

Psalm (Good, Quiet)

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Date: 01 July 1976

Preacher: Hopkins, Phillip

[0 : 00] My soul with joy attends while Jesus stylus breaks. No angel has such music for you as what my jeffards speak.

345 The grace of God is given to you as what my jeffards speak.

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[1 : 54] 445 The grace of God is given to you as what my jeffards speak.

545 The grace of God is given to you as what my jeffards speak.

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[3 : 00] 545 645 The grace of God is given to you as what my jeffards speak.

645 645 645 645 745 745 745 745 545 745 745 845 745 845 845 945 945
945 Blessed thy servant, dearest Lord, while he shall preach thy gospel word.

May he declare delightful things, such in the glorious King of Kings, 450. Blessed thy servant, of the Lord, while he shall preach thy gospel word.

Blessed thy servant, of the Lord, while he shall preach thy gospel word.

Blessed thy servant, of the Lord, while he shall preach thy gospel word.

[6 : 01] Blessed thy servant, of the Lord, while he shall preach thy gospel word.

Blessed thy servant, of the Lord, while he shall many, may ■■■rate thy gospel word.

Thank you.

Thank you.

Thank you.

[8 : 12] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. 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.

Now these words were originally the words of David, the sweet singer and psalmist of Israel. He, who in his early life was found looking after the cross, a blessed sight of the Lord Jesus Christ, whom God anointed and called.

[9 : 44] And through his life he went through many vices issues and difficulties, persecution, and throughout the psalms particularly, we may find a great variety, a most comprehensive list of experiences, which to the people of God, in so many different ways.

It is evident that he had one desire above all else, and that was to be found right with God at last.

You remember that when the Saviour was upon earth, there was one that came to him who said, Good Master, what shall I do to inherit eternal life?

And the Saviour said to him, spoke to him concerning the command, and all these have I kept, he said.

But the Saviour said, One thing thou lackest, go, sell all that thou hast, and give to the poor, and come, follow me.

[11 : 10] And he went away very sorrowful, because he was very rich. He had an idol in his heart. He had not that one thing.

But Mary, the sister of Martha and Nazareth, she had that one thing. Martha, Martha, thou art cumbered about with much service.

But one thing is needful, and Mary hath chosen that good heart, which shall not be taken away from her. As such, as like the psalmist here, are able to say, like that blind man, one thing I know, that as, whereas I was once blind, yet, now I see.

And similarly, Paul the Apostle, had this one resolve. He desires, that one thing, this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press towards the mark, for the prize of that high calling, which is in Christ Jesus.

Now it is evident, that when this psalm was penned, that the psalmist, is referring to a season's darkness, when probably, the faith, and courage of some, respecting David's success, were much shaken, by the means of the fierceness, the taunts, and the power of his enemies.

[13 : 12] The fears of his friends, were probably not concealed from him, and to silence them, and to encourage himself in the Lord his God, he declared his resources to be, in Jehovah, that which was, which is, and which is to come.

The Lord is my life, he says, life, an emblem, of joy. He has, all resources.

David says, he is my life, and my salvation. It implies, all needed deliverance. in Jehovah, as he sees death, he saves through trouble, and out of trouble, and from trouble, altogether.

My strength, and my life, he says in the psalm, whom shall I fear? He is the strength, of my life, the rock, and fortress, a stronghold, in the day of trouble, and he knoweth then, that trust, in him.

He is my impregnable, refuge. He is one all mightier, than all the mighties, that come against me. The scales, of power, of earth, and hell, are in his hands, who made the earth, and David, as he considers, these things, being weighed, in the scales, considers, that the powers, of darkness, compared, with the powers, of light, are got, as a feather.

[15 : 14] If he only, remain an inmate, in the house, of God, in possession, of the favour, of God, he is hid, in God, he is protected, by he, who protects, his own.

And when his foes, come upon him, he says, they stumble, and fell, when those, who design, mischief, evil doers, those, who design, hurt, harm, affliction, those, who vex, others, enemies, or adversaries, as the word is, who give trouble, and anguish, a heart.

Yet, they are overthrown, stumbled, how true it is, and a thought, on a God-protected man, is fatal, to those, who are failed him.

Though, and hope, a company, an army, encamp, against me, though, for arms of war, and violence, so formidable, yet his heart, should not fear.

By my God, he says, on one occasion, as have I run, for a troop, by my God, have I gone, over a wall, in battle, legions, are in God's hand, and in his, that steams, but as grass, cockers.

[16 : 54] Providence, we often know, fights against, the strongest party. And in this one thing, will I be confident, in this alarming, and terrible state, of things, I now find myself in, I will be confident, and secure, and sure.

One thing, have I desired, of the Lord, that will I seek after, I have desired, this one thing, preeminently, above all else, I have desired, it so much, that in comparison, I have desired, nothing else, in this life.

I have thought, it religiously, devoutly, by prayer, to the Lord, and I will never, cease to desire it, is this your desire, young people, and older friends, and this one thing, he so earnestly desires, and sought for himself, is thus expressed, that I may dwell, in the house of the Lord, all the days, of my life, now all truly, higher souls, those that fear God, have always, greatly loved, the house of God, his earthly cause, the place, of public worship, where God, records his name, since he has said, there will I bless you, but the phrase, the house of the Lord, at least, sometimes, has a much wider, scope, than that, of a visible, structure, or meeting place, on earth, what a great, favourite it is, to have a religion, that consists, in one thing, when we see, the contrast, of those, whose, one thing, is to get all they can, out of sight, in this, passing, perishing world, in which, the Lord, has cast us, and those things, which do not, rise, above the earth, and all, that the earth, can give, perishable, things, the one thing, a living soul, desires, is to possess,

Christ, though, Christ, of all I want, all in all, in thee I find, said the hymn writer, this, at times, will be the desire, of his people, to know, all that we can, know about him, for this is mine, eternal, said Paul, that I may know him, and the power, of his resurrection, this will be, to possess, a religion, that will land us, in the realms, of the best, of the world, a religion, that will land us, in the regions, of eternal, felicity, where so many, of the Lord's people, are already, and with that desire, is to be built, upon that one, foundation, Jesus Christ, the chief, cornerstone, in whom, all the buildings, fitly, frame together, groweth, unto inhabitation, of the spirit, what a wonderful, desire it is, to rightly consider, that in this one thing, we might behold, the Lamb of God, because in our, thundercorn, hymn book,

John saw, the Lamb, once laid, and blessed, was the Son, oh may I, see him too, the holy, Lamb of God, and know, my sins, are washed away, in his, loath, precious love, once, mine, or glimpse, or favour, from him, will give, the desire, for more, he says, I will see you, again, and your heart, shall rejoice, the church, in the canticle, she saw, such beauty, in the bride, room, and, when she was, in a sudden, blessed condition, she said, as the apple tree, amongst the trees, of the wood, so it might be loved, amongst the crowd, I sat down, under his shadow, with great delight, and his fruit, with sweet light taste, the apple tree, not the apple tree, that we know, but the citrus tree, which sent forth, a most fragrant aroma, and scent, and had a golden fruit, on it, under which, the eastern people, used to refresh, themselves, in the heat of the day, speaking of communion, with the Lord, this is the one thing, that is communion, and contact, with him, and so important, is this one thing, it finds its very centre, in our eternal salvation, and the redemption, which is in Christ Jesus, oh, that we may be enabled, to look to him, by faith, to that one sacrifice, who suffered, bled, and died, on Calvary's cross, who was wounded, for our transgressions, upon whom, was the chastisement, of our peace, and by whose stripes, we are healed, who suffered, most indescribable, suffering, with strength, with strength enough, and none to spare, behold the man, that atoning sacrifice, he, who is described, again by the spouse, as the chiefest, among ten thousand, and the altogether lovely, what a blessing it is, who have, a religion, centred, in a living, and crucified man, the hymn writer, said, what safety of Christ, is the death, to try both your state, and your speech, you cannot be right, in the rest, unless, you think rightly of him, as Jesus, appears in your view, appears beloved, or not, so God is disposed, to you, and mercy, or wrath, are your love, if asked, what of Jesus I see, though still my best source,

[24 : 28] I've up for, I say, he is my meat, and my drink, my life, and my strength, and my soul, my shepherd, my husband, and my friend, my saviour, from sin, and from sorrow, my hope, from beginning to end, my fortune, my Lord, and my all, said the apostle, one thing I do, forgetting, those things, which are behind, now there is a place, of remembrance, thou shalt remember, all the ways, that the Lord, my God, has led thee, these forty years, in the wilderness, then, but he reached forth, for the prize, of that high calling, they that run in a race, run all, so run, he says, that he may, abstain, looking, unto Jesus, he says, to the Hebrews, the author, and finisher, of our faith, there is this one object, of desire, in the heart, of the psalmist, and all the people, of God, and it will consummate, in the enjoyment, of all your expectations, wait thou only, upon God, for my expectation, is from him, now the psalmist, he does not say,

I have got it, although that would have been, perfectly true, in one sense, but he says, that will I seek after, we are exhorted, to seek after it, we may not feel, very great, in spiritual things, both insignificant, and yet, there is a seeking, after that which is real, living reality, if thou seek him, for the words of David, of Solomon, he will be found, to see, but if thou forsake him, he will cast thee off, forever, seek ye the Lord, while he may be found, call ye upon him, while he is near, let the wicked, forsake his way, and the unrighteous man, his sword, for he will abundantly pardon, this seeking, his allies, his allies have promised,

I love those, that love me, and they that seek me early, shall find me, ask, and ye shall receive, seek, and ye shall find, knock, and the door, shall be opened unto thee, for everyone, for everyone, that asketh, receive it, and to him, that seeketh, findeth, to him, that knocketh, shall the door, be opened, and remember, and remember, the context, friends, in which such a promise, is found, it was a picture, of a man, who persistently, knocked at the door, of his friend, that he might come down, from his bed, that he needed food, for a guest, all persistence, is needed, and diligence, and seeking, as the pearl of grace, Christ, when found, he will give joy, and peace, and also, is the provision, of the gospel,

I will abundantly, bless, her provision, I will satisfy, her cause, with grace, seeking, is pursuing, pursuing something, not yet, in possession of it, in its entirety, there will be, this persistence, like the psalmist, speaks of, as the heart, panteth, after the water brook, so panteth, my soul, after thee, O God, my soul, thirsteth, after God, for the living God, when shall I come, and appear, before God, does this constitute, your experience, like the poor heart, as he was chased, by the enemy, and perhaps, someone here today, has been chased, by Satan, and in the heat, of the day, you thirst, after the living God, for the water, from the wells, for salvation, that you may be refreshed,

Gone. ■■■, me to hear, from the ■■■ian, of the heaven, as Lecture, So a psalmist said what he would desire to be seeking after, and what a wise desire it is, and the desires of righteous shall be granted.

[29 : 58] Has he not said to the seeking seed of Jacob, Seeking me is like, if thou seekest, he will be found.

David said, although my house be not so with God, yet hath he made with me an everlasting cup, order in all things and sure.

This is all my salvation and all my desire. It says in Psalm 10, I think it is, Lord, thou hast heard the desire of the humble.

Thou wilt prepare Thou heart, thou wilt cause mine ear to hear. Lord, all my desire is before thee, and my groaning is not hid from thee.

It is solemn, it is provoked who says, the desire of the righteous is only good, but in contrast, the expectation of the wicked is wrong.

[31 : 08] And so the desire accomplished is sweet to the soul. And what greater joy than having your interest and service in his salvation, and enabled, like the spouse to say, I am my beloved, and my beloved is mine.

And his desire is toward thee. Before helpless sinners, and nothing at all, before him.

Now the psalmist's desire is, that he might dwell, that I may dwell in the house of the Lord all the days of my life.

Do you remember in that well-known and beautiful Psalm 23, he says, Surely, goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.

In the life of David, in his own psalms in particular, the sacred record is replete with instances of his sacred delight in the house of God.

[32 : 33] And the worship of God. He says, on one occasion, How amiable are thy tabernacles, O Lord!

My soul longeth, yea, sainteeth, for the courts of the Lord. My heart and my flesh cries out for the living God.

Yea, the sparrow hath found herself a place, a house, and a swallow, a nest for herself, where she may lay her young.

Even thine authors, O Lord of hosts, my King and my God, blessed are they that dwell in thy house, they shall still be praising thee.

I'd rather be a doorkeeper, have the lowest place, in the house of God, tend to enjoy the pleasures of the wicked. The Lord God is a sun and shield, no good thing.

[33 : 48] This is a good thing, this one desire, will he withhold from them that walk uprightly. Can you not express such language when God has met with you for those times and seasons when his earthly house has been made a vessel, a house of God?

we love the place, O God, where in thine honour dwellings, the joy of thy abode, all earthly joys, excel.

it is here he's promised to meet with his people where two or three are gathered together in my name, Jeremiah, in the midst of them.

Now, primarily, what is the house of the Lord? Well, in the first place, it is this, where the Lord himself is with us and speaks to us and communes with us.

That constitutes it to be at the house of the Lord. It may be in the streets, it may be on public transport, it may be in your home, it can be anywhere, it may be a secret place, it may be in your office, at home or abroad.

[35 : 22] It doesn't matter, you take, for example, Jacob, after he left his old home and he took such a venturesome journey from his home land, fearful, out in that waste, howling wilderness, alone.

And there may be someone here who feels to be alone. And when the sunset came, came, he lay down to sleep, in that lonely bed, where the heavens were a canopy over him.

And all he had was earth for his bed, and stone for his pillow. But he had God for his companions. He dreamed, and he saw a ladder, and set upon the earth, and the top of it reached heaven.

He saw the angels of God ascending and descending upon him. and behold, who stood above him, and addressed Jacob as that covenant God.

I am the Lord God of Abraham, thy father, and of Isaac, thy father. Behold, I am with thee. How assuring it was to him, indicative of his personal interest in that ever-blessed one who was to come.

[36 : 58] And so he built there an altar, and he anointed it, and he said, this is none other. How dreadful is this place.

It is none other than the house of God, and the gate of heaven. Now there needs to be no material structure, or building of such.

Although, in the both faith dispensation, we have the tabernacle, and the temple, which succeeded it, and so much there would symbolise the presence of almighty God.

And yet, in this gospel day and age, it is where two or three are gathered together in my name. And he lived in his people by his Holy Spirit.

This is more magnificent than the tabernacle and the temple which was built by Solomon, which was the glory of all the land. Ye are the temple of the Holy Spirit.

[38 : 19] the house of the Lord in this sense, in another sense, is the Lord Jesus Christ. He who tabernacled himself amongst men, the tabernacle which the Lord pitched and not man, which was here only for a time, the tabernacle which the Lord pitched.

It is in him his people dwell, in who dwells all the fullness of the Godhead, godly. And he says concerning his people in that great intercessory prayer, that they all may be one as we are one.

That they may be one as thou, Father, art in thee, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.

The glory which thou gavest me have I given them, that they may be one as we are one, I in them, and thou in thee.

Now, the Lord loveth the gates of thine more than all the dwelling places of Jesus. And for the Lord hath chosen Zion, he hath desired it for himself, for his habitation, here will I dwell.

[39 : 59] I've set my peace on my holy hill, he says. O Zion, that bringeth good tidings, here will I dwell.

And so really, the desire of the Lord is the same desire that is in the heart of his poor children, a poor citizen, a contrite one who trembleth at his word.

to dwell in Zion. And so, this in a true gospel sense is to dwell in the Lord Jesus Christ. By his blessed Holy Spirit, he dwells in the heart of one who is an inhabitant of Zion, and washed in the Redeemer's love.

this is the stone which is set at north of you builders, which has become the headstone of the court. Neither is there salvation in any other.

There is none other name known among men whereby we must be saved. these are the people which are in him.

[41 : 18] They are part of the temple being erected by his Holy Spirit. The Apostle speaks of the indwelling of the Holy Spirit in the heart of poor children.

The same Spirit who chose the poor worm of the earth the great need of salvation to flee from the world to come, to desire this one thing who convinces them of their need of a saviour and of their condition for a just and a holy God.

And the same Spirit leads to Jesus Christ his finished redemption his most invaluable blood which is shed on the cross.

The psalmist David on another occasion said Wiccan thou me make me alive in the way. O to be made alive unto God is him who says I am the Lord that healeth me.

A new heart will I give you take away the stony heart now his people they dwell in him by precious faith which is his gift on whom it is bestowed and in what measure and this is what he said abide in me and I in thee send us all in Christ alone one thing object of my first desire Jesus crucified for me all to happen happiness and this is what he said only to be found in thee thee to praise and thee to know constitute my midst below thee to see and thee alone constitute our midst above he is the source and giver of repose he gave it to

[43 : 37] James happiness within him but I must pass on to the other aspect another facet of this word house of the Lord is that of the heavenly Jerusalem heaven the apostle said if our earthly house of this tabernacle were dissolved we have a building of God a building not made with hands eternal in the heavens he realized that we were living in a passing world and that our poor bodies were done as a tabernacle in the wilderness which was so easily taken down it was re-erected day by day in their journeys in the journeys of the children of Israel so quickly suddenly can our poor bodies be taken down and yet there was something lasting something eternal in the heavens it was brotherhood that I very fond of his hymn oh Christ he is the bounty the deep sweet well of love the streams on earth

I taste it more deep I taste the last there to an ocean fullness his mercy does expand glory glory dwelleth in Emmanuel's land bride eyes not her guard but her be a bridegroom place I will not look at glory but on my king of grace not at the crown he giveth but on his pierced hand the lamb is all the glory in Emmanuel's land do you not aspire to this at time not merely that we are just to pray all children of dust but to be with him whose delight are with the children of men who came to seek and to save that which was lost and at times been unable to use the language of the text and to anticipate the day and though you may be assailed as David was assailed at this juncture in his history yet to anticipate the day when the veil of tears shall be passed breath and not a wave of trouble rolled upon your peaceful breath

I have not seen nor ear heard neither hath it entered into the heart of man the things he has prepared for them that love him is it not a favour to be enabled to set your seals to be heard to be here we have no continuing city but we seek one to come here we are not pilgrims and sojourners as all our fathers just passing guests through this world yet he hath prepared for them a city let not your heart be troubled neither let it be afraid for in my father's house are many mansions I go to prepare a place for you and if I go and prepare a place for you I will come again and receive you unto myself that where I am he may be also and this will be to be absent from the body and presence with the Lord and to dwell in the house of the Lord forever it will be that heavenly

Jerusalem your happy home where there will joy and peace and so he bringeth them said David the psalmist on another occasion to their desired table their rest these are they who come out of great tribulation and have washed their robes in the blood of the Lamb now therefore are they before the throne of God and worship him in his holy tabernacle we speak of the realms of the blessed that country so bright and so clear how oft our explorers consent but what must it be to be there that I may dwell in the house of the Lord all the days of my life this is the prospect of the heavenly kingdom where there is pure delight where the former things have passed away and behold

I make all things new where the souls will be lost in wonder love and praise now these characters that have this one thing they desire something in the house of the Lord except to help them and that is to behold the beauty of the Lord firstly and secondly to inquire in his temple well what beauty is this I can only make one or two suggestions and first of all there will be love and this love is not like human love like the wine that failed the pain it excels all others greater love hath no man the lips that a man lay down his life for his strength it is that friend that sticketh closer than a brother a friend who loveth at all times that one who was brought to the sheep for the sword and therefore her cheerers was done so he opened not his mouth he was hung on that accursed tree what love there was here can we comprehend the depth the height and the breadth of it this is the beauty to see and desire he was the one who was forsaken of his father on that accursed tree the one with whom he was in great love with as time began in which there was so close a relationship and yet he had to cry my

[51 : 29] God my God why hast thou forsaken me you and I can understand perhaps a little of the father's love for the son but can you comprehend in loving you and I as in that intercessory prayer in John 17 we read that the same love where thou hast loved me be in death what a beauty in the fragrance of his loving father is displayed in such words and in such deeds for there is also compassion and sympathy he was the one the good to marriage him who went to the poor man who fell among the feet bound up his wounds poured in the oil set him on his own beast and brought him to an inn and provided for him and this is what the good shepherd does his human heart he still retains though much grown in highest lips he is the one touched with the feeling of our infirmity and high peace indeed he will not suffer you to be tempted above that he are able but will with the temptation also make a way of escape that he may be enabled to them he was moved with compassion but then there is not only his love and his compassion there is his own word when

David spoke of his love to God and his house he was aware that that affection was derived from his love to God himself and his word I would suggest that your legend you read again the hundred and nineteenth last where nearly every verse speaks of his love to the word oh how I love thy Lord thy word is very pure he was aware that God and Christ spoke in that word and what beauty he saw in it he saw the bread of life the manna he had faith in him and he was unable to say like he can good is the word of the

Lord so do his people■■■ certain of you can see there was an eye and of a considerable age and it was the first time in 60 years that he'd been arrested by the word of God.

A message which was proclaimed by the preacher spoke of the beauty of Christ and he knew a wonderful light flooded upon his mind and the one who had been a remote name to him though he'd gathered with the people of God so often for so many years it's just been a name to him yet became a living reality.

He saw for himself the inner eyes, they were enlightened he saw new beauty, he saw the king in his beauty and a man that was very far off it was Moses who saw great beauty in him let the beauty of the Lord be upon us he says in that art of the ancient sun he whose face shone when he had near communion with him on the mountain Jehovah himself oh that we may be enabled to use the same spirit of the Lord let the beauty of the Lord be upon us we may experience more joy in him and enjoy the excellency and the love of God's own character now the other object

[56 : 32] I must come to the amen that David had in viewing and in dwelling in God's house expressed inquiring in his holy temple now these souls who desire this will often be found inquiring at his hand it will truly be witness of them behold he or she prays and there will be many errands to the throne of grace inquiring diligently please if you read the chapter you'll find that in time of trouble David speaks of hide me in his division cover me shelter me from trouble from mischief from the workers of iniquity from every harm and adversary in adversity and affliction in an evil day hide me in the secrets of his heaven after of times when human support failed

David found that God never fails so his feet he was quite beyond the reach of bone in that fortress of rock he says hear oh Lord when I cry hide not thy face for our father and he says when my father and mother and father forsake me not that I believe that David's father and mother ever forsook him but their spirits forsook him they died and their spirits redeemed spirits were taken to heaven and so there are losses amongst God's peace he says then the Lord will take me up it was to be a time of inquire then there are inquiries to know the way teach me thy way oh Lord and make it plain and then he it's brought to wait on the Lord 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 to inquire in his holy in his temple commit thy way unto the Lord trust also in him and he will give thee the desires of thy heart amen for whom you speak it's nigh to your call attend when you speak and elect the words hold your sorrow and sighing a thousand distress he pities your crying and world with regret 687 to mention the second verse chung

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