

Humbly seeking the building up of Zion (Quality:Good)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 01 January 1900

Preacher: Hyde, Leslie S B (1916-2001)

[0 : 00] For the Lord's help, we'll direct your attention to Psalm 102, verses 16 and 17. Psalm 102, verses 16 and 17.

When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute and not despise their prayer.

Psalm 102, verses 16 and 17. The Lord's ways and the Lord's thoughts are so different from our own.

And this applies to almost everything. And it certainly has its application in respect to the building up of Zion.

The natural thinking when it comes to enlargement in Zion is that this and that must be performed.

[1 : 20] And in the present day, novelties must be introduced. Attractions that are set up that will be, which will hope to bring in others.

But the Lord's ways are not our ways. And therefore, when the Lord works, he will appear in his glory.

And when the Lord appears in his glory, the glory of men will have to be right out of sight.

It is a good building of Zion when that part of Zion that can proclaim it may speak of the Lord's work.

And can freely say with the psalmist, not unto us, not unto us, but unto thy name give glory for thy mercy and for thy truth's sake.

[2 : 34] The words for us are quite clear. When the Lord shall build up Zion, he shall appear in his glory.

We live in sad days. There are many that are looking for the complete destruction of Zion.

There are those that have been bold enough from some quarters to say that Christianity will no longer be known in the world in so many years.

Some of those prophecies have already come to nothing. But it just gives us to understand that there are those that quite think that Zion is finished.

And then there are others who find it very difficult to think that times can be different from the present.

[3 : 37] Our forefathers, doubtless, could never have envisaged the decline and the declension, which speaking generally, is known today.

And maybe if our faith is low, we shall find it difficult to conceive that there could ever be a time of prosperity as it was known in days past.

The Lord giveth no account of his matters. We know not what will be. But we do know this.

When the Lord shall build up Zion, he shall appear in his glory. We should observe that which is written aforetime is written for our learning.

And there is no reason for us to think or feel that since this word points to the future, that it now belongs to the past.

[4 : 52] When the Lord shall build up Zion. And if the Lord does build up Zion, and the word says when he shall build it up, well then, he shall appear in his glory.

Now the glory of God is manifested in the way in which he does things. As well as the revelation of himself from time to time, as that great and glorious power who is over all, thrice-blessed forevermore.

Shall we ask ourselves this morning, as to whether we are amongst the people written about and described in these words, Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord.

Toward the end of the 107th Psalm, we see great extremities controlled by the power of God.

He turneth rivers into a wilderness, and water springs into dry ground, a fruitful land into barrenness, for the wickedness of them that dwell therein.

[6 : 26] He turneth the wilderness into a standing water, and dry ground into water springs. And there he maketh the hungry to dwell, that they may prepare a city for habitation, and sow the fields and plant vineyards, which may yield fruits of increase.

And so, we may emphasize the point as to what God does. It is not palatable to our fleshly mind to acknowledge that God does everything, and must do everything.

You see, there are many people that are anxious that they may be used of God. They are concerned that they may serve God in one way or another.

Well, this is a good desire. It is a right desire to serve God. But, we have to come to this point.

Are we willing to serve God in that way? That he will be served by us for his honor and for his glory?

[7 : 46] It is not easy for us to distinguish our desires as to whether they are holy desires or whether they proceed from a different motive.

many will desire to serve the Lord if it should bring to them some personal glory.

But, this is not the right way of serving God. We may sometimes hear our aged friends and afflicted friends wondering why they are spared and not taken home to glory.

Well, what conclusion do they come to? We seem to be useless. So their nature might say. But, are they not serving God in being patient under affliction?

in praying for the peace and prosperity of Jerusalem? It will not bring them any glory.

[9 : 06] It will not bring them into the situation where they will be applauded for all that they have done. But, they are serving God on their sick bed as grace is given to endure that which is laid upon them and grace given to bear it.

They are serving God. I see many people are anxious to serve God actively and unwilling to serve God passively.

Now, whatever our situation is today, are we concerned about serving God? maybe that God calls upon you to serve passively.

Now, it is very clear from the word of God that men are to take a prominent and active path within Zion's walls.

At the same time, there is that right and proper place men are to serve authority over a man, but nevertheless to serve God with prayers and a patient waiting upon God.

[10 : 33] Whilst it is important to have men in the church of God, it is equally important to have praying women.

Now, they may not, their work may not be seen very much and the temptation may come to them at times that they're not much use anyway.

but how many churches have been upheld and united and kept together by the prayers of the women who have prayed silently for the prosperity of Zion, who have prayed that peace might reign and that the truth might be maintained, serving God with godly fear.

Well, now, when the Lord shall build up Zion, he shall appear in his glory. Nevertheless, the people will and are used in serving him in those capacities that he has appointed.

How does that relate to this, when the Lord shall build up Zion? Well, first of all, he will produce in the souls of his own children a right spirit.

[12 : 05] How much trouble has been raised in Zion in all ages because of a wrong spirit? And therefore, we need a right spirit.

And how shall we have a right spirit at such a time when the Lord appears in his glory? Dr. Watts has a very important thought when he says, the more thy glory strikes my eyes, the humbler I shall lie.

And when you're humble in your spirit, then your spirit is right, because you behold the glory of the Lord and you rejoice in that glory.

And though having nothing in yourself, you have everything in Christ. Now, this is one of the first points that might be mentioned there.

When the Lord shall build up Zion, he shall appear in his glory. glory. This is where God begins. If we take Zion as being concerned in the length and breadth of the earth, Zion, the city of the living God, the church of the living God, or whether we consider it more particularly in regard to those places where we believe God has his people.

[13 : 40] before there is a building up, then God needs to appear and does appear in his glory. Now, his appearing in glory is along these lines.

He reveals himself and keeps himself revealed as the almighty God, preserves the right relationship between the individual members of his body and himself as the head.

Of necessity, they must be partakers of the nature of Christ himself. We cannot have a head of one nature and a body of another nature.

And this is important for us to consider. The nature of Christ was such as to rejoice in the glory of his father. And the nature of the true church of God, that which is of the same nature as that which Christ possesses, will also behold and desire the glory of the father, the son, and of the holy ghost in all things.

God will come to this in a more personal way so that we might consider what happens when God appears in his glory as he begins to build up Zion.

[15 : 20] He begins with you and he begins with me. You see, it's not so much rushing about but it's God beginning in your heart preparing you by bringing you to see his great glory and thereby humbling you that Zion is to be built up.

Now, God humbles his people when they see what we have known to go no further than the context to observe.

A 19th verse, For he hath looked down from the height of his sanctuary. From heaven did the Lord behold the earth, to hear the groaning of the prisoner, to loose those that are appointed to death, to declare the name of the Lord in Zion, and his praise in Jerusalem.

Now, what is more likely to humble your hearts than to believe that the Lord hath looked down from the height of his sanctuary?

And you may say, well, surely, that means that he must be the farthest away from me. And in our feelings and by our convictions, we shall feel how true that is.

[16 : 48] God, replete in his holiness, we so conscious of our sin. One good man, under a knowledge of this, he said, where that God is, I can never be.

There seemed to be such a disparity between himself and this great, holy, pure, an exalted Jehovah. But, when you see that this almighty God, so high, and so lifted up, looks down from the height of his sanctuary, from heaven did the Lord behold the earth, to hear the groaning of the prisoner.

Who's going to take notice of the groaning of the prisoner? Who's going to hear the groaning of the prisoner? I doubt not, but there may well be groanings in our prisons, and the waters may pass up and down outside, and be hardened in their hearts toward the groaning of the prisoner.

But, we have not said before us here, one, that is walking down, up and down outside, so to speak, one that can hear us, but we are referring you to the mighty God in the height of heaven, who looks down and can hear the groaning of the prisoner.

and furthermore, he has a purpose in looking down, to lose those that are appointed to death.

[18 : 39] We read also, in this chapter, thou shalt arise and have mercy upon Zion, for the time to favor her, yea, the set time is come.

how does that apply to you and to me this evening? My mind goes back over the years to one occasion when I felt that this was so true concerning myself, the time to favor Zion had come, and it was a time wherein the Lord appeared in his glory.

Will it be more, can it be more amazing to think that the Lord of heaven should look down upon your groanings?

Now, God knows whether you are groaning in your spirit. Groaning is that which is produced by the spirit.

those that have a name to live in religion will hardly be likely to know anything about groaning.

[19 : 55] But the word of God speaks very clearly that the people of God groan within themselves. This is mentioned by the apostle Paul in writing to the Romans, and he also gives a reason for it.

For we know that the whole creation, that is the new creation, groaneth and travaileth in pain together until now. Not only they, but ourselves also, which have the first fruit of the spirit, even we ourselves groan within ourselves, waiting for the adoption to wit, the redemption of our body.

That is, waiting for the knowledge of that adoption, and the knowledge of that redemption. In any building, there is much underground and foundation work that God has to do, and therefore that men have to do, and likewise, God has to do the same thing as well.

There are many things which we can line up with things which are natural. Now, he appears in his glory to the people that are praying when he will regard the prayer of the destitute and not despise their prayer.

prayer. We must look at the whole two verses together as we proceed. Do you think that God is building Zion? Do you think that he's preparing you to be a stone in Zion's wars?

[21 : 52] And do you feel that there seems to be such an improbability about it, and all you can do is to groan because you cannot see how it can be accomplished?

You see the need of these blessed foundation doctrines being laid in your heart instead of in your head.

But how can it be accomplished? How can it be brought about in my soul's experience? Well, this is the answer.

When he shall appear in his glory, there is a groaning and there is a praying and a sense of destitution in our praying.

The prayer of the destitute may well be described as that prayer of a person which though he may or she may utter words, yet feels that there is no present to go with it.

[22 : 58] it has often been a matter of etiquette that if anything is asked then a present should go with it.

As an example, you may recall the time when Saul, King Saul, he was not King Saul then, but we will call him Saul, he went with another to seek his father's asses.

And then they came to the place where Samuel was. And they wanted advice from Samuel. And so they said, well, we must give him a present.

They could not ask advice without giving him a present. well, one, Saul's partner, he did have some coin that at least would enable them to venture into the presence of Samuel and ask him those things that they desire.

Now, that is an example from the scripture of if we want anything, then the immediate feeling of our legal mind is we must bring a present. And if we are the prayer, if we have the prayer of the destitute, it means that we want to ask something and we haven't got a present.

[24 : 38] We've got nothing to offer. And yet, our natural mind says, but how can you go without having something to offer? the prayer of the force of the prayer of the destitute.

And how can we expect to go along if we have nothing to offer, no good deeds, good tempers or praise? things.

But then, the prayer of the destitute is such that though the person thus characterized will have nothing to present themselves from their own, God has given that that they may present to him.

now some may feel independent and the pride of their heart will reject a gift if taking the matter naturally they wish to go to some place and they had nothing to give to the person that they were going to.

And then one came along and said, well now here is a gift, you take that. Do you accept it as coming from you? And the person would say, no I couldn't accept it as coming from you, that's not my gift at all.

[26 : 07] I will go with my gift or nothing. Now how often is that spirit seen in people when they come to God? God gives the gift of his son, the intercession of his son, and the people will say, no I'm not going with that gift.

It's something that has given to me and it's not my gift. I've got to do something myself. I've got to present something of my own. God gradually breaks down the soul until they have to have the prayer of the best destitute.

Nothing in my hand I bring. But then they have to bring something and that's this. Simply to thy cross I cling. naked come to thee for grace.

Helpless look to thee for grace. Black eye to the fountain fly. Wash me of saviour or I die. Now if God appears to you in all his glory, in his divine compassion, and accept you as you are, then what glory will you see of him when he shall appear in his glory?

You have nothing. You have only sin. You're clothed with filthy rags. And you demur from going because you say I cannot go like this, but God says you must come like this.

[27 : 53] If I ask him to receive me like this, will he? Well, God brings his people to find this out. They may go groaning, they may go dispirited, they may go distressed, because they say I can't go like this, but God says you will, and you must.

And this is the only way. You must come with nothing. And I will give you all that you require when you come to me.

But it produces the groaning of a prisoner. And what prison are they in? The prison of their own reality. How much reality is in the experience of God's people when they're in the prison of legality.

And they say, oh, but we must do this, and we must do the other. But in coming to Christ, in coming to God through Christ, in coming to the Father through the intercession of the Spirit, by the groaning, the intercession of Jesus Christ, by the intercession of the Spirit groaning within you, will be a right way to come unto God.

And let us remember this, he will regard the prayer of the destitute and not despise their prayer. Now, when you come to Jesus Christ, very disturbed, scarce can look up, certainly not presumptuous, when the Lord suddenly appears, and smiles upon you, with a smile of divine compassion, and holy pity, and if he should go a step farther, and appear in his glory, and say, I love thee well, my child.

[30 : 01] We refer back to the eighth of Romans, where we read about groaning, waiting for the adoption. Now, how do you think the adoption is coming to you?

We always have our plans, and our own thinking as to the way in which God is going to convey and bestow certain blessings upon us.

But, if God should bring you this way that I have described, and it's not the only way, but it is one way, and then, there you are, not worthy, unworthy, and God says, I love thee well, my child.

And if he ever says, my child, to you, what does it mean? It means that you're blessed with the spirit of adoption. nature. It means that you have the nature of Christ.

It means that you can rejoice in Christ Jesus, and have no confidence in the flesh. But is this the way to have such a blessing bestowed, feeling so destitute, feeling so empty, feeling so worthless, is this the way that God will manifest his glory?

[31 : 28] It's the only way. As long as we are otherwise than destitute in ourselves, we should always be looking for something that we can bring to God of our own.

And what does God say concerning anything that we can bring? All your righteousnesses are as healthy rags and therefore are quite unacceptable to me.

And so God is beginning his work in the building up of Zion. And it is a work which is being carried on individually.

It may not necessarily be at the same time, but if Zion is to be built up, it is to be built up on that feeling of personal destitution in themselves, that they may receive all from their living head.

And this will bring them to give all glory to the God of heaven. In writing to the church, Colossae, the apostle speaks about being complete in him.

[32 : 56] And then subsequently goes on to speak of what the true church really is, though he is contrasting the church has not the head, not holding the head.

Having said that, he then goes on to say this, from which all the body, by joints and bands, having nourishment ministered, and knit together, increase it with the increase of God.

and that is one important aspect of building up Zion, being increased with the increase of God.

Now, since the blessings of adoption were discovered through the groanings of the prisoner, as that prisoner is seen to be so destitute, and feel so destitute, that his prayer is a prayer of destitution, so, the knowledge of being saved in the Lord with an everlasting redemption, is discovered in the same way.

Though God works variously, yet, we may say, it is always after the same pattern. when Moses was commanded to build the tabernacle, it was brought to a conclusion with these words, and see, they'll do all things according to the pattern that was shown thee in the holy mount.

[34 : 56] Now, that pattern can be said in regard to God's own church and people, it has to be according to the pattern that is shown in the holy mount.

And speaking, perhaps generally, that pattern is to lay the sinner low, that Christ may be exalted. now you see, there will be no room for the appearing of God's glory, as long as you're anything in yourself.

Is it a concern to you that you do not see the glory of Christ? Well, the answer is simple.

It is because you're too big for yourself. You're too big in your own eyes. And you keep looking at yourself, looking at your own righteousness, looking at this that you've done and that that you've done.

And your whole horizon is so filled with your own self that there's no place for the glory of Christ to be revealed. And as long as people, whoever they may be, are filled with their own goodness, or shall I say, partially filled with their own goodness, there will never be any building up of Zion.

[36 : 26] The Lord lays his people low. He makes them grow because they feel that they have nothing. The more God makes you feel your own sin, well, you will say, we know enough about sin.

Yes, that's true, but you'll know more, and the more you know, the more glory you will see when God appears, that he should look down, as we have said, from the height of heaven to you, a sinner, one who has left undone the things that should have been done, and has done the things that should not have been done.

God's people lead quite a different life to the rest. They may lead, and do lead, for the most part, an upright life to men outside, but they feel the power of indwelling sin, and you may say, oh, I didn't feel the power of indwelling sin.

Why do I feel the power of indwelling sin? It is because with this feeling, which produces in your soul, a wretched man that I am, that when the glory of Christ appears, it will be altogether glory, glorious.

And you will be then saying, oh, how wonderful that the Lord should come down to a groaning person, to a person that is appointed to death, that can only see death.

[38 : 13] You see, sin, when it hath conceived, it bringeth forth death. Now, nothing in ourselves. We see that Christ is all in all.

So, the poet puts it. And this is why the circumstances arise in your life and in mine to bring us down.

And you may say, well, why have I got this? It keeps bringing me down. I want to fly. My wings are all the wild clipped. people to say, you will never find Christ in the heights in the first place.

Remember, the Lord looked down. He didn't bring, take the person up, but he looked down. He came down where the person was. As in the parable of the Samaritan, the Samaritan came where the man was.

not just geographically, but in his soul. That's what you want sometimes, isn't it? If only you could find somebody that could come where you were.

[39 : 23] People may try to sympathize with you, may speak comfortable words to you, but they don't get where you are. In your soul trouble, in your trouble because of what you feel in your heart.

You want to worship God. You want to be filled with the spirit all the time. And then there's another spirit which is contesting the spirit of Christ in you. And then you come into circumstances which disturb all your peace.

You say, I don't want this at all. And why do all these things come along? Well, perhaps we can find the answer in the prophecy of Micah arise.

This is not your rest. It is polluted. We are so ready to settle down on our religion, on our nice experiences, on past experiences, but God says, no, this is not your rest.

And so, you see, we should soon go to sleep on these things. But, Zion on the earth is called militant, the militant church.

[40 : 47] There are many misconceptions about the militant church. We should remember, the Lord said, my kingdom is not of this world, else would my soldiers fight.

That is with this world. Well then, how does the church become militant? If it is not to be fighting the elements outside.

The church militant is in conflict with inside, so that there is the lusting of the flesh against the spirit, and the spirit against the flesh, and this is the church militant.

the church triumphant is when the flesh lays in the grave. That's past. That no longer is able to be active. So then, are we of the church militant?

You see, the natural mind can only view the church militant in natural terms, and with natural views. But the spiritual mind will see the church militant as being within them.

[41 : 54] if they're born of God, and if Christ is their head, and they are the body of the church. Now you see, the church militant, as viewed by the natural mind, will never see the glory of Christ, as it is revealed here in the context of this part of God's word.

But, if you are the church militant, where the conflict is inside of you, your holy nature, in conflict with the world, the flesh, and the devil, now that's the church militant.

It's not seen by many, but it's felt by all those that are members of the church militant. people who are concerned about the church and they're disturbed because they fear sometimes that there are hindrance to the building up of Zion.

it is worthy of our notice that when the Lord said unto his disciples one of you shall betray me, the last one to ask the question was Judas himself.

And he spoke with a different address from the others. Lord, is it I? But Judas said, Master, is it I?

[43 : 27] And the Lord, being he who is the God of truth, replied, Thou hast said. Oh yes, Thou hast said.

The church militant, they will know what it is to feel and to see the glory of the Lord appearing. If we go back to Joshua's time, we shall find that there was the occasion when a sudden appearance of a man and Joshua said to him, are they for us or for our enemies?

And he said, I am come as captive of the Lord of hosts. Now, to Joshua, that was the beginning of victory.

He shall appear in his glory. The glory of the Lord was revealed to Joshua because he fell down at his feet and worshipped him.

And the man didn't say, stand up. What did mean manly? But Joshua saw the glory of the Lord. And this was one of the appearances of the Lord Jesus Christ before his incarnation.

[44 : 59] Now, in your conflicts, in your battles and distresses, do you need sometimes for God to appear?

He sees me often overcome, and pities my distress, and pities afflictions, drive me home to anchor on his breast.

So, there is an anchoring after his glory, desiring that he might appear as the captain of the Lord of hosts. And he went before Joshua.

Is he going before you? Is he going before me? He shall appear in his glory. Zion is ever regarded in its weakness, in itself, but at the same time, Zion may be regarded in its strength, because the Lord is with his people, and if the Lord be for us, who then can be against us?

He that spared not his own son, but freely gave him up for us all, how shall he not with him also freely give us all things?

[46 : 24] And does the Lord in the midst of your conflict against sin, against the devil, against the world, against your flesh, the Lord says, behold my redemption.

Hear these glorious and precious words, it is finished. I have gained the conquest, I have won the victory. glory, the Lord appears in his glory, not by might, nor by power, but by my spirit, said the Lord of hosts.

Oh, the Lord, when he builds up Zion, shall appear in his glory, bringing poor people low, so they depend absolutely upon him.

Now, you may think that you're getting nowhere. You may think that everything's going the wrong way, instead of you being so strong, you feel to be so weak, but what is the glory of the church?

It is to be strong in the Lord and in the power of his might, and that is, they go forth, trusting in God, hoping in God, looking to God, the captain of their salvation, who through sufferings tasted death for every man, that is, everyone, saved in the Lord an everlasting salvation.

[47 : 56] The glory of the Lord revealed. Has the glory of the Lord been revealed to you? Poor, weak, dejected, distressed, sinner, when your attention was directed by the Holy Spirit to Christ on the cross, where the Lord said, the Spirit said, here is victory, but look how he, look how he is, crowned with thorns, divided, spit upon, at the mercy of men, men, but no, he was soon to speak with a loud voice, and say, it is finished, the victory is won, the conflict is over, and since the head has gained the victory, so, the church must also gain the victory.

victory, we are deeply concerned sometimes, as to whether we shall gain the victory in the end, but beloved friends, remember this, that if we gain the victory at all, it will be because the victory has been gained for us, and Jesus Christ has gained it, and the prize is already secure, your righteousness is already in heaven, the blood of which speaks better things than that of Abel, speaks for you, in heaven's high court for good, when the Lord shall build up Zion, he shall appear in his glory, he will regard the prayer of the destitute, and not despise their prayer, Amen.