

Master, it is good for us to be here (Quality: Good)

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Preacher: Dawson, Peter (1925-2014)

[0 : 00] As the Lord should be pleased to help me, I will ask your attention to the subject in the chapter we read together, the Gospel of Luke chapter 9 and a part of verse 33.

I will read the whole verse. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here.

And let us make three tabernacles, one for thee, one for Moses, and one for Elias, not knowing what he said.

The part of the verse I want to try to bring before you, Peter said unto Jesus, Master, it is good for us to be here.

The Gospel of Luke chapter 9 verse 33. We need, as we look at such a subject as this, to try to find in our spirits there's something of the immensity of the privilege, which was given in a very literal sense to those three favoured disciples, and is given to us in a spiritual sense, if by the grace of God we are brought to be those who are followers after, as those disciples were, the Lord Jesus Christ.

[1 : 38] We need that grace given so that we too shall be brought not only to have those visions of wonder, but to also have, as already perhaps there has been the thought in our hearts, that hearing ear, that not only enabled them to hear the voice of the Son of God, but to have the instruction of God himself.

We might say it, of course, the manner and way in which we understand the Spirit of God, so far as we are concerned, the witness in our own hearts. Yet, for these disciples, it was at that time to hear the voice of God, of God the Father, quite evidently, by the manner of the words that were spoken.

And, what were those words spoken? This is my beloved Son. Hear ye Him. Hear Him.

And so we need, as we begin to look upon this thought, this which is first to be looked at in the context of the narrative, we do need to look at it very carefully, and very prayerfully, because, if we are the Lord's people, each one of us will know just a little of this blessing, which Peter, for the other two disciples, expressed.

It is good for us to be here. Oh, do we have those times in our lives that we can look back upon? Those evidences of the Spirit with our spirit?

[3 : 28] Do we have those thoughts in our souls, in our minds, that in retrospect we may consider, and, we have to put it in the past tense, of course, we can say of them, Master, it was good for us to be there.

It was a time of blessing. It was a time of help. It was a time of revelation. A time of comfort. Yes, do we go back sometimes into the experience of our souls, and have those times that perhaps we can see, oh yes, circumstantially so different, but spiritually with some likeness to that which was given to these disciples in this time that is set before us.

Is there a spiritual experience? We cannot climb the mountain. We do not have that unspeakable privilege to look at a little of the glory of our God, our Saviour, except by faith.

But do we have those times of faith when it has pleased God to give to us just a little of his blessing? Let us consider it. First, then, we need to look especially at the setting of the subject.

We see this thing set before us. What was that which had so impressed Peter in his spirit that he made this assertion, shall we call it?

[5 : 17] It was something he felt the truth of, the experience of, and although we have that solemn thought that he knew not what he said, that is to say, it was typical Peter, it was something which came spontaneously from him, there was no premeditation, there was no thinking of it and putting it into perhaps what might have been under some thought, he might not have put the next part on it, let us make three tabernacles.

Yet, such was his nature that he had the nature of speaking first and thinking afterwards. Yet, even so, there was something to be commended.

He felt it was right that there should be an acknowledgement of that which God had done for those disciples. It was something which he never forgot.

Just follow it. We cannot, of course, follow the testimony of James because, as you all know, James did not live long enough. He was put to death by Herod, but he left his written testimony as the other two disciples did.

But we can look in the testimony of John in the first part of his gospel when he could say, we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

[6 : 50] And if we look into Peter's second epistle, we find a like testimony. We find something which showed that this was in Peter's heart many years later.

It was not something which was experienced and forgotten. It happens so often in the hearts of the people of this earth. We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus, but were eyewitnesses of his majesty.

For he received from God the Father honour and glory. When there came such a voice to him from the excellent glory, this is my beloved Son, in whom I am well pleased.

And this voice which came from heaven we heard when we were with him in the holy mount. Yes, you will say, and you will say rightly, these things are high.

Can we attain unto them? No, not in that sense. This was something which was unique. Cannot be repeated in the sense of time.

[8 : 06] We believe it will be enhanced in eternity that even these three disciples see that glory more clearly now, have a greater understanding of those things that yes, they saw dimly, and now they know in fullness.

And so, my friends, would it be for God's people of every age, of every time, there will be, we shall know, even as we are known, there will be that wisdom and grace given which we feel to need so much now.

But it is fullness, a fullness of the revelation of the glory of the Lord Jesus. Do you sometimes come into the other testimonies of John and look into the revelation and see the wonder of the glory of the Lord Jesus in heaven and see the adoration of his people, the redeemed ones, whom John was privileged to look upon, to hear?

Do you sometimes feel? Yes, like the man in, like Bunyan, when he was given his vision and he wished himself among them, he looked at what they could see and he wished that it had been the time when he too would look upon that glory.

Remember how Bunyan says so poignantly, doesn't he? I wish myself among them. Sometimes, just a little of this comes into our hearts when it pleases God to lead our thoughts into the grace and the glory which is now of our Lord and Saviour in heaven.

[9 : 55] And remember that these disciples saw but a part of it. Yes, he was transformed and the glory of it overwhelmed them.

We find this ever in the revelation of the glory of God. God himself said to Moses, thou canst not see my face for no man can look upon my face and live.

And we can see too that when Isaiah in vision saw the glory, it overwhelmed him. And if we look upon any other that saw it, especially Daniel, perhaps Ezekiel, perhaps Ezekiel, and Zechariah, look into the prophecies and see, they were overwhelmed.

They could not look. They could not stand the glory of God. But even when we see what are sometimes referred to as angels who came, and perhaps the thought of Manoaah comes especially to my mind.

He looked upon the angel of the Lord doing wondrously. And then, when there was an offering given to him, they were given to the angel, and he touched it, and it ascended in smoke, and the angel disappeared.

[11 : 13] What did Manoaah say? We shall surely die, for we have seen the Lord. It needed the faith of his dear wife to come, and into that thought of the grace of God, if the Lord were pleased to kill us, would he have showed us all these things?

Would he have accepted a sacrifice at our hand? And in due time, they proved, that it was of the favour of God. Or you will say, you've departed a little from the subject, but not from the spirit of it, have we?

And now come back to the subject. What did these disciples see? We see it very clearly. They saw two men. They saw Moses and Elias.

We must not begin to wonder how it was that they could recognise them. We have the testimony of the spirit of God regarding it, and we will accept it.

We will not wonder what recognition was given, except that it pleased God to make sure that they understood. And sometimes we have to find that those things which cannot be wrought in reason are given in faith.

[12 : 33] and yet, this knowledge was theirs, but it wasn't so much the identity as the representative. Moses, the law.

Elias, representing the prophets. and then we think of the relationship that was given to us in those three who were there together.

Do not put those three on inequality, otherwise we shall hear the voice again speaking, shall we not? They are showing that there was no equality there. There was the beloved son.

But, we see the law, we see the prophet, we see the gospel, each with a personality to represent them. We see Moses, we see Ananias, we see the Lord Jesus.

We see two of them with the glory that was theirs by grace. We see the Lord with the glory that was his by birth.

[13 : 42] And, as we look upon those glories, or, I truly believe that when the, the, those who were formerly upon earth were seen, they were seen in something which was recognizable that was much better than what they had been when they were upon the earth.

They come from heaven. And, even as Moses could not be in the presence of God upon the mount, and not show that presence when he came down among the people again, if you remember, there was the necessity for him to veil his face.

So, these two must have had something of the aura of heaven about them, having been sent down from heaven in the purposes of God, that they should speak with the Lord Jesus upon the face of the earth.

But we have these three things, you see, we have the law, the prophets, and the gospel. And, we have those three things with the same theme.

Oh yes, it is wondrous that the law spake with the Lord Jesus of the sacrifice that he should accomplish.

[15 : 09] Yes, it is put like this, the decease that he should accomplish at Jerusalem. The sacrifice that he should accomplish. What have Moses shown the people, or God shown the people through Moses regarding the sacrifice?

Oh, we go back to the books of Moses, we see the necessity of sacrifice in the, under the law that God might be glorified and that his people might commune with him.

They could not come into the presence of God without a sacrifice. And now the lawgiver sent down from heaven to manifest certain, I would say, to these disciples really, the Lord knew it.

But to speak of those things in the hearing of the disciples regarding the decease of the Lord Jesus. And then likewise, the prophets.

Now, we look at a different prophet, we do not have any record of what Elijah might have seen on the face of the earth regarding the coming of the Lord Jesus, but as a prophet, in representation, he represented the whole of the prophecy, and we do not need to look far into the prophecy to find the death of the Lord Jesus, do we?

[16 : 39] We could find that had Isaiah been sent, it would have been something which, in the purposes of God, we could very easily relate. Every one of us would go back to the 53rd chapter, and we would see that which set forth the decease that he must accomplish.

And just remember, at this time, this was something which did not enter into the thoughts of those disciples. We may think, remember, we look with hindsight, we look with later revelation, that they were very slow in their understanding of the things the Lord Jesus told them concerning his death.

And he pleased God in his grace to give this, if I may put it, do not misunderstand the word, I was going to say supernatural, perhaps a better word would be this spiritual evidence to them, that they might be brought into a better understanding in due time of the things which were to come to pass.

Remember for Peter, yes, again impulsive, when the Lord spake of his death, he said, be this far from thee, this is not the way, and he was severely rebuked, get thee behind me, Satan, thou savourest not the things which be of God, but the things which be of men.

Yet, the Lord, in his grace, had brought them, and would bring them, in due time, into the, into the understanding of the necessity of the Lord's suffering and death.

[18 : 27] The equal necessity, of course, of his resurrection and of his ascension and glory. And, when we are able to follow the apostles into the acts of the apostles, how wonderfully we find that the Spirit of God and the Lord Jesus before his ascension had brought them into the comprehension of the necessity of his suffering and of the glory of his resurrection, that it might be a testimony, and that in new time, there should be that true understanding of the fulfilment of the law and of the prophecies in the gospel of the grace of our Lord Jesus Christ.

But now we need to look at it just a little differently. We need to see it like this. When it pleases God in infinite mercy to bring any of his people under the influence, and I think it would be right to say, under the grace, it is good for them to be there, but only conditionally.

It is good when God brings his people under the law. Now I've made this point many times, even from this pulpit.

We have to see it so simply sometimes, and I remember when first I began to preach, I went to a chapel a long way from here, and I was told quite bluntly, I could only speak of three things.

The deacon said to me, there's only three things you can speak of, young man. And so I said, yes. Well, he said, what are those three things? I said, well, I say it like this, sin and salvation, but you have to preach Jesus between those two.

[20 : 27] That's right, he said, that'll be right. And so I gathered that so long as I kept to those three thoughts, he would be satisfied. I thought about it, but I think I was satisfied.

I don't think I want to preach much else. The Lord gives us many ways of approaching the subject, but it was always come to this subject, sin. And when we come to sin, we can only think of it relatively to the law, can we not?

Yes, we know that sin reigned, that death reigned because of sin, from Adam to Moses, even when there was no law, and yet sin is, if you like, it is set forth by the law.

We can understand, we can see also the law in the gospel, can we not? Even the Lord Jesus setting forth those things, the great commandments, my friends, do we not feel sometimes to be more condemned under the commandments that the Lord set forth, than we do under those commandments that the Lord set forth through Moses?

the Lord Jesus set forth that commandment, they shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

[21 : 57] How do you feel when you come to judge yourself in accordance with that law? And thy neighbor as thyself? Upon this, the Lord said, hang the law and the prophets.

And we begin to look, and we find, that when the Lord brings us under the law, it is good for us, it is good for us to be there.

Think of it like this, if we had never had any experience of the law, I've told you before, when I was a very small boy, some of the old ministers used to talk very solemnly of a law work, and I was never called, confident enough, or bold enough, to ask what they meant.

I did find out in due time, experimentally, but, as I used to talk about this law work, and then I used to think about the things which they set before us, it always seemed to me that they spoke about the law, and they left us there until they brought us into the gospel.

There seemed to be the law unable to do anything except condemn, and only the gospel could bring us into hope.

[23 : 23] But if we are not brought under the law, I said we have to look at these things very simply, very bluntly, a blessing can a saviour bring to one who never felt his need or his woe, depending on which hymn book you sing it for.

It is something so straightforward, isn't it? And if left untouched by the law, my dad would have used a phrase, as you were born, indifferent to the things of God, indifferent to the things of eternity, just left.

What a solemn place it is to be. No desires, no fears, no prospect. My friends, if brought under the law, even its condemnation, it is a work of grace, it is a work of God, it is a work, as I said, which is good to be under with this pervasion.

Yes, if the law acts as a schoolmaster to drive us to God, to drive us to Christ.

What a blessed thought it is, a means of grace to bring us unto the Lord Jesus. Likewise, the prophets.

[24 : 53] Well, my friends, and like you, many times I have gloried in the prophets, the prophecies which speak of the Lord Jesus. us. And I sometimes wonder what it must have been to have lived in Old Testament times, when all these things were looking forward.

The promises were there, the prophecies were there, but they were not seen. They could not say that which was to come to pass. Oh, yes, we find again, Peter tells us that this was in the order of God's revelation.

They sought diligently to know what time or what manner of time the Spirit that was in them did testify when it spake of the things concerning the sufferings of the Lord Jesus.

And they had to know that it was not to themselves, and Peter says, but unto us, unto the people of his time and the time subsequent that they did testify. And it is like this.

I have known people that, oh, they go so deeply into the prophecies, they look with that, yes, interest, and it's right, there should be an interest, but it mustn't be an all pervading interest into the things not yet revealed.

[26 : 21] It is good to be in the prophecies, again with that same proviso, when the prophets lead us to Christ.

And surely this is what came from heaven, isn't it? You see, in Peter's heart, as I said, the disciples yet needed much instruction.

They told the Lord what they thought about him, and they told him quite rightly, but they also said, whom say the people that I am? They said, John the Baptist, Elias, one of the old prophets is risen again, and then the Lord asked them, but whom say ye that I am?

Peter said, the Christ of God. We have another testament, many of his, elsewhere when he said, thou art the Christ, the Son of the living God.

And then in another time he said, thou hast the words of eternal life. There was no question as to what they believed, but they had to be led there.

[27 : 35] See, the Lord Jesus led them, and the Lord Jesus, the Spirit of God, will use the prophets to bring God's people unto the Lord.

Oh, I think I can look upon this with a little thought in my own heart. God. It was one of the prophets in the ministry from one of the prophets that brought my heart into a little hope many years ago.

Not one of the major prophets, no, one of the minor prophets. And yet, the thing that was set forth in his prophecy, it was used of God to speak into my heart.

And it did not bring me into the comfort of the prophet, it brought me into the comfort of the gospel. It was to lead to Christ. And this has to be the point.

You see, there is no equality. Moses was a servant. The prophets were servants. Christ, we might say, was prophetically a servant.

[28 : 40] But by choice, because he humbled himself and became obedient, but in his right, he was the son of God.

He was God the son, as well as the son of man. And in him, oh, it is in him and in him alone, we see the blessing.

Others can lead to Christ. Christ only can save. And this was the message of grace that came to these disciples from heaven.

Hear ye him. What a blessed thought this is. that this was done, that Jesus would be glorified in their hearts, and that their hearts should be prepared to receive his words, as they received the words of Moses.

Remember that the Jews, and these disciples were Jews, they set very much store on Moses. Moses, so far as they were concerned, was almost in the place of God.

[29 : 53] And the prophets, yes, they gloried in them, and so far as those who stayed in the ways of Judaism, even in the days of the Lord Jesus, they were not prepared to move, they were not prepared to acknowledge there could be anything to follow.

That is why the Pharisees and the priests of the time rejected the Lord Jesus. Not all of them perhaps, but for the majority, and certainly those who were in the limelight, the high priests, they turned away from them.

Yes, we might say that perhaps some of the Sanhedrin in the mercy of God were brought into faith, but the majority acknowledged and condemned, acknowledged the spirit of the time, and condemned the Lord Jesus.

It was something that we have to look upon with much solemnity in our hearts, to be able to know, yes, we need to be very careful, that in those times, there was yet the way of God to be revealed.

There was yet the way of God to be revealed, and the Lord Jesus was the revelation. And as we think of Jews in this present time, still with this thought in their hearts, that they will not bring their thoughts beyond the last of the prophecies, they will not bring them, unto this influence of the voice of God, which says, my beloved son, hear ye him.

[31 : 49] And if in our natures, there is something, which is, I can put it like this, carnal religion, we should be in the same place. It is only as grace is given, that we are enabled to see our total and complete dependence upon the grace of our Lord Jesus Christ, and know that only by his words, and those words that the Spirit of God has sent to lead us unto him, that we can enter into this blessing, to hear him.

Oh, my friends, what a thought it is. What a thought of grace. But this message came down from heaven. Hear ye him.

Truly, we can see so many places which we can say it is good for us to be here. But now you trace those places and you will find that the blessing in every one is the same.

It is a place that leads to Christ. We need to approach the subject just a little differently for the few minutes that are left.

I think of those things that are given to us in which we say it is good for us to be here. I have that hope that on more than one occasion I have felt it has been good to be in the means of grace.

[33 : 34] Good to be under the ministry of the word. Good sometimes to feel the blessing of the singing of a hymn. One of those hymns that I have felt that blessing under was the one that we sung a few moments ago and as the thought of it was brought into my heart the hymn became yes in a sense sanctified because it was a means by which my soul was brought into communion with our Lord.

It was brought to look unto Jesus and by the very work that was accomplished the singing of the hymn became a place that it was good to be in.

Do you find that you can look upon such times not worry hymn singing oh there have been those places in the word of God that I have been able to say afterwards Lord it is good to be here and I wasn't thinking of the prophet the prophet that was speaking of and I found that the place of blessing had opened my heart as well as my eyes unto my savior it is good to be there when the spirit of God uses the means of grace that are given to lead us unto Jesus to bring us into the spirit of those favored Greeks so as we would see Jesus they had the hope in their heart they sought the means and the Lord will use both ways round and sometimes he will bring us into the means and it must be acknowledged especially in our childhood it is a matter of routine and duty and even then the Lord will use the means to bring the knowledge of the need of Christ and then the knowledge of

Christ into the exercise of our souls and as we are moved by that grace have sometimes the very thought been in our hearts that it is good that we have the means of grace to go to and we felt the quickening of our hearts and the quickening of our feet as we have been going toward the place of worship simply because we had found it to be and we hoped to find it to be a way by which we should be brought into that hearing of the voice and what would the voice say hear ye him my beloved son the voice of the son of God oh my friends to hear it what blessing is in it and if we ever hear the voice of the son of God we shall truly say it is good for us to be here then we can look at it perhaps a little differently still there are those places where the

Lord brings his people spiritually in which they will look back and they will see them as a means of grace what does the psalmist say yes a long psalm and if you look into it you will find that he thinks mostly of the word of God and we say yes he lived long before the time of the Lord Jesus so far as we can tell around about a thousand years and yet he said it is good for me to be afflicted well what a solemn thought that is there do we mean to say then that afflictions are good depends on their outcome we can look at it like this the psalmist says that I might learn thy statutes or precepts and we say yes for the psalmist under the law the affliction did seem to be a slightly muted good looking at it from the gospel viewpoint but what were the precepts that the psalmist learned

[37 : 59] I think if we look at them rightly we have to see Jesus he could not look upon the gospel but he could look upon the promises he could look upon the hopes of his people he could look upon the things that God had shown to them and we believe that psalmist too was given something of an insight shall we say a spiritual sight as well as a natural understanding and we believe that as the Lord said the law the psalms the prophets they testify of me so in a little measure that psalmist came there but now let us look at it from the viewpoint of our own afflictions do we have to say it is good for me that I have been afflicted there's one verse which I have been able to take hold of and I'm very thankful for it and I think I plead it almost every day when I think of the

Lord's afflicted people in their affliction he was afflicted the angel of his presence saved them and oh my friends when we look at it historically we can look at the Jews when we look at it spiritually we see the Lord's people upheld and upheld by whom none but their savior the angel of his presence and if we have entered into those times of affliction which have brought us into the realization of the angel of his presence we shall most certainly say it is good for me to be here why because they become a means of grace and I said the whole point of a means of grace is that it leads us to Christ it leads us to our dependence upon him it leads us to that need we can come a little further the thought came into my mind and I think both of the thoughts come from lamentation it is good for a man that he bear the yoke in his youth that he bear the yoke we need to think oh I care for you do we not what a good thing it is what a blessing it was but some of us were not allowed to get very old in sin before we were given an awareness of sin that sin became a burden in youth and so it became a means of grace now you will say that we can hear sometimes that grace can become a sin but can sin become a grace no no no but the consciousness of sin the conviction yes the witness of the spirit that we are sinners is a means of grace because it becomes a burden that drives us to

Christ and then you can find again that same dear prophet he showed what this goodness of God was and it seems sometimes that these prophets were read very deeply I look into the lamentation sometimes and I think could there be anybody yes the prophet began with something I am the man that has seen affliction it is something that he was cast down so low and not only is it good that a man should bear the yoke in his youth but it is good that a man should both hope and quietly wait for the salvation of the Lord and I thought what a wonderful amount of truth there is in that

I thought I hope the Lord leads me into that one day I remember preaching from it at Oxford many years ago and so far as I was concerned it was a time of blessing and I looked at it and I rather hope that yes it will be one of those words that comes into my thoughts again preceding a Lord's day or a week evening service just read it to yourself when you get home it's in Lamentations 3 as you know and say it is good that a man or anyone should both hope and quietly wait for the salvation of the Lord now we've often thought about these Old Testament saints speaking of the salvation of the Lord I'm sure they were looking forward I'm sure that it was the promised salvation that they looked for and what it is there should be that exercise of hope that brings us prayerfully to the throne of grace seeking from the

God of hope for the hope that he will give I look at it sometimes in the comparing of scripture with scripture which hope we have as an anchor of the soul both sure and steadfast that reacheth up in the veil whether the forerunner is for us entered even Jesus and so the hoping and the quietly waiting is a place that is good to be in if that place when it will be so if the spirit of God has brought us there brings us into that such blessed posture looking unto Jesus once more just think of the next part of it the author and finisher of our faith surely we can find no better place in which it is good to be than to be in that place in which our souls look unto him oh may we both have the vision and feel the blessedness of it so that we can say master it is good for us to be here amen we conclude by singing hymn number 1039 the tune is

[45 : 44] St. Falbert 221 hymn number 1039 lord we adore thy boundless grace the heights and depths unknown of pardon life and joy and peace in thy beloved son oh wondrous gifts of love divine dear source of every good Jesus in thee what glory shine how rich thy flowing blood hymn number 1039 none

Episode 84■■■s No■■■d veddALI The End

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The End The End The End The End The End May the grace of our Lord Jesus Christ and the love of God with the communion of the Holy Ghost be with each one, with all who love the Lord Jesus everywhere, now, forevermore.

Amen.