

Psalm (Quality: Average)

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Date: 13 May 2002

Preacher: Stehouwer, Jay K (1924 - 2019)

[0 : 00] Thank you.

Thank you.

Thank you.

Thank you.

That will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple.

[2 : 11] And as we know that the religion of David was that of the Holy Spirit, therefore, friends, we find not only the breathings of David, as I've already said, but to the breathings of God, the Holy Spirit.

And what a mercy as we read in the Psalms, and we read of the breathings of God to the Holy Spirit. We find these same breathings taking place in our own heart.

Maybe there's times we can come to great assurance over some of the expressions of the psalmist says, like in this chapter. Though my own host should encamp against me, my heart shall not fear.

Though war should rise against me, in this will I be confident. Certainly we may see there where David certainly was in a very comfortable place.

Not any presumption, but wholly trusting upon his God. But it is a great mercy of times we see also the psalmist.

[3 : 50] Speaking of those enemies which came against him. In the times of his darkness, when he cried unto the soul that the Lord would yet again speak again unto him.

And therefore it is a mercy as we look upon to the Psalms as we see a perfect balance. It would be very discouraging in one respect if the Psalms were nothing but praise.

And some poor soul began to read to the Psalms and would say, how short I am. And if this is the language of those who are called by grace, certainly I'm completely outside of the secret.

Or take vice versa. Supposing the Lord abundantly blesses in our own soul. And we can speak as a word of blessed assurance. But the Psalms were only negative.

It only spoke of darkness and grief and sorrow. We might think our religion is nothing but presumption. But isn't it a mercy we find of perfect balance?

[4 : 55] And certainly there will be a right balance in the heart of all of those who know what it is to be called by grace. And others they will know of darkness and light. They'll know of trials and coming through them.

They'll know what it is to walk in the narrow pathway. They will know what it is at times to enjoy the bright sunshine of God's presence. So there is that perfect balance in God's word for the comfort and the encouragement.

And to establish God's people in that most holy faith. It is often thought that this particular psalm was much brought upon to the meditation of David when he was deprived of the means of grace.

Possibly being pursued as it were by Saul or Babson. But generally it appears as if he wrote it in his latter days. But yet looking after those days.

But friends he missed the house of God. But nevertheless friends I can't help but believe it still was his prayer right to his journey end. And he could say one thing.

[6 : 07] Have I desired the Lord? That will I seek after. This one thing a friend he found that it did not grow on nature soil. It was something the Lord had to give.

I do not want to try to speak of David. I want to speak of God's people to the best that I can. But there is one more comment I would like to make. Certainly after this title of this psalm we don't see the psalm of Saul the king.

He was a stranger to this. He didn't have those desires. For we read in the reign of Saul. Remember he reigned 40 years. And we read to this very, very, very solemn statement.

That all the days of Saul they never inquired of the ark. Saul would rest upon the arm of flesh. Look to reasoning. And then without a doubt we know his final end.

A lost soul for eternity. But what a mercy of God has changed the desires of our soul. And given us other desires. Certainly this can only come by regenerating grace.

[7 : 18] Any man be in Christ he is a new creature. All things pass away and behold all things become new. By nature we desire this world. Oh when we may look upon our past.

May we have been kept from many sins and many outward things. But yet was it not our one desire that we might be great in this world and become something of this world. Something of self.

Desiring the pleasures of time and things. Desiring the desires of God. Desiring the desires of God. And would have gladly have lived without God and without Christ in this world. And had died without hope. But only by the grace of God.

Those desires begin to change in our heart. We couldn't believe it was even the Lord working. And I often think and bear with me.

I quite often say this to many of the places I speak. Because they may wonder why sometimes I quote a hymn which is not in our Gatsby. You must remember friends.

[8 : 21] We weren't acquainted with the Gatsbys and how to sing them until well about 50 years ago. So in my youth I was brought up. Though sound ministry. There were the general hymns in a way.

And I know the dear old man of God. He would always say not that hymn or this hymn. But nevertheless. I often think of that one phrase. And the things of this earth.

Grow strangely dim. In the light of his glory and grace. Oh what a mercy when the desires of our soul changes.

We don't know. There's an aching void. There's an emptiness in our heart. The world has lost its attraction. And we could only wish that Jesus was the attraction of our soul.

But we could have or hardly believe that he could be. How would he ever dwell in such a wretch as ourself? But nevertheless. There's an emergency with those desires of this earth.

[9 : 20] And the things of time and the desires of sins in this world. Begin to lose their attraction. There's something that begins to break forth. The desires of something different.

The desires that seem to shine in a measure in the word of the gospel. And Jesus as it were in a measure becomes just a little bit in sight. And we may begin to realize it is him we want.

And so we find these desires friends. Into the Psalms as that is the desires of which are those who are brought to see. And called by grace.

One thing have I desired. Oh I'll admit friend. It don't come immediately did it. We still wanted to cling to some of these things of the world. And some of our own righteousness.

But as the Lord empties up all the joys and the pleasures of this life. And brings us again and again as a lost and an undone sinner. The soul is one thing I desire.

[10 : 25] Oh what a mercy to have desires which point above. Well if I have any light upon it I believe many of those desires are without a doubt found in God's word.

Not to their fulfillment necessarily. But could I just make a few comments. Have you ever gone there with your mind there to that man.

Who was let there into the feet of Jesus. And you remember the Lord Jesus said to him young. Young man that isn't the word.

But anyways. Be of good cheer. Thy sins be forgiven thee. Oh maybe you could hardly believe you could ever come to that place.

But there is a desire. Does the rest in your soul would say. Oh I wish he would say that to me. Be of good cheer. Thy sins be forgiven thee.

[11 : 20] And maybe you don't know the pardon of your sin at the time. But you had a holy desire. That that could be your portion. Or like in the case of Daniel.

Where the Lord. Excuse me. Said unto Daniel. Oh Daniel greatly beloved.

Oh you could desire that that word could be spoken to you. Or that you might hear the voice of Jesus. That you could enter it in some of the expressions.

Which are found in the Psalms. Or in the apostles. And then to have those desires. Now where there were the desires.

Friends. What took place. The house of God. Began to have a different light. Than it ever did before. Will you bear with me. If I just tell you a little of my experience.

[12 : 21] I had the privilege of being brought up. In a most godly home. And surrounded with many godly people. In the relation. But leave that side.

I remember the time which came. When I would hear them speaking. Of it was good today. Oh I had a feast. And I realized. They were having something.

And receiving something. I wasn't receiving. And I began to realize. I'm outside of the secret. And therefore those desires. Were also that I might have.

Something of which they talked about. Something of which they known. And felt. I desired that I could have. The pardon of my sin. I desired that I could have. Repentance.

I desired that I could weep over my sin. And turn from my sin. So the house of God. Became a different place. A place where you could say.

[13 : 17] Like the psalmist does in the words of our text. One thing if I desire to the Lord. That will I seek after. That I may dwell in the house of the Lord.

All the days of my life. To behold the beauty of the Lord. And to inquire in his temple. In other words. These desires. Friends. Of which. Can be very faint and feeble in his beginning.

They are sought after. You seek him in prayer. You seek him in the word of God. You seek him in the means of grace. And when they aren't found.

You know what it is to feel at times to be outside. And ask the Lord again. That he might appear. That you might know what it is to embrace these precious truths. Of which you hear now. Or see in the word of God.

Of which are life and power. To the people of God. Oh I could only wish our youth here. And others as themselves. Might know what it is to winter. And as well as myself.

[14 : 13] My own congregation. That these desires might be. For the means of grace. One thing. It only comes to that one thing.

Friends. When the Lord narrows us up. And we are brought to realize. There is only one way of salvation. I love that expression of Mary. You remember Mary there.

In the home with her sister Martha. The Savior was coming for a feast. A meal. And Martha was very anxious about it.

And so was Mary. And as soon as the Master entered into the house. I can almost imagine in my own mind. Mary went to the feet of Jesus.

And there she sat. And Jesus never persists the seeking soul. She sat at his feet. And heard his words. And she was brought to this place.

[15 : 12] There is one thing needful. Oh that must be the sum of the substance of our religion. There's got to be one thing needful. And were there one thing needful it is.

That one thing have I desired of the Lord. That will I seek after. Father. How I realize the psalmist says. That I may dwell in the house of the Lord all the days of my life.

Well certainly David couldn't abide in the house of God all the days of his life. He was to be king. And that was only the place of the priest. But.

The way I look at it is this. He wanted it. In his meditation. He wanted it to be his life. He wanted it to be his habit.

That though he was. As it were. Going to take in care of things. Which are of necessity. Yet that his mind and his thought. Could be upon those things. Which are there found in the tabernacle. Those things of which take place there.

[16 : 14] Of which we hope to notice. In a few moments. So in that respect. Not that he wanted to dwell physically there. But spiritually there. Or he may have at times had a holy jealousy.

As he's seen to those priests. Their faith for fulfilling their obligation. And he could only have wished that he could be like unto them. To be near that place.

The place where the Lord dwells. There to hold communion with God's people. So I believe that is the general thought. That he might seek after the Lord. That he might dwell.

All the days of his life. There in that tabernacle. Or there. As it were. Spiritually. But as he looks upon to the tabernacle.

And let our minds now go to the days of the children of Israel in the wilderness. As well as the early days. When they came into the land of Canaan. You remember the tabernacle.

[17 : 13] Was that which was built in the wilderness. And carried about. As they traveled. And finally brought there. Into the land of Canaan. And then finally set up.

And certainly the early days of the judges. And Joshua. Certainly gracious days. When the ark was there. And the Shekinah glory was over the top of the tabernacle. And without a doubt.

They could see it from a great distance. And they could say. There is where the Lord dwells. There is the place of his beauty. And therefore he says. That I may dwell in the house of the Lord.

All the days of my life. To hold the beauty of the Lord. Now to behold. To look upon the tabernacle. And to behold.

The beauty of the Lord friend. Could only be done by faith. There is nothing attractive. To the outside of the tabernacle. Where other than the tribes of the Levites.

[18 : 12] Could ever see. They weren't allowed into the holy place. Or the most holy place. That is that at the. The tribes of Israel. Except for the Levites. And the most holy place.

Only the high priest. In that once a year. All let us now then imagine. We are. One of the nomad tribes. One of the Canaanites.

Or one of the Philistines. And so we would look upon. That tabernacle. At some distance. And we would say. What a drab looking affair that is.

If it had not been. For those white curtains. Which surrounded the court. What beauty is there. And they would look upon. The temple of Dagon. And upon their own. Idolatrous worship.

And they would think. It's far superior. To what the children of Israel had. Because you remember. The tabernacle. Was covered with badger skins. And I understand.

[19 : 09] That the badger skin. Is something of. Very little attraction. Brown drab thing. As it were. Looking from a distance. Ah but. What a mercy.

When faith comes. They begin to see. Something then. To the children of Israel. Who were that are living faith. Seeing something. In the tabernacle. That the nomad tribes. Couldn't see.

What did that? Badger skins represent. It represented. The blessed humanity. Of Christ. It represented.

His humility. Humiliation. It represented. His. His humanity. His. His. His condescension. And therefore.

The psalmist could say. Ah. There it is. If my dear Lord. Had not. Has it were. Kindly descended. And become flesh. And as it were. Humiled himself.

[20 : 03] And made himself. Of no reputation. I would have. I would have never. Have gone near to him. But as he looked upon. That tabernacle. They seen. The glory. And the beauty.

Of his humanity. Such like. The shepherds of old. They came to Bethlehem. And they found him. They're laying.

In a manger. Like a poor. Little thing. And they're contracted. As a word. To a span. But faith. Didn't stumble over that.

In fact. Faith rejoiced. In it. They seen. The beauty. Of their God. Who condescended. To come. And be a babe. To die. And to grow. Come in this world.

To come. And to die. In their place. They seen. The beauty. Of the tabernacle. The tabernacle. Which dwelt among them. A type. And a figure. Of Christ.

[20 : 56] And so. When they went out. And told all. What they had seen. And maybe some. Passed by. And said. What they talking about. That little babe. Wrapped in swaddling.

Clothes. Of poor. Poor. Parents. Oh. The very thing. That they despised. Rejoiced. The heart. Of those godly shepherds. They rejoiced. In the condescension.

The humiliation. Of the glorious man. Christ Jesus. And so. We find again. Another who enjoyed. That tabernacle.

And seen from the outside. Of the glory. That was within. Simeon was waiting. For the consolation. Of Israel. And when he seen. The tabernacle.

God. In flesh. Dwelling. Among us. He embraced. The very child. In his arms. With such comfortable. Assurance. He would say.

[21 : 52] Now. Let us. Thou. My servant. My soul. Depart. Thy servant. Depart. In peace. For I have seen. Thy salvation. A stranger. To others. But not a stranger.

To faith. Now. Can you see. Why David said. Or the psalmist said. Or we have said. Because friends.

We have to introduce. The truths of God's word. I can talk all night. About David. But it's the spirit's breathing. And what a mercy of the spirit.

Has breathed. These very truths. Within our own heart. And we can say. Oh Lord. One thing. I desire. Of the Lord. In other words. The Lord.

The Lord. Can only do it. Man. Cannot bring. These truths. To my own soul. It must come from God. God. Must do it. Because we are brought.

[22 : 45] To see our utter. Hopelessness. Blindness. Deftness. Hardness. Of what is found. Within our own soul. One thing. Oh.

What a mercy. When the Lord. Overturns. Overturns. And overturns. And empties. From vessel to vessel. And not until we experience.

That particular experience. Friends. Will we ever know. What it is to say. One thing. Oh. It was the cry. Of the woman. With the issue of blood. One thing.

She's seen. The tabernacle. In Christ. She pressed towards. If I can. But touch the hem. Of his garment. And she did. And she knew. And you know the story.

Virtue went out. Of Christ. Into our soul. And what is that virtue? The virtue. Of his love. The virtue. Of his grace. The very thing. Which Christ delights.

[23 : 40] To do. This is why. He turned about. And says. Who touched me? Yes. One thing. Have I desired. Of the Lord.

That will I seek after. And as the Lord. Has given us. Some little view. Of that tabernacle. And something of its glory. Of which the natural man.

Cannot see. Then it is truly. To the Lord. There is a going on. To know the Lord. There is a growing. In grace. So now.

Let us view. A little more. Of what now. We ought to see. In this glorious tabernacle. Or as the word says. The house of the Lord. In other words.

The psalmist knew. There is where the Lord dwelt. And therefore. There is the place. Of the Lord's house. Oh. But let us go. A little further. Than to come to the gate.

[24 : 38] And enter in. And see the altar. The smoke of it. Rising up. And I really believe friends.

That. The altar was a. Must have had a ferocious flame. A flame. If I could use that particular. Expression. In order to consume. As it were.

The sacrifice. What does that altar represent? It represents Calvary. The place where Jesus died.

Oh now. Can you see one thing. If I desire to the Lord. That will I seek after. That I may continually dwell. Upon the fact. That I've got a dying. See Jesus.

Who died in my place. Who paid the penalty of sin. Upon the cross of Calvary. Can you see the beauty of it? The world. And could see nothing in it.

[25 : 33] What's all the flame? What's all the smoke? But it is when the substitute died. And it is very blessed. Friends. When we can think upon. Of the substitute. Because all that he did.

Friend. Was in a vicarious way. In the place of another. Oh the white curtains round about. Without displayed. Something of his righteousness. His perfect obedience of the law.

Because if there wasn't a perfect obedience. Of that law. We dare not even enter it in. With our sacrifice. So friends. What a mercy. To see the fulfillment. Of all that Christ did.

And then to see the beast. Who was there slain. And then to be able to come forward. With your hands. And laid upon there. Confessing your sins.

And your nicotines. And then to be able to look upon. To that sacrifice. Upon the altar. Oh that flame set forth. The justice of God. The wrath of God.

- [26 : 33] Against sin. That's what it did. And therefore. When you can see your substitute. Dying in your place. And to have a little glimpse. That your sins. Was laid upon the surety.
- What a beautiful sight. Now what do we say. One thing if I desire to the Lord.
- That will I seek after. In other words. Have a little view. Of the suffering of Christ.
- But now let us have a little view. A little further. Because the Lord leads his people. Further into his truth. What a mercy. Though the psalmist.
- And we. If we were there at that day. Could never go into the holy place. Or into the most holy place. That was alone for the high priest. And there we would say.
- [27 : 34] Was the veil. Which covered it. The door. The door. And therefore. We could not enter in. But let us imagine. One of the high priests.
- Or one of the Levites. Would come. And tell you a little bit. What's inside. There is the shoe bread. There is a candlestick. There is a golden altar. And there is all the tapestry.
- Which speaks of the glories of Christ. And all that he did. For his people. And as they begin to describe. The inner court. You can imagine more and more.
- The enlightening of God. To the Holy Spirit. They begin to see more and more. The glory. The beauty. That was yet to behold. And then friends.
- It must have been a beautiful sight. For any believer there. To stand there on the day. Great day of the atonement. When once a year. They would have the day of the atonement.
- [28 : 37] And the two goats were brought. To the gate of the tabernacle. And to the door. The one was for sacrifice. And the other. Was to prove to be the scapegoat. And once a year.
- You remember the high priest. Would. After making an atonement. For his own sin. Oh my. He come far short. Of the glorious high priest. Didn't he? But even godly Aaron.
- And whatever high priest. You may ever think of. In the word of God. They first had to make an atonement. For their own sin. And for the sins. Of their family. And after making an atonement.
- Then they had to make an atonement. For the sins of the children of Israel. And can we imagine. At least that to me. It has often been a sweet thought. There we find.
- The one goat. As it were. Wrought upon. The sacrifice. And the blood sprinkled. And the other goat. Which was alive. And the great high priest.
- [29 : 33] Now I shouldn't say the great high priest. Because there was only one great high priest. Which of Christ. But the high priest would there stand. On the great day of atonement. With both hands leaning.
- And the word lean. Means heavily leaned. As if he took both his hands. And laid them heavily. Upon the head of the goat. And there he began to confess. All the sins of the children of Israel.
- And one who stood by. Hearing him. Confessing the sins and the iniquities. And if he had faith. He would believe. There my sins. Are laid upon the scapegoat.
- And then to have that beautiful sight. When the high priest. Then finally turned to another man. And the man would take the scapegoat. And bring it out into the wilderness.
- Oh let us see something of that beauty. As we would view the scapegoat. As it being let aside. Over the hills. And possibly into the valleys.
- [30 : 35] And then coming up. We'll say a little higher up. On another hill. And he would say. But it's not gone. It still isn't gone. But then finally to see the scapegoat.

Was taken out of the wilderness. Not inhabited. And never to be seen again. And then the man who brought that scapegoat. Would return again to the tabernacle. And that goat was never to be seen.

A type and a figure. Of the pardon. The forgiveness of our sins. Like dear Hezekiah. Recognized and experienced. When the Lord said unto Hezekiah. Thy sins are cast behind.

Your bag. My bag. Sometimes I feel it's too great. When our sins are renewed. And some of our backslidings are renewed. Everything to some of our corruptions.

I have to say friends. I got little faith. I sometimes wonder. Are they forgiven? If I could only believe that assurance again. That was once felt in my soul. He took my sins and my sorrows.

[31 : 39] And He made them His very own. Oh friends. Why need faith? To look more and more upon the beauty of this tabernacle. But all that Christ did for His people.

And then to feel my sins are gone. They'll never testify against me in the day of days. If we had faith. More faith. More faith. More solid faith.

In Thee. So to the psalmist said. One thing have I desired of the Lord. That will I seek after.

That I may dwell in the house of the Lord all the days of my life. To behold the beauty of the Lord. And then the high priest as well. After He had done the day of the atonement.

He changed His garment. And He put on the great high priestly garment. With the names of the children of Israel. And then He would come out of the tabernacle. With His outstretched hands. With a blessing upon to the children of Israel.

[32 : 42] And what a beauty. Oh what a mercy then by the living faith. One could see the types and the figure of the dear Lord Jesus. This high priest is going to be changed from generation to generation.

It's only going to be a man. The high priest is going to die. But there is a greater high priest yet to come. Because I do believe in a measure of the Old Testament saints.

Here and there they seem beyond the shadows and the types and the figures of Him. Who is going to outshine all the shadows and the figures which they had seen. Like Abraham. Like David.

Abraham seen the day of Christ and rejoiced in it. And David did. And so did Isaiah. Moses. And I have to stop because I would never want to come to the end of it.

Some in a greater sight and some in a lesser sight. The same as we are today. One may see more of something of the blessed humanity of Christ. Another might see something more of His sacrifice.

[33 : 49] Something of His prophetic work or high priestly work or kingly rape. It's only as the Lord gives us light can we know what it is to rejoice as it were in all the accomplishment of Christ did on the behalf of His people.

So let us look upon the high priest. And what a mercy if our eye was glued to the tribe we belong to. And to know that He presented our case, our prayers before Him.

Or He would take as it were the coal from off the altar. Which had His accomplished work. And put it in the incense and bring it into the holy of holies. Knowing that He intercedes on my behalf.

Oh what a mercy sometimes when we now by faith can have a little view of Christ and His sufferings true. Something of a little glimpse of Calvary.

Something of His little resurrection. But I've often thought what a precious sight. Then we may know what it is to come with the disciples there. To the mount of grant of ascension.

[34 : 54] And to know our great high priest. Has ascended into glory at the right hand of God to the Father. And to say no we have one that lives forever. Who sinned, did no sin and knew no sin.

Who was a perfect high priest. A perfect sacrifice. Pleading on our behalf. One thing if I desire to the Lord. That will I seek after that I may dwell in the house of the Lord.

All the days of my life. I don't want to lose the sweetness of it. I don't want the world to take it away. I cannot be there physically. But I want to be there spiritually.

I believe some of us can look back to the days of our early love. I don't believe we should think we were going to return to that. We can meditate upon it.

After all there must be a going on to know the Lord. Those early days of our love. When the Lord we would say we dangled upon the size of Christ. And I think back in the days of when the Lord so appeared to me.

[36 : 02] I look back. I wonder how did I ever perform my daily labors. And I look back. It just seemed like the Lord undertook for me.

But truly friends. Why can't we stay in the days of the early love? Because faith has got to be tried. And then there's a tried pathway after. And I can remember years ago.

It's said a little bit now. But oh. Sad day. But I can remember those of my parents and others. When someone there was baptized. They would say welcome in a strife.

And they soon found out it is a strife. Don't we? But those early days of that early love. We might make much of it. And it's sweet to think about it.

And in one respect in that day we could say. We dwelt in the tabernacle. It was our life. It was our day. All depends how long we walked in the days of that early love.

[37 : 06] Some longer. Some shorter. But the Lord never forsakes the works of his hand. There's times of refreshing. Times of visitation. Times of trial.

Times of blessing. Times of being cast down. And times of being up. All this were to teach us more and more. To be sick of self and fond of him.

So what a mercy then we have a little glimpse. Of that glorious tabernacle. The house of God who is now there. The head of the house of God. Was now in glory.

There at the right hand of God the Father. One thing. I believe is well worth desiring. Don't you? And look into the Lord.

That he might lead us further into these precious truths. But we find here. The beauty of the Lord. And to inquire in his temple. Inquire in his temple.

[38 : 10] In times of distress. In times of trouble. We lift up our eyes. That is our spiritual eyes. And the eyes to the eyes. To the Lord. And the attitude of prayer. Jonah in the pit of the fish.

He lifted up his eyes. To that holy place. I will look again. Once again. Towards thy tabernacle. David. Paul. Excuse me.

Daniel. When he was there in the land of captivity. Jerusalem laid waste. But the promise was there. And he opened his windows. And he looked towards Jerusalem.

And he brought his prayers before his God. So we find them inquiring in his temple. And friends. Let us be good inquirers.

And every matter and everything of life. May we ever inquire the Lord. I often think of David says. Shall I go up? Will thou deliver them into my hand?

[39 : 11] He dare not move without his God. Oh friends. I cannot stand here and say that you must do this. I got to do it myself. If we could only know what it is.

To commit our way into the Lord. In other words. Inquire into his temple. Seeking God's blessing. And favor upon us. To guide us in our life's pathway.

To keep us from sin. And all that which is evil in his sight. So there is a continual inquiring in his temple. But we see there is another place.

So there is a beauty in this place. We read for it in the time of trouble. He shall hide me in his pavilion. I'm quoting now one of your dear English ministers.

He one made this statement. He says if you're going to try to find a place without trouble. You have to find a place where the sparks don't fly upward. And there is no place in this world where the sparks don't fly upward.

[40 : 12] So trouble is going to be the part of God's people. But what a mercy in the times of trouble there's a God to go to. Have you ever noticed?

Maybe I know. One time. I'll re-excuse me again. My brother. He has some problems. And he has some sorrows. And he didn't know what to do.

And I tried to give him a little advice. He said he will try to bring it before the Lord Ivan. His name is Ivan. And after I done talking with him. We're very close. He's lost his wife.

And I believe he calls me about three times a week. He always wants to talk to me. He doesn't come to where I attend or where I'm the minister. No. He goes to a light one. I don't believe he knows grace. I'm sorry.

But often I talk to him and again finished. I thought you poor thing. You have no God to go to. Friend.

[41 : 12] In time of trouble. What would you do without your God? I'll tell you now. I don't know what I would do. Without a God who can be touched to the feelings of my infirmities.

He can satisfy all my desires and carry me through. Yes. In the time of trouble. He shall hide me in his pavilion. Does it mean no more trouble?

No. There's that rest. Sweet rest of faith. Well now the best thing that I can think of now is the example there of the apostle Paul. Paul had a trouble.

A thorn in his flesh. Satan allowed to buffet it. He cried mightily unto the Lord. It says three times.

I believe three times if I'm going to put my interpretation and if I'm wrong bear with me. I believe three times he felt an unusual opening. And you know sometimes friends when we feel an unopening in prayer.

[42 : 17] We feel it's got there. And sometimes we think the answer is going to come. But it did come. He hid him in the counsels of his grace. Paul.

Paul. My grace shall be sufficient. The trouble was there. But grace to carry. Friends will never get out of trouble. And even with grace we're not going to escape trouble.

But grace will carry us through. And what a mercy in the time of trouble. As we see in the words of our text. He shall hide us in his pavilion. Oh from the onslaught of Satan.

Judas wasn't hid there. And he was given over. Peter was hid there. And he was kept. By the mighty power of God.

In the time of trouble he shall hide me in his pavilion. In the secret place of his tabernacle. The secret which is only known to God's people. That secret place of that love and the mercies of Christ.

[43 : 19] Hidden from the wise and prudent but revealed unto the simple ones. I had to speak recently for the TBS. At Bedford.

And I used my text if I can quote it now. Well anyways the end comes something like this. For the simple ones. Oh the entrance of thy word giveth light.

It giveth understanding unto the simple. Who are these simple ones? Ah the apostle Paul when he says. Oh that I could know him more. The simple one is those who come as a little child to Jesus.

And so we find here. In the secret of his tabernacle. Known to them. Isn't it a mercy? We need no college degree.

In order to know the simplicity of the gospel. Do we? Seminaries are full of ministers. But I wonder if they know the secret. But to know the secret of. Iniquity.

[44 : 21] To know something of the pollution of your heart. But to know the secret of their blood. The precious work of Jesus. Oh that's the secret.

Revealed unto the babes. He's made all their sweetness. And all their blessing. Their blessing. And so we find here. In the time of trouble. He shall hide me in his pavilion.

In the secret of his tabernacle. Shall he hide me. He shall set me up upon the rock. That is the rock Christ Jesus. Oh what a mercy. Then if we can come to the first part of my verse.

One thing. One thing if I desire to the Lord. That will I seek after. That I may dwell in the house of the Lord. All the days of my life.

To behold the beauty. Hidden from the wise and prudent. The beauty of the badger skins. The beauty of his humanity. The beauty of the great high priest.

[45 : 25] The beauty of something of his Godhead as well. Oh the beauties of Christ can never be exhausted. May the Lord give us a little taste of it here in this wilderness. And what a mercy we have a little taste.

And what happens. When we have some of those little taste friends. We go in the strength of it for 40 days don't we. I believe some of those taste. I've gone now for some 40 years.

It never fails. A good God. A good Savior. Amen. As most of you will realize.

My dear friend. The Lord's servant who has ministered to us tonight. Will be returning. To the United States. His home. Tomorrow.

And. We felt it appropriate. For us to sing this hymn. Which is a prayer. For the minister. Hymn 373.

[46 : 43] 373. 373. 373. 373. To the tune. Rimmington. 395. With heavenly power.

Oh Lord. Maximus of heart. 373. On the limit. And. God. Share. 2011. And.

God. In fact. him to the end endure gird him with all sufficient grace direct his feet in paths of peace thy truth and faithfulness fulfill and help him to obey thy will hymn 373 Lord Lord Mary■ Hello Lord Salvationius exponents misal noun Amen.

Amen. Amen.

Amen. Amen.

[50 : 50] Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen.

May the grace of the Savior, the love of the Father, and the communion... Amen.