

The Lord loveth the gates of Zion (Quality: Very Good)

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[0 : 00] In the Psalm 87, the text is found in this verse. Psalm 87 and the second verse, The Lord loveth the gates of Zion more than all the dwellings of Jacob.

Two years or so ago we looked at the first verse. I remember of this Psalm, his foundation is in the holy mountains. We cannot put an exact date upon this sacred composition.

We cannot either say who was the penman, though we know the Spirit of God indicted his words. We do believe that the theme of the Psalm looks beyond Jerusalem and divine favour to Zion, the city of God.

And there is in this Psalm that which is meaningful and precious to the people of God. And those who are of the new Israel and whose worship is according to the worship of the new Jerusalem.

We simply make these comments on the first verse before we come to the words of our text. That we are to see Zion as founded by God.

[1 : 30] It is his foundation. And if Jerusalem, in the respect that it was the city of God, was that which God established and God appointed.

So it is also for Zion, for the church. And we need ever to be concerned with that city whose builder and whose maker is God.

And while we could say many things concerning the history of Jerusalem and how it was wrested from the Jebusites in the day of David and how it became the capital for Israel and how the temple was built, we are not so much concerned with these things as to consider that building of God which is the church.

And that is God's work. God is the author. God is the founder. And he has founded the church in Christ. Church is founded in Christ.

We think of the words of the apostle in the 3rd of 1st Corinthians when he says no other foundation can a man lay than that is laid, which is Jesus Christ.

[2 : 53] God builds his church in Christ Jesus. And God employs in his own wisdom, instrumentally employs his servants to do it.

And we have in that same passage in the previous verses that we had labored us together with God. Ye are God's building according to the grace of God which is given unto me as a wise master builder.

I have laid the foundation. And another buildeth thereon, but let every man take heed how he buildeth thereon. Paul laid foundation, foundation in Christ.

He is warning concerning those that come and build upon his foundation, that they build upon that which is laid in Christ. God builds his church.

He builds it in Christ. Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone.

- [4 : 00] The foundation of the church is in Christ, the purpose of God in the building. And that which we must see in all the way that the building of God is erected, is his glory.
- It is to the praise of the glory of his grace. And when the last stone is in position, it will be with these cryings of grace, grace unto it.
- And the stability of the church is in this. It is the building of God. That which God has built will stand. What man builds in his own strength. If even the servants of God build in their own strength, it will be as wood and hay and stubble.
- And the day will try the work. And it will come to naught. It must be that which God builds through his servants. The enabling must be given to them.
- And God has promised it. And the building of God then stands secure. It will stand. And in all the storms and in all the winds that blow upon that which God has built, it will stand.
- [5 : 07] And it will stand in that day when the tempest of God's righteous judgment blows. And when the ungodly are blown away as the chaff, the building of God stands.
- And the most magnificent erections of man's fleshly effort will be brought down in that day. But the building of God stands.
- The foundation of the Lord standeth sure. And this is the great seal. The Lord knoweth them that are his. The security of God's people is assured because of the stability of the building of God.
- And we rejoice in this. We give thanks to God for his foundation. It's upon the holy mountains. And we thought these many months past, we thought a little of these holy foundations.
- The city, that city in Palestine, Jerusalem, was built upon the hills. A high city, one of the highest capital cities in the earth.
- [6 : 12] Built on these cities, on these hills. But it is not to these hills that we are thinking. Not the topography of the earthly Jerusalem.
- But we're thinking of the hills, the mountains of holiness. Upon which God has settled his church. The great attributes of God in his being.
- And wisdom and power and holiness and justice and goodness and truth. The church is settled upon the very character of God. The nature and the name of God is behind the church.
- Gives it its stability. And also there is that covenant. And that is the strength. And that gives the stability to the building of God.
- There are these mountains of holiness in the provisions of the covenant. And there are these great doctrines of the covenant. Unconditional election. Particular redemption.
- [7 : 16] An irresistible grace. And final perseverance. These are the mountains of holiness upon which his church. This glorious church is founded.
- His foundation is in the holy mountains. Now then we come to the second verse. May God give us understanding of it. The Lord loveth the gates of Zion more than all the dwellings of Jacob.
- And here is another view given to us of the blessedness of his foundation. Which is in the holy mountains. And we see concerning it that it is from his love that it derives.
- And the Lord loveth the gates of Zion more than all the dwellings of Jacob. It is the preciousness of the church to God that is in this verse.
- What a verse this is. To have a glimpse of the preciousness of the church. And to belong to that church by grace abounding. Even to the chief of sinners as many of us would.

[8 : 22] It is a precious thing to know that we are part of this. The Lord knowing them that are his. The foundation standing sure with this seal.

The Lord loveth the gates of Zion more than all the dwellings of Jacob. The gates of Zion. The part is put for the whole. Zion is but part of Jerusalem.

Zion was the stronghold. Zion was the citadel and the castle. But in the language especially the language of the figures that are used in scripture.

Old and new. Zion stands for more than the stronghold of the earthly capital city. But it stands for that holy Jerusalem.

It stands for that which is loved of God. The gates of Zion. And it's just the part that's put for the whole. The Lord had those special regards.

[9 : 22] Those special desires. To all of Zion. To all of Jerusalem in a past day. As he has that everlasting love to the heavenly Jerusalem.

And to the spiritual Zion. Throughout all ages. And we're told that the Lord loveth the gates of Zion more than all the dwellings of Jacob.

And Jacob whom the Lord loved. Esau he hated. But Jacob he loved. The dwellings of Jacob stand there for the people.

The people that were the people of God in that day. The people in the external covenant that was made at Sinai. And which they consented to. For all the people said these things will we do.

But they couldn't do them. We thank God we're not under the covenant that was established at Sinai. Another aspect of the covenant of works. We're under a covenant of grace.

[10 : 25] But there were those that were in that external covenant. And there were those that were dwelling in the tents of Israel. And there were those that became the people of that land.

When God was pleased to bring them in in the days of Joshua. Into the land of promise. But the Lord we're told he loves Zion more than all the dwellings of Jacob.

And there is that special feeling and that special regard to the city. That God deigned. That his honor therein should dwell.

And that he should be found in that place. And from that place that blessing should proceed to the nations of the earth. God's esteem for his church was also is greater.

And ever will be greater than any regard that he has for those that are in the external profession of religion. There is a difference between those that are in the dwellings of Jacob.

[11 : 28] And those that are in the Zion and in the Jerusalem. The more I've meditated upon the verse in order to seek to understand what this says.

The more I feel that it's the doctrine of the remnant again. That there were many in the very dwellings of Jacob. And many that made the profession. But there were few that were in possession of that mercy of a covenant God.

So it has been through all ages. So it is still. So it will be to the very end of the age. And whatever the professing people of God may be.

God is concerned with more than mere empty profession. He is concerned with those that are possessors of grace. And the Lord loves such.

And his love to them is entirely of a different sort to the others. There is that general mercy to those that make the profession. Why there is even a general mercy that extends to those that make not even profession.

[12 : 32] Good unto all men is the Lord. But he has that special favor and that special regard. His foundation is in the holy mountains.

The church which is his work from first to last founded and grounded in Christ. And that which is stable and secure and will last when all else has come to naught.

Oh the Lord loves that church. The Lord loveth the gates of Zion. More than all the dwellings of Jacob. May we know that we are more than in the dwellings of Jacob.

But that we are in the gates. That we have entered through those gates that have been opened to us. And we have come into that large place. And that we have been brought to know our interest in the things of God's redeeming love.

Because he has loved us. For the Lord loveth the gates of Zion. And those that have been brought there to pass through. And if we had time to look to other verses of the psalm.

[13 : 43] You see in the fifth verse of Zion it shall be said. This and that man was born in her. And the highest himself shall establish her. The Lord shall count when he writeth up the people.

That this man was born there. The Lord loves his church. The Lord says the psalmist loveth the gates of Zion. More than all the dwellings of Jacob.

Now what are we seeking to look at tonight? Sometimes I find in preparation such confusion of thought. And sometimes even after the preparation.

One still feels what is it that God is saying? One would seek to minister the word of God. Not just simply bring the thoughts of men. Or the thoughts of a man.

What is the word of God? What is God saying in this verse? What does he say to my soul? For he must speak to my soul. That I might through the word. Be enabled to speak to your soul.

[14 : 42] What is God saying in this verse? The Lord loveth the gates of Zion more than all the dwellings of Jacob. And I want to speak on two things.

And trust that even if one brings darkness about the matter. And obscures the path that we are seeking to take. That we might remember the two main things.

Even if we forget some of the confusion that may be said concerning these things. And the two things are these. That God will deliver his Zion.

Come what may, God will deliver his Zion. The second thing is that God blesses his Zion. God's blessing is upon his people.

We're wanting to see these things. And all that they might be kept before us. Kept before me as I seek to present the word of God to you.

[15 : 39] The first thing that God will deliver is Zion. And he delivers his Zion through the deliverer. Even as changing somewhat the figure he has built his church upon.

That foundation laid in Christ. There is that great deliverer of Zion. He is the deliverer of his people. Who loves his Zion. He loves them but there are those that hate them.

And he will deliver them from all that are against them. And there are these words in Luke. Which are the words of Zacharias.

Concerning what had been shown to him. And intimated to him concerning things shortly to come to pass. And that son of his that should go before the face.

Of the one that should come forth. And that one he speaks concerning. Luke 1 at the 68th verse. Blessed be the Lord God of Israel.

[16 : 43] He says. For he hath visited and redeemed his people. And raised up a horn of salvation for us. In the house of his servant David. That we should be saved from our enemies.

And from the hand of all that hate us. He goes on. That he would grant unto us. That we being delivered out of the hand of our enemies. Might serve him without fear in holiness and righteousness.

Before him all the days of our life. There is a deliverer. There is one who is given to be the deliverer of the church.

Because the Lord loveth the gates of Zion more than all the dwellings of Jacob. And is very jealous over her. And will not allow her to be brought to naught.

There is a deliverance for the people of God. God is their deliverer. And they need to be delivered. For they have many, many, many temporal evils.

[17 : 43] And all what we have experienced in the days past ourselves. And do experience. We know the way of affliction. Many are the afflictions of the righteous.

Says the psalmist. But the Lord delivered him out of them all. Many are your afflictions. It is a great burden to me as the pastor of the church. Your afflictions.

Not because I am burdened by them. But I feel for your situation. And those things that you have to bear. And one after another.

They have their peculiar loads to bear. And there is affliction upon affliction. And of course we must remember this.

But so often we are prone to forget it. And we need continually to be brought back to it. In this world ye shall have tribulation.

[18 : 42] Be of good cheer, Christ says. For I have overcome the world. There is tribulation. And these tribulations come in God's permission. And even by God's appointment.

But Christ has overcome the world. He is the deliverer for his people. He delivers us. Doesn't deliver us necessarily from the experience. Because God in his wisdom sees how needful it is that we should be in that experience.

But we are granted deliverance. We are deliverance in the situation. We are helped in the situation. And in the appointment of the elders.

We were looking at it the other night. Were we not? In Acts 14. When Paul and Barnabas retrace their steps. After they have seen the word.

Greatly blessed to the salvation of sinners. And churches established. They go back. And we are told in Acts 14.22. They go back confirming the souls of the disciples.

[19 : 44] And exhorting them to continue in the faith. And that we must through much tribulation.

Enter into the kingdom of God. Many trials. Many difficulties. Many afflictions. Are those that come upon the righteous.

There is that word in Zechariah. Which is something that we have known a little of in our own experience. I refer to Zechariah.

The first chapter. And these verses 11 and 12. They answered the angel of the Lord. It stood among the myrtle trees.

And said we have walked to and fro through the earth. And behold all the earth sitteth still and is at rest. Then the angel of the Lord answered and said.

[20 : 43] O Lord of hosts. How long wilt thou not have mercy on Jerusalem? And on the cities of Judah. Against which thou hast had indignation. These three score and ten years.

And of course that is in the setting of the exile. The Babylonian captivity. But it speaks to us of this. That there is a sense in which. The ungodly may have rest in comparison.

To our afflictions. And yet there is that indignation. That we feel to experience. And these oppositions. And these trials. And all these problems.

And these difficulties. One after another. Sometimes together. Coming against us. And what a problem it is. It was a problem to Asaph. My feet are well.

Now I slip. For I was envious. When I beheld the prosperity of the wicked. He says. Why do the ungodly seem to prosper? Why are there no bands in their death?

[21 : 43] Why do they seem not to have the afflictions that I experience? He had this problem. We have had the same problem. Jeremiah. Godly.

Jeremiah had it also. And he speaks of it. And he says. In the prophecy that bears his name. And in the 12th chapter. Righteous art thou.

O Lord. When I plead with thee. Let me talk with thee of thy judgments. Wherefore. Doth the way of the wicked prosper. Wherefore are all they happy.

That deal very treacherously. Thou hast planted them. Yea they have taken root. They grow. Yea they bring forth fruit. Thou art near in their mouth. And far from their rings.

There is a measure of apparent prosperity. That is upon them. They are at peace. When all seems to be turmoil. All seems to be conflict. Around us. And we have that problem.

[22 : 39] And we are continually grappling with it. Individually. And we need to see. That the Lord loveth the gates. Of Zion. More than all the dwellings of Jacob.

And that the Lord loves his people. And though they pass through afflictions. There is deliverance. There is a deliverance. And those that may be in these conditions of ease.

That never know what it is to feel any soul concern. Who never even seem to have the visitations. That come externally upon the Lord's people.

They may not have these things. But neither do they have a savior. Neither do they have a deliverer. Neither do they have one to plead their cause. And neither can it be said of them.

Until they be brought to saving repentance and faith. That they are loved of God. That the Lord loves them. With an everlasting love. As he loves his people. His afflicted.

[23 : 36] Tried people. He loves you. In your individual. Afflicted experience. With all those things. Bunyan says the Christian. Man is seldom long at ease.

When one troubles. Or another doth him seize. And we say that that man knows of what he speaks. And it's so different from the religion. That's pervade today. Which is all froth and bubble.

Which says come. And all the problems will disappear. And even to warn you of a problem. Is in some way to make out. That you're not in the experience of the blessing.

And that you're not all that you should be. That is not the religion of the elect of God. There are people that know more of the tears than the smiles.

They know more of this world as a veil of tears. Than as a place that gives them any joy. And it isn't just that this may be the early experience of the Lord's people.

[24 : 32] But it gets better as time passes. No it gets worse as time passes. This world is no friend to us. And we are afflicted.

And we are tried. But we have a deliverer. And we have a deliverer. Because the Lord loves the gates of Zion. More than all the dwellings of Jacob.

But you see it's not just an individual problem. Why do the ungodly seem to succeed. It's I think and perhaps as much in our day as anything else.

It's a matter of the church. It's the church's very being itself. Which comes and gives us a problem. Why are we as we are? Are we in this estate?

We're in this declining state of the present day. Now we can well understand why there are those places that have gone the way they've gone.

[25 : 28] Because they've departed from the faith. They have become apostate. They have declined to the part that they are no churches. But become veritable synagogues of Satan.

We're not bringing these into our thought. These solemnize our hearts. These cause us to lament that such things should be. These things come to warn us solemnly.

Let him that thinketh he standeth take heed lest he fall. But we are more concerned why it is that the godly remnant. As we judge there to be a godly remnant.

And there ever will be a godly remnant. A remnant according to the election of grace. Why are they so vexed? Why are they so distressed? Why are they so opposed?

Why are there so many adversaries against them? Why is it that those that would seek to gather as we would hope. Here to be gathering according to the word of God and the will of God.

[26 : 27] Why is it that we are such a few who meet within these walls. Why have we experienced some of the things that we have experienced? Why is it that we are so challenged?

Why is it that we are those that know such inroads of the devil? Because the individual inroads that come against the separate members of the church affect the whole church.

Why should it be so? Did you ever have that thought in a past day? Particularly you that were drawn from another way into the ways of the reformed people of God.

And into such churches as this. Did you think problems would end? Did you think that this would solve some of the struggles? Some of us that had to fight our way every week in the churches of Herminianism and worldly practice and ecumenism and the rest.

Until we were brought to the place where we were brought forth from them. Did you think it would be the end of these problems? Those thoughts in my mind are supposed to be coming in the path that God appointed for me.

[27 : 37] But the problems have not ended. Many are the afflictions of the righteous. But this is so concerning to us. Why are we in this condition? And we come back and we know the truth of this.

We don't dispute the truth of this. That this is the day of small things. We are not to despise that day of small things. God forbid that we should even begin to despise it.

But it is a day of small things. And we lament this day. And we are concerned. And we feel these pressures to be upon us. And we want to know concerning these things.

Why Lord? And we must then go back to this. The Lord loveth the gates of Zion. More than all the dwellings of Jacob. The Lord's love to his church is that which changes not.

If he is allowed us. If he is allowed us. If he is for his wise purpose. If he is allowed us. That we should be so afflicted in church life. That we should find that we are in a day when the doctrines of grace are scarcely known.

[28 : 45] Let alone loved. And where there are so few that are lovers of truth. And where there is so little desire for those ministries and those congregations that seek to be separate to the law and to the testimony that God has given.

We are deeply concerned that these things are in the decree of God. And also in the decree of God. This love is the same. It can never alter.

Lord loveth the gates of Zion. And even when there seems to be that captivity upon it. And even when the enemy comes up with strength against it.

And the walls seem to crumble. And all seems to be overturned. God's love is still towards it. More than all the dwellings of Jacob. And God loves his people.

God loves his church. And does he not love us still? Does he love us only in the great times of historical blessing in past days of which our fathers have told us?

[29 : 46] The Lord loves us in this day of small things. The Lord loves us in these afflictions. The Lord loves us when the enemy is coming in like a flood against us. And in the very exercise of faith that that circumstance brings.

There is that dealing with us in love. And there is that making us after his purpose. What is the reason for it?

It's in the decree you say. Have I not said it myself? It's in the decree. But there's sin in it also my friends. There's sin in it. Oh the sin of the nation you say. And the sin of the professing churches.

Yes there's sin in the nation. And there's only two evident sin in the professing churches. But there's sin in our hearts. It's that. It's that thing.

What sin there is in us. When we come into our solemn assemblies. What sin there is. And God has brought many of these afflicting things upon the churches.

[30 : 48] Because of the sin even of his own dear people. It's a chastising rod. He lays a rod upon the backs of his people. There's a sharp knife for the vine branches.

In order that they might be fruitful. And there is that which we resent. We don't want the sharp knife. Even though we desire the fruit. And we don't want to feel the rod upon us.

We would rather sometimes have our sins. And be more in our low state. Than have God deal with our sins. And then be pleased to shine the light of his countenance upon us.

You say well how can there be these deliverances. How is the Lord the lover of his people. How does he love the gates of Zion. If we are those that know his very rod upon our backs.

Enough to have the rods of our enemies upon our backs. But if God has raised them up to chastise us. If God has put whips and scorpions into their hands.

[31 : 51] In order to chastise his people. How can he love us? But whom the Lord loves he chastens. As many as I love Christ says. I rebuke and chasten.

God work. The head of the church is dealing with us. What a mercy it is to be afflicted then. That we might be chastised. And that we might be kept low.

That we might be kept dependent. That we might be kept humble. And even if we are brought us as a church. It may well be in such a day as this. That we need to be so few in order to be preserved.

That dear servant of God. Charles D. Alexander. Now I believe with the Lord. You would read in the last evangelical times. Times of his passage.

From time to eternity. He said even here in 20 years ago. At the beginning of my ministry. He said those things. That it may well be. That we should rejoice in the fewness of our numbers.

[32 : 52] In the respect that only thus. Will it be possible to hold together. The things which are going to be assailed. In such a fashion as we could scarcely. Imagine that they should ever be assailed.

And instead of turning perhaps the apparent disadvantage. Over in our minds. And lamenting it.

And murmuring perhaps because of it. We should rather be seizing upon the benefit of it. Not that we would be few. That's our concern. That we are so few.

But yet if we know a deliverer. And he is dealing with us. In the situation. And his rod. If it be upon us as a church. Because of our sin. Is working out his purposes.

Then it is well with us. What sin there is. You see we are not. The people that our forefathers were. What has disturbed me in recent days.

[33 : 50] Far more than the evil report. Of this service. Of this service. Yesterday in Glasgow. Or the many things in the world today. That cause us to feel.

What will we read next. What will be the next sorrow. And calamity that we will face. The thing that has been more powerful. Upon my heart in recent days.

Is reading the record of a godly life. Reading that life of J.K. Popham again. Which I read in 1969. When I first got the book.

But reading it again. That has more frustrated me. Than the hearing of these evil things. Because there is such. A dealing with this very matter. That because of the sinfulness.

In our own hearts. God visits us. God will deal with us. And finding that when one. Looks to these things. How far we are. From what we should be. How then we need to be concerned.

[34 : 51] For our sin. And concerned for godliness. And concerned for the things. That concerned our godly forefathers. How little we pray. In comparison to those.

And we can even turn. That away from us. We can cause that to slide. Off our back by saying. Oh well it's a different day. And they were in a day.

When they didn't have all the things. That we have to do today. They had. Did they not. Many more things. Our godly forefathers. To do than anything. That we do in this day.

With all our helps. And with all our advantages. And when you went out to work. And it was early in the morning. You left. And you went back in. To ten or eleven of an evening.

And at only a few hours. For your family. And for sleep. How dare we say. That they didn't. Have the situation. That we are in. We've got so many demands upon us. But they sought their god.

[35 : 47] More in that day. Than we have ever sought. Our god in this day. And the rod is upon us. And I'm persuaded of it. That we are not the people. We should be. And the stand we make. Is not the stand that it ought to be.

And the witness we make. What witness do we make? What testimony do we bear? We bear a testimony. It's true. In our own homes. And to one another.

And in all that we say. That we think. It ought not to be so. And all that there might be. A protest against it. But how little we make. Of the protest. How little we are.

To the forefront. In anything. To do with the public. Testimony of Jesus. In our day. And I say that it is. I believe. Very much. The sin.

Of our own hearts. And the sin. Of our own lives. And the sin. That's in our churches. In true gospel churches. The formality. The emptiness. The deadness. The mechanical practice.

[36 : 43] That has got no more. Relation. To the spirit of God. Than. A mere. Worldly man's.

Repetition. Of a few prayers. Before he goes to bed. At night. That he was taught. As a child. In which he superstitiously. Believes. Will do him some good. When we pray. After that.

Does it not. Bring God's rod upon us. What is our spiritual life. My friends. Mine isn't very bright. I can tell you. And I wonder.

If any would say. Well. Pastor. Mine isn't very bright either. But the Lord. Lovers the gates. Of Zion.

More. Than all the dwellings. Of Jacob. There is a deliverer. And there is a deliverance. And will we. Sue. To God. And pray. That he will.

[37 : 38] Bring the deliverance. And that he will. Cause us to learn. To kiss the rod. To learn. Why it's been appointed. And to turn from these things. And put to right. The things which are wanting.

To do. Those first works. Church at Ephesus. Did the things. That bring many commendations. Upon it. But this. Christ had against them.

That they had left. Their first love. What is. I left first love. It's. No longer. To be doing. The good things. From the right. Reasons. No longer. To do these things.

Because Christ. Is in these things. And your love. Is to him. We're loveless. My friends. Loveless. What love are we. To the dear redeemer. That loved us. And gave himself for us.

What desires. Have we. For the father's house. I've spoken to some. About the father's house. And it's the last place. They want to be. And yet they. Claim to be his.

[38 : 34] Well there's. The deliverance. Promise. There will be deliverance. Judgment must begin. At the house of God.

But if it first. Begin at us. What shall be the end. Of them. That obey not. The gospel. Of God. All that God. Would. Deal with us. And God.

Would come to us. And God. Would. Bring us. Into that. Place. Where we. Know. Not just the afflictions. But a delivering. God. He will never. Bring an affliction.

Unreasonably. He will never. Bring it. Without design. And purpose. Well then. Individually. Corporately. As members. Of the church.

And as the whole. Church. Collectively. Viewed. All that we might. Be such. This night. That. Are persuaded. That there are. These oppositions.

[39 : 28] But there is. There is a love. And there is a loving. Design. And a love. That desires. Our good. Our soul good. God is more concerned. For my sanctification.

Than I'm concerned. For it. And more. Concerned for you. Than you are concerned. For it. Or that we might. Be brought to. Desire. A holiness. In the.

Very. Way that we live. And a walk. With God. In which. We know. Much of the face. Of God. Of God. Upon us. There is.

Deliverance. Because the Lord. Loved. The gates. Of Zion. More than all. The dwellings. Of Jacob. The second thing. I wanted to speak about. Was that God. Will greatly. Bless his church.

God. Blesses. That even. In the midst. Of the afflictions. And even. Despite. Our failures. And despite. Our sinfulness. There are so many.

[40 : 25] Blessings. God. Is. There's grace. Given. God. Will give grace. And. Glory. To his people. And it's on grace. And glory. Together. Taken. That we see.

The blessings. That God. Gives to us. There are these blessings. I would not exchange. My place. With it. With any man. I would not want the. The wealth.

Of this world. These things. I've got very little. Significance. Whatsoever. In comparison. To what. Blessings. God. Has. Given. To my soul.

And there are those. That would say. Much the same thing. And. And I know that. It would be. Well. Meant. And it would be. The expression. Of how we feel. There is. There is something.

That is. Very. Precious. To know. That we are part. Of that church. Given to Christ. And redeemed. By his precious. Blood. That the Lord. Love at the gates. Of Zion.

[41 : 20] More than all. The dwellings. Of Jacob. There is blessing. In that. Come afflictions. Though they be. Let there be. Failures. If. There be failures.

It does not alter. The love. Of God. To us. And our. Experience. Of it. And that. That is where we found. The greatest blessings. To be found. You found greater blessings.

In your life. Than the blessings. You found. In the things. Of the church. The things of Christ. The preciousness. Of Christ. We've testified. At times.

Of how God. Met with us. How God blessed us. Blessed us. In. The means of grace. Blessed us. In holy conversation. One with another. Blessed us.

In the very deliverances. That he affected for us. And we wouldn't change. Our portion. And we would continue. Even though the oppositions.

[42 : 14] Intensify. Because we. Have no better. A master. Than Christ. We have no other. To whom we can go. Who has the words. Of eternal life. There are blessings. In Christ.

There are blessings. In his church. Do you feel the blessings. Of his church. There may not. Be an external. Beauty. There was. I suppose. In the days. Of Solomon's. Temple.

When. The queen of Sheba. Came up from afar. And. Wondered at it. And. And the breath. Was taken away. From her. And she said. The half. Hath not been. Told me. There was something.

In the external. Beauties of Jerusalem. In that day. In that day. Of. Of King Solomon. But very. Seldom. Are there external. Manifestations.

Of beauty. In the church. Of God. It's a secret thing. It's a spiritual thing. There is a beauty. In holiness. As we. Mentioned this morning. And it is the Lord's.

[43 : 07] Working in us. And it brings a blessing. We're blessed. By the. Holiness of our God. And we are blessed. By the things. That our God. Grants us.

And by the fellowship. Of one another. In the church. We are blessed. Thereby. Even though. We may be opposed. There was blessing. In the days. Of the apostles. There was great blessing.

In the days. After Pentecost. And the gospel. Preached. And there was rejoicing. That the gospel. Was preached. With the power of God. So conspicuously. Upon it.

That there were. These able ministers. Of the new covenant. That preached. And men heard. And men believed. There was rejoicing. But there were. These oppositions. For oppositions. There were.

In the early church. And we look back. And we say. How wonderful it would be. To live in that day. Is there one church. You can think of. In the record. That we have. In the acts of the apostles.

[44 : 02] And in the. In the epistles. Where there is no mention. Of trial. And opposition. And persecution. Even. We find that. They are all being opposed. They are being opposed.

Either from within. Or from without. And sometimes from without. And at the same time. From within. There are oppositions. In every case. There are sufferings. That are being predicted.

By the apostles. There are warnings. That are being bestowed. To the people of God. And yet there is blessing. With it. And there is blessing. In the churches of God.

Even while we know. All those things. That vex us. And even while God's. Chastising rod. May be upon us. We are blessed. To have it upon us.

Those that haven't got. Fathers. That never know. What it is to be corrected. By them. But to have a heavenly father. That will correct us. Because of the love. Wherewith he loves us. We are being blessed by it.

[44 : 57] We thank God. Even then. For the afflictions. If we know. That God. Is for us in them. That God. Is with us. That the Lord. Loveth the gates of Zion. More.

Than all the. Tents. Of Jacob. It's. Good for us. To think like this. Think of the. The reformation. And again. We look back. With almost the nostalgia.

To the days of the reformation. Think of the great. Blessings that were in the earth. How wonderful it would have been. In these days. But think of the martyr fires. In our own land.

That were lit in these days. And think of that also. There was opposition. There was the contradiction. Of many voices. Against the dear. Saints of God.

And the ministers. Of the word of truth. But there was blessing. With it. And God blesses. Because he loves. The gates of Zion. He will bless. His Zion. Even when there are those.

[45 : 51] That hate it. Even when there are those. That come against it. And he will give. His strength. And Knox. Could go to Geneva. And say that it was. The most perfect school.

Of Christ. That he had ever. Seen since. Or felt. Had been on the earth. Since the days. Of the apostles. And yet. What contest. That man. Had to fight.

And what. What oppositions. Were his. But there was blessing. In that day. I try to show this. If God is pleased. To bless my. Poor words.

I try to say to you. That in the midst. Of all the. Stress. And the problems. And the difficulties. And the rising. Doubts. And fears. That you have. There's blessing with it. There was blessing.

With our forefathers. In a day. When many. Went to the stake. There was blessing. In the Puritan times. You say. Or if we were in the Puritan times. But the opposition.

[46 : 44] That the Puritans had. Was very great. Far greater than sometimes. We imagine. When I think of the godly. Minister. That seeking to conduct. His services.

Was being. Besieged. By the noise. Of ungodly people. Without. And those that erected. A very maple. Within the yards. Of the place of meeting. In order to disturb.

And vex. The worshippers. We say sometimes. When the noise. Of the lawn mower. Or some. Piece of work. Is done. That grieves us. By the noise.

We say that. Oh. In these past days. It was no better. In these past days. There were the contradictions. Of sinners. In these days. But there was blessing. In these days. And there's blessing.

In this day. If we have spiritual. Vision. If we see it. If we detect. What blessing. Really is. And understand. The character of it. For the Lord. God loveth the gates.

[47 : 38] Of Zion. The Lord loves this church. The Lord blesses this church. Blesses it in the midst. Of afflictions. In the very face. Of its enemies. God blesses it. It's the same.

In the great evangelical revival. These preachers. They had it not easy. They were stoned. They were. Regarded. As. Those that were not. Worthy to live.

Whitefield. And all these men. The scorn of the. Generation. Was upon them. They were repudiated. By many. Although. They were as the. Mouthpiece of. God.

With blessing. To. To great multitudes. But it's never. An easy thing. The Lord loves. The gates of Zion. The blessing. Is.

There. And even though. The oppositions. Continue. The blessing. Is assured. And we must. Look to that. And we must. We must come. To terms with that.

[48 : 32] And in our own. Day of. The particular. Baptist testimony. Emerging. And being stabilized. In this. Land. There was very. Little of the praise. Of man.

Upon those. That gathered. As we gather now. Fuller could say. That the baptists. The particular. Baptists. Were a veritable. Dunghill. In the society. Of England. And that would be the view.

I'm sure. If people even thought. That we existed. That many would make. In this day. Not worthy to. Consider. Not fit to. To live. Not. Those of any.

Consequence at all. Not in the. Ecumenical movement. Not aligned to Rome. None of these things. The blessing. Is there. Although the trial. Is there. Although even.

For our sins. God's. Rod may be upon us. Even. With it all. The blessing. Is ours. The blessing. Is sure. We have more. Spiritual.

[49 : 28] Blessings. Than we. Can often. Number up. That we can meet. Like this. That we can be. A justified. People. By sovereign grace.

With access. To the father. That we can come. Immediately. Without. Any earthly. Priest. Making. Some. Overture. On our behalf. That we have the right.

As believer. Priests. To address. The throne of grace. Or we are blessed people. That God is for us. And even. If we. Deny him. He cannot. Deny himself.

And even. If we. Suffer with him. We shall also reign with him. If we die with him. We shall live with him. We are blessed people. And let us. Then lift up our hearts.

And the blessings. Through Christ. And all covenant blessings. Are through the mediator. And all. God's. Dealings. Afflictively. With us.

[50 : 22] Are through the mediator. In that Christ. Is our strength. Christ. Is our deliverer. As we've seen. And he will not leave us. He hath said.

I will never. Leave thee. Nor forsake thee. It's all in him. Are we in him? Are we in Christ? That's the source. Of every blessing. God hath not.

Appointed us. To wrath. But to obtain. Salvation. Through our Lord. Jesus Christ. Or have we obtained. That salvation? Do we know. That mercy.

Are we in. The possession. Of these. Blessings. Of which I speak. Do we know. We are justified. By the Redeemer's. Work. He. Has done that.

Which God. Is pleased. Now to say. Over us. With all our. Poor. Profession. That we are. Justified. Declared. To be righteous. No voice.

[51 : 15] Will ever. Speak. Against us. And prevail. In the. Last day. Who shall lay anything. To the charge. Of God's. Elected. It is God. Who justifies them. And it's through Jesus Christ.

Who died. And rose. And is it God's right hand. And who makes intercession. Ever for us. Have you got an interest in Christ? Are you in Christ? No blessings.

You may. Be. In the. Place. Where. You don't have these. Spiritual exercises. That God's people have. But. What have you got?

What. Is. Your. Lot. When. Asaph. Is. Given to. Look at the end. Of the. Wicked. When he sees that.

Suddenly in a moment. There is that. Dealing with them. They're brought down. They're toppled. They're brought to naught. They're in slippery places. And their end is. Utter destruction.

[52 : 11] People. They say peace and safety. And when they say peace and safety. God says. Sudden destruction. May we be those that are. In Christ.

And know the blessing. Even though with. Being in Christ. We know something of the afflictions. Many of the afflictions. Of the righteous. But the Lord. Will deliver him out of them all.

And it'd be better to be in all these afflictions. With Christ to deliver us out of them. Than not to be in one affliction. And then go into the awful. Everlasting affliction.

And into the night of eternal. Darkness in hell. Or that these. Few. Words might be. Made a blessing. Do you feel to be so.

Inadequate. But the matter is. Is upon my heart. God. Is the deliverer. Of his. People.
Because the Lord. Loveth the gates. Of Zion. More than all.

[53 : 05] The dwellings of Jacob. Loves his true people. He loves that little remnant. So vexed. So tried. So full. Of inadequacy. So conscious. Of weakness. So full of sin.

He loves them. With an everlasting love. And by. These. He will build. His. Church. And he puts each. Living stone in place. And its grace.

All the way. God is the deliverer. Of his. Zion. And God. Blesses his. Zion. And these are blessings. Indeed. Which are the blessings. Of his right hand.

And the blessings. That come to us. Through the mediator. Of the new covenant. May you know the blessing. May you know that. Which God. Gives you this night. That will raise you up.

Somewhat. And God. Himself. Grant it. To be your portion. And make you to hear. With the hearing. Mingled with faith.

[54 : 02] For the Lord. Loveth the gates. Of Zion. More than all the dwellings. Of Jacob. Amen. Amen.