation made known to poor, lying, helpless sinners.

We'll just briefly notice the purpose of his grace. we read part of it in the thirteenth verse.

[ 32 : 11 ] Mephibosheth dwelt in Jerusalem. Where? In the king's house. In the king's house.

But he was a poor, crippled, miserable man, dependent upon a servant to do everything for him.

Ah, says David, he's to come into my palace. Here's the purpose, the eternal purpose of love that is made known in the gracious dealings God has with his children.

but he also not only says he must come into his palace. There's another blessed truth in the eleventh verse. As for Mephibosheth, said the king, he shall eat at my table as one of the king's sons.

There is a family on earth whose father fills a throne. the world considers a throne. But oh, when we know and feel this grace wrought in our heart that brings us into this blessing indeed, even as the king's son, a name amongst his people, his family, a prince, man.

[ 33 : 55 ] As one of the king's sons he shall be, ah, Mephibosheth, why art thou cast down, O my soul?

Why art thou disquieted within me? Hope thou in this God, for thou shalt yet praise him. Here is his favour, the answer to that prayer of being made known.

He shall be not only as one of the king's sons, but he shall be continually in my presence to look upon me.

The favour of David toward Adir Mephibosheth was one of deep affection as well as compassion. He loved him for Jonathan's sake.

God the father loves his own beloved elect. For Jesus' sake, there is none like them as he looks upon them through his son.

[ 35 : 06 ] But this is the secret place to which they're pure. God cannot look upon sin with any degree of a help. But he can look upon saved sinners through the merit of his only beloved son, the lamb, who was slain to put away that sin.

And then in this palace, not only is there the king's presence to be enjoyed, not only is there a name and a place amongst his people, but there is that promise given, they shall partake of the king's provision.

He shall sit at my table, he shall eat at my table, he shall eat bread always at my table.

oh, it cannot be more emphatic than that. Whom the Lord loves, he blesses.

And that is a blessing indeed, it's a blessing that will never end. There are tastes here below at the king's table. table. We were trying to speak a little yesterday concerning mealtimes that the Lord provides for his dear roots while they come to the table, the king's table, the king of heaven.

[ 36 : 48 ] Ah, he makes a choice, a feast has made for his own beloved friend, and that feast is himself.

Oh, this poor, crippled Mephibosheth, poor, crippled, helpless sinners are gathered.

Remember me, O Lord, with the favor that thou bearest, visit me with thy salvation, and speak the word of mercy and pardon to my soul.

Let me see the good of thy chosen. Yes, come into the palace, look upon my face, look upon my sacrifice.

That's your good. That's your salvation. That's your rejoicing. My Lord and my God, said Thomas when he viewed his hands and his feet.

[ 38 : 00 ] That I may see the gladness of thy nation, rejoice in it, and glory with thine inheritance. And so the desires grow, as this prayer is heard and answered.

And as the soul receives the bounty, so there is the enlarging. Not only in the receive, but in the desire for him more. Is it so with us at time?

We want to know him more, love him more, serve him better, enter in to that fullness, which he himself would declare is for his own.

Just a closing thought as the time is nearly gone. But what about his likeness? that wasn't taken away.

And nor will yours be or mine. We're poor, crippled sinners as long as we live here below, in and of ourselves. No, David's compassion and his grace and his mercy and his commands toward Mephibosheth did not remove his crippled things.

[ 39 : 21 ] That's what remorse. I would but cannot. Lord, relieve. Oh, help, my unbelief.

But what then can we find comfort from in this little account that we looked at? His crippled feet remained.

But when he sat at the king's table and received of the king's bounty and ate of the king's food and joined with the king's sons, his lyingness was covered up under the table.

There was a covering of fish and as he sat at that table with the king's sons, who could tell the difference? Who should know that he was lying?

No, he was appointed this holy place. He received that which they received. Oh, David named him as his son and his poor crippled feet were gone.

- [ 40 : 38 ] There is a covering which our precious Jesus has made to cover all their infirmities, all their deformities, whether literal or spiritual.
- And sometimes there are those literally amongst the family of God who mourn because of their crippled state.
- Ah, they cannot do the things they would do. And they mourn over him. But, says Jesus, come to the palace, come to my table, come to Jesus.
- He does helpless sinners move. And there is that covering of his righteousness which he casts all around.
- The good of thy chosen, the gladness of thy nation. Yes, then will that soul rejoice. and say, bless the Lord.
- [ 41 : 47 ] Oh, my soul, all that is within me, bless his holy name, for he's looked upon me, looked on me in my affliction, and not cast me off, but has spoken our word in Caesar.
- Now I must leave then. if there be one who feels like Mephibosheth, may the Holy Spirit enable such to take comfort from these blessed truths revealed in this short chapter, and by his grace, in the fulfillment of his sovereign purpose of mercy to you, enable you to extol his name, praise him for the wonders of his price.
- Amen. We'll close with hymn number 622, tune Tranquility 424.
- Poor fearful saint, be not dismayed, nor dread the dangers of the night. Thy God will ever be thy aid, and put the host of hell to flight.
- Nor sin, nor Satan cannot come, the arm that vindicates thy cause. God, thy own God, will lead thee home, in spite of all that may oppose.
- [ 43 : 33 ] Hymn number 622. O fearful say, be not dismayed, no dreads of the angels of the night, thy thy land.
- knowledge consider'd safe wayacyj please hymn that is although could Christ contemporary may have been recorded To fight No saint, no saint A grant of God The otherba, breathtaking
- O saint Thank you.
- Thank you.
- Thank you. Thank you.
- [ 47 : 14 ] Thank you. Thank you.
- Thank you. Thank you.
- Thank you. Thank you. Thank you. Thank you.
- Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.
- Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.
- [ 49 : 44 ] Thank you. Thank you. Thank you. Thank you. Thank you.
- Thank you. Thank you. Thank you. Be with us each, both now and forever. Amen.