

Christ's support for His people (Quality: Average)

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[0 : 00] The words I would venture to try and make a few remarks from this evening you will find in the 146th Psalm, verses 7 and 8.

The 146th Psalm, verses 7 and 8. The Lord loveth the righteous.

Those of you who were unable to be here this morning will have noticed that we have ventured upon another portion this evening to speak from.

We felt very undecided in exercise concerning this, especially as reading these psalms, our thoughts seem to pass to another portion.

But however, we have ventured, and we desire that we may know and prove this evening that it is of the Lord that we are thus led.

[1 : 29] We feel utterly dependent upon Him for every word we speak. But we believe that the psalmist had a wonderful view of the greatness of God.

Now he had a desire in his heart to praise his holy name. I will extol Thee, my God, O King, and I will bless Thy name forever and ever.

And his desire within his heart that it might continue. Well, we're not always in the exercise of that thankfulness and that praise in our hearts.

But surely there is that desire. Well, I believe we are brought to acknowledge that our life would be spent in praise, if it were in will.

But you know, God leads His people in a path that should bring forth real praise. We might sing praises unto God and have nothing of it in our hearts as we guard the real feeling sense of it.

[2 : 58] It's a wonderful favour if we have been enabled to praise God with a soft heart. Tears of contrition and holy soul unto God, of His compassion and love to walk, Lord us.

That's real praise. When we are near the great fall, here we are aware in adoration under Him. It doesn't mean we're not a victory praise.

At other times, I don't mean that. But some of you know the reality of real praise. Well, a psalmist here is speaking of the Lord.

How He executed judgment for the oppressed. There's so much to oppress a child of God.

The world will oppress them. The things of the world, outside us, speaking here at the moment, brings us a condition of soul sometimes which be oppressed.

[4 : 12] Trouble with the wickedness around us. The great blessing is among those that sigh and cry because of the abominations done in the land.

And go, said God, set a mark upon the forehead of all those that sigh and cry because of the abominations that are done in the land.

It oppresses. It oppresses. But it is your mercy in mind if we may be kept from becoming so accustomed to evil that we do not realize it is evil.

Or how, as we look around us, it's so easy, isn't it, to see all these evil things and yet become accustomed to it.

And I realize the heinousness of it and the hatefulness of it and how detestable it must be in the eyes of him who is pure and holy and hungified, who cannot look upon sin only with utter violence.

[5 : 24] And so then he executed judgment for the oppressed. And then there is being oppressed by the powers of evil within us.

And there's no oppression, I feel, like that. I came to the house of God this morning oppressed with those things. But he executed judgment for such.

Or when we are oppressed with sin and those things that dwell within us, in dwelling sin, our besetments, or our art trying to flee them, not to dwell there because I mentioned that this morning, and not to dwell long there but it'll oppress us.

Well, that's a mercy. There must be a principle within us if it oppresses us. That don't mind it. It doesn't oppress everyone. But it oppresses those where there's a principle opposite to it.

And it'll be your burden that you cannot in any ways do anything, your soul, to change the scene.

[6 : 46] Well, they are oppressed then by the world. They are oppressed by that that dwells within. And then, something more.

Very often, right in this very condition, they are oppressed by the enemy of souls. He will come at such times and perhaps suggest to you that you are no better than others.

Well, that's true in many ways. He doesn't mean it that way. But you know, He tries to trouble us that we have not the powerful lot nor memorial with the children of God.

and that we have no hope. But He is true in the other sense that we have many fears as to our condition.

well then, He does then execute a judgment for the oppressed.

[8 : 01] He comes and He delivers. He delivers them for their oppression by the lifting up of their condition and bringing them into that knowledge that He was oppressed.

Forsaken of men and also fearing to be forsaken of His Father. He was oppressed. He was indeed.

And so then, as He was oppressed, He knows and has entered into that doing path that He might be able to sustain in the fullness of it His people.

Not that He was not able to sustain them without that knowledge, but that the Scripture might be fulfilled that in all their afflictions He was afflicted.

And so He was oppressed by those things that were around Him. How oppressed He was when He came into the temple and saw those things that were going on there.

[9 : 18] Oh, my dear friends at this point, has God a controversy with us as a denomination, do you think? I hope I'm not one of the causes.

You know how He came into the temple and saw those things that were going through the buying and selling and all the money changing and so on going on and how He made a whip of small cords.

He didn't trust them out. Ah, my friends, our Savior is one that has righteous indignation and righteous judgment and executed it.

He does indeed so that He in His love and compassion collects His temple from the wickedness that transpired therein.

Oh, may we here search our own hearts that if we are willing to be searched as to these things amongst us in His day when He will live that we may not be among those indeed that may may be to our God doing those things which are not right in His sight.

[10 : 48] Let's He be angry with us. Oh, how we desire, don't we, how to be led around that we may move and act and do our leg.

He does be courts and kept from sin in the world which executed judgment for the oppressed who give it food to the hungry.

Give it food to the hungry. well, He is that food, He is that living bread that He give it unto the hungry.

What a mercy it is to be hungry, hungry after the bread of life, hungry after the heavenly balance, after the Lord and Saviour, Jesus Christ.

Well, it's a mercy if you and I have that hunger. We didn't give it to our souls, for by nature, we hunger after anything and everything about Jesus.

[12 : 04] We might have religion, we might have some knowledge of religion, but still be as worldly as we could ever be.

have a form of godliness, but destitute of the power. What a mercy it is then to have this knowledge given to us, that we have, this hunger given to us, by the Holy Ghost, hungering after that bread which came down to heaven, which those who were here on earth were not fathom, how can this man give us his flesh to eat?

And how they reviled him, and would have cast him out, when he said, I am the bread of heaven. They said, our father did eat manna in the wilderness, but you see how God, Christ, spoke to them concerning that, your father gave you not this manner.

They did not give you my soul as a living bread. You see, that perished by this bread, the living bread, Jesus, is an infuri, lasting, and heavenly.

and so he does give the hungry, and there he enables the hungry at times to dwell, even at the gospel table.

[13 : 45] For tried how it's tormented sinner, come even now to the gospel table with thine hunger. Come there pleading thy cause before other father, ask in his sovereign hand that you might receive a cross from that gospel table.

Where shall we find it? In the work, life, and death of the dear Redeemer. There we see that living bread, as he in his love and compassion condescended to offer up himself a living sacrifice of sin.

seeing sinner as he groaned upon the tree, as he cried out in the anguish of his soul, my God, my God, why hast thou forsaken me?

When the sun forbids his shining, when you see there was darkness over the earth, do you wonder at that? When the dear Lamb of God, the King of kings and Lord of kings, he that lay co-equal in the bosom of the Father from all worlds, should come here on earth, that he might be that Lamb slain upon the cross.

Here, then, is the living bread, at the cross of Jesus, there, when we see him, bearing all the wrathful anger of the Father, new to your life, all the depths of the mystery of it, that the dear Lamb of God should bear the sins of his people upon the cross, and yours and mine so great, how awful he must be to his holy soul, the Lord Jesus Christ, as he bore, the poet says, bore all incarnate God would bear with strength enough, and none to spare.

[15 : 57] This is your dear Savior and mine, well, might we extol and praise his holy name, for all his great goodness to us, that he did not leave us to perish with the wicked, or withhold from us the revealing to these messy truths, that he is the Savior of sinners, the violence of the Bible, well, that he is the living bread, which executed judgment for the old plants, which give his food to them, he giveth to them freely, and there is nothing to bring for it, so that you may come in your hungry condition, where you may be almost ready to faint with hunger, well, if you are ready to faint, I feel that you'll be satisfied ere long, he'll never let one faint, he never did, though faint in the way, you may be, yet he'll come, and if he shall give you one crumb this evening,

I'm sure it'll be enough, for the time being at least, to cause your heart to rejoice, and go on a little further in this waste-howling wilderness, oh, then, do I you save all sinners, a crumb of mercy, Lord, I pray, unworthy to be fed, with dangers such as children, at angels' hand, or with the children's bread, is that your condition, sinner?

Well, it's a good place to be in, though not comfortable, it's a condition that if you crave after this crumb of the living bread, Jesus Christ, none could have given you that craving about the spirit, the world don't crave for it, that you know right well, and those that have no exercises in their religion, and know nothing of what it is to be oppressed and hungry, that could never enter into your feelings, don't expect it, but you'll find now and then what here and there will be your companion, they'll be just like they were gathered round dear David in the cave of Adolam, if I know anything of the past, you'll find that they'll be your, all those who are in debt, discontented, and in a condition far off, and in jeopardy of their lives, these were,

I say, his companions, and so our spiritual David, hovering around him, are those that are hungry, oppressed, discontented oft times, not with God, oh no, but discontented with their souls, and also their lives oft times seem to be in jeopardy, that life of God in the soul, I mean, seems to be in jeopardy, doesn't it, how it is come sometimes that Satan so rages against us, and our own wicked hearts are to blame too much on to Satan, a lot of it is in our souls, you see how this will oppress us, and we shall fear that we have not those vital realities, that now life will be in jeopardy, but there's one who in his love and compassion, who giveth food to the hungry, who in his love and pity, woes up a standard against all the powers of evil and of darkness that come against us.

And according unto his promise, when he said, when thou passest through the waters, I'll be with thee, and through the rivers, they shall overflow thee.

[20 : 26] When thou passest through the fire, thou shall be burned, neither shall the flames kill against thee. So then he fulfills his promise, he does endears, and gives us to feel and to go of that in our hearts, to taste of those things which he gives.

These, I say, are spread upon the gospel table, that sinners may come, come freely, come just as they are, come in all their filth, in all their sin, in all their degradation, come just as they are to the gospel table.

We dare not offer Christ, but we can say all such beggars, all such sinners, are welcome to the gospel feast.

Yeah? God, I'll tell you what I've proved, and I know it's right by God's word, that you'll find that the peace you're trying to put in to the old garment, that is your old flesh, will make the end worse.

It will indeed. I don't find I've got one whit better than trying to patch up. Don't try to patch, sinner. But come, just as you are, to the Lord Saviour Jesus friends, that you may indeed find that he healeth every wound, every gaping wound that you may have.

[22 : 35] Oh, I've heard me say before, I believe, but how I have thought on one occasion, like when dear Mary said of your brother, by this time he stinketh.

Oh, my friends, have your sins been distiching your nostrils, so that you've had to say those very words, and you feel, have felt a need, that heavenly bow of gillie to come, and wash your wounds clean, and purify them, and heal them, by this precious blood.

And may I say here, when he does heal, there'll be times when you'll have those scars looked upon as an evidence that he has healed them.

You know, when a wound, who had a wound of any kind, and is healed, it leaves a scar, doesn't it? It reminds us, I have one in the moment, from one of my fingers that I look upon and remember that I had that when I was a child, so I remember at that time, and you will find that if God have healed your poor soul, and healed you of the flesh-fing sores of sin, there'll be times when you'll see those scars, my friends, and you'll remember them, and the place and the time.

I don't mean that all have it in the same measure, I don't mean that, but there will be some inkling, some knowledge, of what he has done to you in the past, and you'll see those things clearly, and they will be unto you those things that you can find around your loyance, as a special pledge of heaven.

[24 : 32] I know this is a little higher ground, but it's a little more comfortable to get on a little higher ground, when we have felt so low in the valley of the shadow of death in our experiences, it will.

He giveth food to the hungry, and looseth his prisoners, those that feel to be in the prison, how he looseth his prisoners.

Well, you know how his dear disciples were put to prison for the word of God, wouldn't then? And the time came when he saw fit to loose them, and you know how it was in one case, the means of being the salvation, of salvation being conveyed under the jailer.

Oh, I like that when he said, he asked, he leaped in and asked for a light. Have you ever done that, sinner? or what a mercy it is to leap, as it were, toward those that have this knowledge, and also leap under him who giveth his knowledge of salvation, and ask for a light.

Even a glorious light, the Lord and Savior Jesus Christ, that he might shine in your dark heart, that you may be in the dark prison, held in the fetters and irons of sin.

[26 : 14] So then he looses the prisoners. They are his prisoners. They are those that are under the bondage of the law and all its consequences.

But I wanted to look more at it to this evening as it affects us as we come into that condition feel to be in the prison and cannot come forth.

I felt that to a great extent this morning. Some of you may not have noticed it, but I knew it, and I felt it. I'm not speaking those things I don't feel.

I felt it. And when I came down from the pulpit, I never before was so ashamed. And when I spoke this morning, before, I can honestly say, surely there are times when God's servants, if they are won't be led, have to hang down their head like a bulrush and feel utterly unfitted for the office that God has committed into their jobs.

Well, I say, I don't speak those things lightly, but they are will. But he lucid his prisoners. He does indeed. And so then, all the bars, the iron bars that hold them, must give place.

[27 : 44] Yea, you know how he brought his dear servants out of the prison on one occasion, and they wished not what had happened. Prison doors open their other port.

you can't open them. But they opened their own accord, and they came forth, my friends. And when they came to themselves, they were in the city.

Oh, what a mercy it is to have the prison doors open, that we might come forth. Well, they're opened to a child of God when God gives the command for them to come forth out of prison.

It's an awful thing to be held in the prison and never released from it. I hope none of us here will ever know that condition.

But if once we have been released out from the prison of nature's darkness, whatever prison we may come into afterward, God, in his own time of way, will release us while we're in prison, also in time.

[29 : 02] Yes. But presently, he'll cause the prisoner to fly. He'll break the vans of nature presently. He'll cause the prisoner to leap out from this time state into that everlasting and eternal rest.

He'll loosen his prisoners. He'll loosen them from the things of this world. He'll loosen them from all that they are by nature.

He'll loosen them from the ties of nature, those around us. May that be my blessed knowledge when I come to my last that I may have nothing to do but to remove from this prison here below into that place where there's everlasting and perfect activity to have the count of his ages of eternity.

He'll loosen them the prisoners. The Lord open us the eyes of the blind. Well, he does open the eyes of the blind.

Well, we know he opens the eyes of the blind men in the world. And he was able to say, whereas once I was blind now I see. Well, he does all his people, he opens their eyes to see wondrous things out of his law.

[30 : 46] Now, that law spoken of there is the law of the gospel. That's where they see wondrous things out of the law of the gospel.

Whereas, once they knew in some measure what the law of works meant in the law of the gospel, they see that God the Father, God the Son, and God the Holy Ghost, have appointed a way of release, that they might know something in some humble measure, according under his divine appointment of the law of the gospel.

So, that we want to be perfectly clear when we speak about the law in God's word. There are so many laws spoken of that we might get them so mixed up that we would not know where we were.

You see, there is a moral law, the ceremonial law, the Maricanias law, and there is the law of the gospel. So, that we do want to make it clear when speaking what law we're speaking about that our hearers may not be any confusion as to our meaning.

Therefore, they see wondrous things. Out of his law, as we see that, our eyes are open to see that the gospel is that that hath been appointed of God to have been preached among men, that they might be delivered from the bondage of Sinai's all, into the glorious liberty of the gospel.

[32 : 57] It is that same meaning, I believe, that was the yoke of the gospel, how easy it is.

Some of us know what the yoke of sin is, the yoke of Mount Sinai's law, when we're trying to pay the most of the most of the works, as any man should boast.

It is the gift of God. Not of works, that we should then take something unto ourselves and find at last, we have nothing.

It is of God's free and sovereign and unmedity grace, if ever we have been given eyes to see wondrous things in his gospel.

all. Well, it is a wondrous thing, isn't it, that ever the gospel reached our hearts, it is evident that it was in and through the purposes of God in the covenant, if the gospel reached our hearts, well, the gospel does speak kindness under sinners.

[34 : 22] It says, come under me, all ye that labor, and are heavy laden and I will give you rest. So that those are laboring, like it is, you know, when a woman is bringing forth a child, that's what it means, I want to be prudent, but that's what it means, labor to bring forth and she's heavy laden.

Oh, my dear friends, this is true for us here. You see, there is a time with a child of God, when they are with child, and his children is in the world, and they labor to bring forth, and there's a time when they bring forth, they do indeed, oh, what a mercy it is to know something of this truth, that there is a laboring, so there is what it needs there, come unto me, all you that labor, labor in this way, and I will give you rest, and you know what a sweet rest it is to a mother, when she has brought forth, and so it is to a child of God, when they have been able to bring forth, oh, what sweet rest of content there is in that knowledge, that they are being born again, of the Holy Ghost, all this new birth, is that which must be known, my friends, marvel not, that I said unto thee, ye must be born again, and while it was so mysterious to

Nicodemus, that he could not understand it, and question it, God Christ repeated it, unto him, he did it, and so it is, solemnly declared, that we must know something, of the new birth, to be born again, of the spirit, well, these are led, and have eyes to see, those blessed things, that are in the gospel, that he has prepared for them too, an inheritance, which can never fade away, they are given those eyes to see, that he is that one, that has entered into heaven above, at this time of the year, we hear much, concerning the crucifixion, and the resurrection, of our dear

Savior, and we desire to acknowledge this, in our experiences, says, that he did suffer, bleed and die, and he rose again, the third day, triumphed over all his enemies, here then we see wonderful things, wondrous things, in his law, and how he also, entered into heaven above, there to present his church, whole and complete, before the Father, without wrinkle, or any blemish, upon them, pure and holy, in the spotless righteousness, of the Lord and Savior, Jesus Christ, then he says here, the Lord raises up them that are bowed down, well, there may be one fourth here bowed down, you know, there was one coming to the temple like that, and how

God, Christ in his mercy healed, and then you know, there are others in God's woode, had her been bowed down, dear Hannah, look how she was bowed down, wasn't she, and then the prophet misunderstood her, when he saw her lips moving, ah, don't let be judges on these points, put away thy wine, he said, I am a woman of a sorrowful spirit, he didn't know her hard, did he, did he, well, you know, all those things that you and I have passed through and are not seen by others, are they, I don't know, any of you here, of course, as you are this evening, in these things, are you bowed down, so mercy, if you are bowed down, if it is true, and needing the knowledge, are being lifted up, dear

[39 : 31] Hannah says, he bringeth down, and he raised it on, he killeth, and he maketh alive, or how then, has she proved it, and ultimately, you know, she has the answer to her cry, her lips moved, doesn't that conform what I've said so many times, is not the many words we prize, we might say a long, lengthy prayer, and be nothing in it, her lips moved, oh, I know something of that path, when you can't utter one word, and yet have an anguish, a soul, it may be, to fear you cannot say one word before him, but the lips moved, oh, I owe my little of that today, those who might have been in my company may not have thought it, but you know, my friends, these things are concealed, it was concealed in

Anna's heart, none knew her exercises, and so, you see, she was bowed down, and so there were others, and dear Esther, she was bowed down, you see, there was this wicked man, against our nation, and against her, and God in his love and compassion, calls her to say, I will venture in unto the king, though he be not according unto the law, and if I perish, I perish, you come that way, you'll never perish there, coming unto the king, place you unto his majesty, though he is great, and you might feel unapproachable, but he is, you know, how is he approachable?

Through his merits, through his merits, if you are unable to come through his merits, and pour out your complaint before him, you'll find how that your enemies will hang upon their own gallows, within army, not speaking about any, but God knows there is any, and he'll deal with them according to his purpose, he'll either call them by grace and call them to repent, or he'll deal with them, my friends, according unto his word, he will indeed, that vengeance is mine, I will repay, God can do all that, it's not for us to do that sort of thing, no, we've got another enemies within us to seek us to hell itself, they're looking around for our enemies, oh, may we ever be careful here, but if we have any, you may have some of you, I say if you have any, commit them into his hands as you are enabled, and leave the issue with him, for he is righteous and just, is indeed, and he'll fight all your battles,

I wish I could do this more myself, the Lord raiseth then that I'll bow down, well, there's some times in there so bowed down, that they feel they cannot lift themselves up, but he comes, and he puts forth up, and he lifts them up, he does indeed, and causes them to once more rejoice in his holy name, and then here he says to the Lord loveth the righteous, he loveth them, he loveth them with an everlasting love, an eternal love, a love that knows no change, and we believe that once he loves, once whom he loves, he never leaves, he does not indeed, or how the dear poet in the ninth hymn, how he says he saw me ruined, in the fall, yet loved me not withstanding all, he saved me from my lost estate, his loving kindness, oh our great, often I feel my sinful heart, probe my savior to depart, but though

I have evolved for God, his loving kindness changes not one love, he loveth the righteous, not righteous in their own eyes, but righteous in his spotless righteousness, that righteousness which he obtained for them upon the cross, oh and here you will find my words be true, that love begets love, when you feel his love is so great toward you, your love will burn in adoration and praise under him for all his loving kindness and compassion toward you, and when you and I have that fellowship with our dear poets that we have sometimes when they come, those hymns come into our hearts with power or how this does and it clench may I say, those things sometimes that we declare and what you too may receive in the few, that these things are so, since there are others, seeing we have so great a cloud of witnesses, let us hold fast to our faith, hold fast to those things which we have tasted hand and told, hold fast to those things which have been revealed to us that we may not be left to turn to the right hand or to the left, then hold fast to that thou hast that no man take thy crown, may you be enabled by grace to praise and honour him who has done such great things for us, that you may be honour him more and more, may you and I be able to honour him more in our daily lives, oh, that thou wouldst keep you from the evil, says one, thou wouldst keep me from sinning, that he may not grieve me, all my friends, may he answer that our request this night, that he may not, that we may not be led, as we often fear we are, to do perhaps those things that are right in his sight.

[46 : 53] As I said before, not going out in the world, I don't mean, but so many things that when they are revealed to us, we know are not according unto what we should be, but herein he loveth the righteous, he loveth them in this, that he will chastise the righteous, he will indeed, as a loving father, Dutchish children, he will rightly chastise them, that they might reap the benefit through their life, that they may honor to their father and their mother, maybe even their old age.

This I say I know, is so in my own case, and parents who chastise times, I can think very strict, flesh didn't always like it, but I loved them, and when they were placed silent in the grave, I could look upon them, and say I have never given them an hour's anxiety, to raise up in judgment against them.

It's a mercy to be able to honor our father and mother, God have given and promised, thy days belong the land, the Lord thy God given thee. Oh, what a mercy we have, being able to honor them for what God has, I don't know why I'm speaking this, but I say honor them because of what we saw, of their God in them, their life, and as they were before us, that we may inherit that land wherein they have entered, that one day we may throw the chorus around the throne, to him that has loved us and washed us from our sins, his own body upon the tree.

Oh, what a mercy it is that to have any part of these things made known to us, that we may indeed give him, our Savior, all the honor and praise that is due unto his holy name, while man may be abased before him.

Well, may the Lord add his blessing to these few remarks, and if you have, any of you receive one word of encouragement or reproof, whatever it might be, may you be enabled to go before your God, give him the praise in the first case, and in the second, ask him that he may overrule those things and give you that life, that eternal life, like another darling.

[50 : 07] Amen.