

# Psalms

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Preacher: Woodhams, Raymond (1933-2014)

- [ 0 : 00 ] As the Lord may be pleased to help me, I'll again direct your attention to Psalm 106, reading verse 4. Psalm 106, verse 4.
- Remember me, O Lord, with the favour that thou bearest unto thy people.
- O visit me with thy salvation. We speak mainly this morning of the answer to the request.
- But the request runs like this, remember, remember, O Lord. It is very clear in what direction it is directed.
- It is to the Lord. I say, where are our requests directed? Is it to the Lord?
- [ 1 : 15 ] Is it in the same direction as our praises and psalms of thanksgiving? But the psalm, he says, remember.
- Now, I'm sure we all know what it is to remember. We know that we are taught in life to remember, not to just remember with their word tests.
- They learn word by word so that they might remember. It's stored away in the head.
- I say, here is the psalmist speaking to almighty God, saying, remember.
- But surely, God never forgets anything he ever remembers. So he would recall.
- [ 2 : 30 ] The Lord's former goodness and mercy. Remember, Lord. Me, with the favour that thou hast, thou bearest to thy people.
- As thou hast helped them, so help me. Slightly indicating that, well, I may not be amongst thy people, but nevertheless, I want to come in amongst them.
- I want to be found amongst them. The Apostle Paul, speaking of himself, he said, it is, it is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.
- Now, that's the line of teaching. But Paul here comes in with another line of teaching, of whom I am chief.
- Some might think, I am not worthy to be numbered amongst thy people. But so the plea runs like this.
- [ 3 : 57 ] Remember me, just as I am, what I am, that I may obtain, that I may be given the same mercy and same favours that thy people of old possessed.
- Remember me, O Lord, with the favour that thou bearest unto thy people. The Lord was very favourable to his servant Abraham.
- And why did, why was Abraham, of all the people, in the land of the Chaldees, so mercifully favoured?
- A big question. But my friend, he was. And what do we find the Lord saying unto Isaiah? unto Abraham, rather, he said, walk before me and be thou perfect.
- [ 5 : 17 ] perfect. And when Abraham was ninety, nine years old and nine, the Lord appeared to Abraham and said unto him, I am almighty God, walk before me and be and be thou perfect.

And I will make my covenant between me and thee and will multiply thee exceedingly. Friend, God speaks here of a covenant with Abraham.

Abraham, he bid Abraham to walk before him perfectly. How can he walk before him perfectly?

Some might say with the favour that the Lord puts in, has towards his people by giving them a humble and a tender conscience to walk before him.

Abraham, my friend, he went astray and so have you and so have I. Oh, we would not forget it.

[ 6 : 44 ] But nevertheless we would pray to him, Lord, as thou had mercy upon Abraham, so have mercy and compassion upon me.

twice he denied that his wife was his wife but said it was his sister. See how God wonderfully intervened for Moses, for Abraham.

He did not allow anybody anybody to touch Sarah whilst in their company. My friend, remember me, O Lord, with the favour that thou bearest unto thy people that thou would take away all that fear that is in me by nature.

the word of God says the fear of man it bringeth a snare and friends we are full of fear if we're not kept and it will be a snare to us.

Oh, what a favour then to be made faithful and to be made strong ever indeed to keep the Lord Jesus Christ in of you.

[ 8 : 20 ] I say would not good Peter go along with this line of thought for his lovely thought he was strong he was confident he was a street ahead above his fellow disciples they might forsake thee they might indeed deny thee but not I I'll even die for thee oh I say does it not cause us to bow our knee before almighty God and say pray for me oh pray for me even as thou did pray for Peter pray for me Lord that my face fail not oh I say how close did Peter come to that of his face failing him how close we have come from time to time fearing that our face will forsake us and leave us also a favour my friend if the

Lord has put you among the faithful that is a good word isn't it faithful not empty but full full my friend David said my help cometh from the Lord do you go along with that or do you come in with the modern idea of faith is an act that we must act ourselves and obtain salvation do we really believe that we can believe my friend no remember me oh Lord with that faith that thou bearest unto thy people that my faith may be strengthened when why from day to day or from hour to hour and renewed day by day lots of views isn't there with regards to the virtue of faith but friend heavenly things come from heaven true faith is a heavenly virtue and therefore it comes from heaven we need the renewing of our faith day by day faith my friend ever acts according to its nature you take a compass in your hand and you'll ever see magnetic north point toward the north say why does it some will say well it's the laws of nature or put it that way if you will it's

God's creation so I say his face in the same way will always point in the same direction if our face is pointed to self then there's something very wrong with it it's very very weak and in fact it's not the face that you think it is it's not the face that God giveth for the face that God giveth will ever be directed to Jesus Christ friend it is that face come very close to what we're speaking of this morning with regards to prayer why our prayers will be directed towards him what a favour but to know that he hears and answers prayer prayer the word clearly tells us the promise of almighty

God to his people do you come within the compass of that promise for he has said for that I will meet thee there and there will I commune with thee from above the mercy seat showing us verily that communion is known as we approach through the mercy seat where we seek for pardon and forgiveness when we come in the capacity of a poor and needy sinner one by God's most holy law is utterly condemned I say I will meet thee there remember me O

Lord with the favour that thou bearest unto thy people how can we come to the mercy seat without without a high priest remember that the high priest was the appointment of God and not man's appointment no the appointment of God I will meet thee there there will I commune thee according to the appointment of God there is only one high priest and that is the Lord Jesus Christ just read in the epistle to the Hebrews how the Lord speaks of there of Jesus the high priest after the order of Melchizedek not one that is altered not one that is changed under the custom of the

[ 15 : 24 ] Jews no not one that grows tired and weary and that needs to be relieved and another put in his place no remember me with the favour that thou bearest unto thy people Lord thou great high priest above hear thou me from heaven and I it were in place you know sometimes that we have said to people well if you are in trouble and need me then ring me it doesn't matter whatever time of day it might be but my friend almighty God this is the favour of his people that he does surely draw near to them he surely understands them he is ever watching over them we sometimes use that word indulgent

God how kind are all thy ways to me when my dark benighted mind was enmity today that is a wonderful word I think in that sense indulgent ever involved ever watchful or ever watching over ever keeping us guarding and preserving us on every hand when we are asleep maybe when we are unconscious maybe indeed when calamities have overtaken us he is an indulgent God remember me with that favour that thou bearest unto thy people there are sound poor souls who know not such a

God as this and have not an inkling of this favour they have to go through other channels and other means that's what they think and still they never get there they never get there they cannot get there you say are you sure of this why Jesus said no man cometh unto the father but by me this is a favour that thou bearest unto thy people I was once waiting for some children to come out of the Roman Catholic Church and the gardener from the local convent came back panting and puffing on his bicycle and he said oh holy father

I have forgot one what he meant a sin he had overlooked at the confessional and what did he say is it never mind John is it give me five shillings and I will see to it he gave John gave him the five shillings and went away happy and so did indeed the priest at that church but my friend Jesus was not there it was sin upon sin oh the favour that he bear unto his people friend his charges are nil for he has paid all himself is paid himself yea we may prove to be debtors to ourselves oh for all the Lord's loving kindness and all his mercy unto us but never never does he require anything at your hand it is as the hymn writer puts it payment he does not twice demand first at your bleeding shortest hand and then again at mine no the favour he beareth unto his people that my friend the poor soul that knows himself to be completely bankrupt corrupt and has not a grain of righteousness to call his own that he surely has nothing in his hand to bring he has to come just as he is what a favour he bears unto his people in that wonderful parable where he frankly forgave them both in other words there was nothing more to pay although they previously owed so much but now they were completely thought given the favour that he bears unto his people he shows to poor sinners the truth it sweeps aside my friends our carnal reasoning our own thoughts our own thoughts often run like this well

I must do something I must make some contribution my friend but what can you bring to make a contribution to your salvation to the pardon and unforgiveness of all your sins that is beyond your reach but it was not beyond the reach of your Lord and Redeemer to pay the entire debt that we owed I say not a contribution but complete my friend indeed is our debt is our complete is our debt been paid by Jesus Christ so the psalmist here has this glorious view of the Lord and says remember me

[ 22 : 37 ] O Lord with the favour that thou bearest unto thy people he goes on to say visit me with thy salvation we know what it is to be lonely and perhaps hope and wish that somebody would just come in to see us and pay a visit and we perhaps are thankful when such visitors come when they are gone but here the psalmist said O visit me with thy salvation he would be thankful for the Lord's messenger he would be thankful for his message but friends he wants to come nearer he wants to come closer than that we read of one whom the

Lord did visit he said Zacchaeus this day I must abide at thy house friend he was a visitor not look for but a visitor that had come to stay that had come to stay I say have you got such a visitor in your life and experience it could be said that Zacchaeus life was never the same again was it and it must be said also that our lives will never be the same again when we have such a heavenly visitor and he comes to our poor troubled breast I say what a beautiful union was known and realised in the house of

Zacchaeus the Lord Jesus Christ didn't point out to him all his thoughts and findings and what a vile sinner he was not in word not in deed he didn't have to for surely the Lord there and then convicted him and convinced him of his sins he had no room to stand on and say but that's not so of me I'm a man of better principle than that no he said Lord the heart of my goods will I give to the poor and that was I taken on forced pretenses I will restore fourfold the work of grace it changes it alters

I say Zacchaeus could never be the same man again and if we look back in our past lives do we bear that mark that he bears unto his people we are never the same again surely this is the true seal and mark of a child of God fearing sometimes that many there is no change or alteration in only by name but nothing in deed and in action many indeed may be baptised and attend the communion table but what has been the change and alteration in them it is as one good man used to put it they were buried alive and rose again alive in their trespasses and sins instead of dying with

Christ and rising to a newness of life in him my friend oh is it our cry our prayer to him oh visit me with thy salvation let something known and done that will last forever others may say I cannot enter in to such ordinances as that because I cannot trust myself or I fear that I may be like other characters who have made shipwreck of faith and so put off that day friend they do not well do they oh but surely when we have this prayer upon our lips oh visit me with thy salvation

[ 28 : 25 ] Lord instill it there lay it there the Lord did surely visit Peter of old did he not oh read oh read his beautiful epistles I cannot exhort you to read them more and more those short sentences kept by the power of God through faith unto salvation oh visit me with thy salvation Lord and ever keep me ever preserve me and ever protect me from turning back again I believe the psalmist had a love in his heart here because the

Lord had put a love in his heart he wanted the Lord to be near him he wanted the Lord to be close unto him how near do you want the Lord to come unto you do you want it to be just in the vicinity but not in your house do you want it to be in your house but not in your heart oh visit me with thy salvation friend surely that poor sinner cannot get close enough to Jesus Christ oh a desire to be nearer and nearer to him why one to know that we have a love to him it is sometimes like the him might have put it do

I love the Lord or no often causes anxious thought am I his or am I not of course my friends if we have a love to him we shall always be deeply concerned when that is brought into question and being brought to the test Simon bar Jonas lovest thou me brought or to the very very test lovest thou me more than this we know the incident in which that was spoken to Peter but if that was spoken to us how would we be how would we fear more than this that is more than everything else blessed is that man that can truly sing often

I could from all things parted by but never never Lord from thee excuse me remember me sad the thief on the cross as we read this afternoon when thou comest into thy kingdom some may have said why didn't he say remember me now friend he was a dying man a dying man viewing a dying saviour he was a dying man viewing the circumstances that were changing second by second thus

I say oh his case was an urgent case but is his case more urgent than yours and mine oh remember me with that favour that thou bearest unto thy people why you have a colleague here who has taken in the same crime with you you have one here who has been speaking like you with contempt to the Lord Jesus Christ he goes on saying if thou be the son of God save thyself and us but I say that was not so with this dear man all heaven was set before his eyes and the reality of sin and death he was in the grips of knowing that the wages of sin is death where could the poor man look to where could you where can you and

[ 34 : 14 ] I look to only to Jesus Christ and to him alone remember me when when thou comest into thy kingdom we can see see beyond all doubt where the thief's eyes were focused he surely believed that Jesus was the son of God the sacrifice for sin he could surely believe that Jesus would die but he also would rise again and enter into his kingdom yes I should die and there will be a resurrection but where shall I be found in that great day will the solemn divide now come to separate me from the

Lord Jesus Christ I say what can we say and I say how can we argue matters out when under such condemnation only but to look to the Lord Jesus Christ for mercy and for compassion oh visit me with thy salvation and surely he did visit the thief in that dying hour by saying this day thou shalt be with me in paradise and recently I heard it argued and said Jesus lived on after that might be on that day the ignorance that is shown in heaven my friend there shall be no night there will be only one day and as we once spoke from

I believe here a thousand years is as one day and one day as a thousand years I don't believe at one moment there's any inaccuracy in the words of Jesus when he said this day thou shalt be with me in paradise that by faith that dear man would die in the Lord and would be raised again on the resurrection morn to be forever with his Lord a saved sinner I say what does the resurrection morn hold for you and I this question I leave with you this question I would ask you to consider by saying is this our prayer is this our cry remember me

O Lord with the favour that thou bearest unto thy people O visit me with thy salvation  
Amen