

Psalms

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Preacher: Dawson, Herbert (1890-1969)

[0 : 00] As the Lord shall be pleased to help me, I shall call your attention to a subject you will find in Psalm 145 and the 16th verse.

Thou openest thine hand and satisfiest the desire of every living thing.

Psalm 145 and the 16th verse. It is wonderful to consider such a subject as this word brings before us.

For it is one of the most comprehensive words concerning people taught of God that the word of God contains.

When you read the word of God, if you do, and you ought to do, and you do, and when you read it as a sinner born again, you desire to find in the sacred pages that which will encourage you to hope in God, and that you may be confirmed that he is leading you into his truth, and making you meet for the inheritance of the saints in light.

[1 : 54] But then there are some characters setting forth the people of God that as you read them, you cannot feel that you can appropriate those characters as being applicable to you.

If you read about saints, or the holy brethren, or the godly, or the righteous, and such like characters, you immediately have a kind of reaction in your mind, and you feel what is said about these characters is wonderful to contemplate, but I should be glad if I could feel that I was such a character, but alas, I do not feel to be such a character.

And now I have often admired, I say that with great reverence, I have often admired the Holy Spirit in how he has scattered up and down in the sacred pages some scriptures that are especially applicable to poor sinners who are born again, but they hardly know what they are, and they hardly know what they are, or where they are, as regards their soul's experience.

And this is one of those scriptures recorded by the Holy Spirit to encourage those who do desire to have matters right between their souls in God, and yet they cannot feel as yet as they want to feel regarding their souls' feelings.

It is well. Though openest thine hand, and satisfies the desire of every living thing.

[4 : 22] Do you see? The character is very striking. Every living thing. You say, surely that means all creatures beneath the sun, or the animal creation as well.

No. No. No. It refers only to the family of God beneath the sun.

Because this subject brings before us, though openest thine hand, and satisfiest the desire of every living thing.

And now, you could not make out a case that an animal has desires. Desires are to do with the mind.

An animal has got its nature that God has given it. But, here is the proof. The young lions do lack and suffer hunger.

[5 : 42] Their desire, if you refer it to the animal creation, is not always satisfied. And if you really viewed that matter of right, you would soon be down on your knees to thank God that he does not satisfy the desire of the animal creation.

Or there would be soon no room for you and I beneath the sun. God exercises a general restraint over the animal creation.

Therefore, the young lions do lack and they suffer hunger. But, these people in the text are the people of God.

and God has guaranteed that. Blessed are they which do hunger and thirst after righteousness for they shall be filled.

And now, I want to work out that line of thought. Thou openest thine hand and satisfiest the desire of every living thing.

[7 : 08] And now, if someone said to you, are you a Christian? What answer would you give? You would say, I should like to be sure that I was a Christian.

Many of you would say that. But you would not be very bold in answering, yes, I am a Christian.

Because as yet, the matter is not satisfied in your soul as you desire, God will ultimately satisfy you.

You must come in this category. Every living thing, every sinner, born again. And yet, many of them as yet, cannot attain to great things in the life divine.

But they are hungering and thirsting. And what is the evidence that they are what they are? Living things.

[8 : 20] Oh, they have desires welling up in their breasts. And those desires are the desire of the righteous.

Because these desires in the text are to do with our souls. Eternal welfare. If you have not yet been glad, I can tell you that you will be before you die, that in the Psalms especially, and in other parts of the word of God also, it is set forth that this religion that is of God is mostly expressed in desire.

The soul that with sincere desires seeks after Jesus love. That soul the Holy Ghost inspires with breathings from above.

There is something deep down in the heart that longs after God. My soul thirsteth for God, for the living God.

When shall I come and appear before God. And if I may use the illustration, it just comes to my mind, as the magnet attracts the steel.

[9 : 46] So, these living things in the text, with these desires welling up in their hearts, they are attracted to Jesus Christ as the sinner's friend.

Even as Jesus said, I, if I be lifted up, will draw all men unto me. Every living thing.

I would look at some of these desires. You will remember this same psalm, is to pen this psalm. What did he say? 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 temple.

Oh, these are the living desires of every living thing. desires. And, I might tell you some characteristics of these desires.

Then you can search out whether you come in this category of being one of these living things in the text, for these people in the text are going to heaven.

[11 : 16] The good work is begun in them, though as yet they cannot say very much of any attainment as to their growth in grace or in the knowledge of our Lord and Saviour, Jesus Christ.

Do remember this, dear friends, in the things of God, it is ever like this, first the blade, then the ear, then the full corn in the ear.

And here with these living things, we have the blade springing up, and there will be growth, and eventually the full corn in the ear, for that is what is in the desire of every living thing, that they should be assured of their interest in the things of God, and be numbered with his dear people, people, and some of you, maybe some of you dear young people, you cannot say much, but you do think upon his name, the name of Jesus, and your thoughts that you think, they are desires, because if the question was put to you, what think ye of Christ, you would find an answer, you would say something like this, oh, what I think of

Christ, is I wish I could say what is recorded in the song of Solomon about Christ, my beloved is mine, and I am his, and his desire is toward me, this is your desire then, that I may win Christ, and be found in him, but going back to the starting point with these desires, it is to be right before God, and may I add this, that whatever cost it is, and it will cost you something, to have matters made right, between your soul, and God, but you find with this desire welling up, there is a willingness, at whatever cost it is, oh Lord, lead me in thy truth, and teach me, give me to know its power, and its preciousness, may I find it to be as bread which strengtheneth a man's heart, meat to wheat, which the world knows not of, you go back if you can, and some of you can, go back to when you first began, to do some business in heaven's marketplace, and these desires of every living thing began to well up in your heart, and your great concern then was, oh Lord, make me right, keep me right, you looked on the people of

God, before these desires were known and felt, your mind was made up, maybe when you could do as you like to have no more to do with them, you would go the way of the world, and live after the flesh, the things of the flesh, flesh, but God dealt in mercy with you, gave you a new heart, a new nature, a new spirit, and you found these desires well enough, and you looked on the people of God, and felt with them numbered, I would be now, and in eternity.

[15 : 26] not only so, the desire of every living thing is not only to be right, but you want grace to live right, and at the last to die right, but your desire is that you might be a living thing, and that is that you might realize life within.

I like the hymn writer's words, thy power and mercy first prevailed from sin to set me free, and often since my life had paled, had it not been indeed.

Oh, dear friends, it is a mercy beyond words to describe, to be made alive in the things of God, and to be in this category of every living thing.

You will find these people, as you meet them, and you do know some of them, it may be, there are some under Union Chapel route, and you will notice that while they are afraid to say much, of what they have known and felt, of the things of God, yet they ever express a readiness to do what they can, for the cause of God, and his truth, and that shows what they are inside, the desire of every living thing, because when a sinner is born again, I have told you many times, he desires a spiritual home, and when he finds it, where he can worship God among his dear people, he will be ever concerned to do what he can, for that cause of

God, or any who belong to it, and to make it manifest, that he is on the Lord's side, although you can get very few words at times, to suggest that he is, another thought is this, the desire of every living thing, you will not only desire to be lively, as well as living, alive, you will desire light, on the way that you go, and the dealings of God, with you, I like that word of this same psalmist, oh send out thy light, and thy truth, let them lead me, let them bring me, to thy holy hill, and to thy tabernacles, us, Luther used to say, when he was doing his great work in the reformation of Germany, more light,

[18 : 49] Lord, more light, and that is what you desire, as a living thing, especially when you come up to worship God, you desire there shall be light, in the preaching of the gospel, that may illuminate the dealings of God, with you, and help you to come, to some sure conclusion, that you are a pilgrim, to Canaan bound, and when you read the word of God, you will be, like that, more light, more light, that you may prove thy word, is a lamp unto my feet, a light unto my path, the desire of every living thing, I can only give you hints to think about, and now there will be this desire, you want love, to be an exercise, to the things of

God, oh, it is a wonderful evidence of being a living thing, he that loveth, is born of God, and that means, he loves the things of God, and that means, that he loves God whose things they are, although, if you were to ask such one, do you love God, you might not get an answer, yes, I do, but, you might get this, I sometimes feel myself inclined, to love him, if I could, but often find another mind, a verse, to all, that's good, and that is just how every living thing does feel about love, yet there are times when you find your heart is warm with it, and it prompts you on the

Sabbath day to go up to the house of prayer, with willing feet, and glad you are to feel, we love the place, oh God, wherein thine honour dwells, the joy of thine abode, all, earthly joy excels, remember David said, I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness, can you remember, when any change like this took place in your life, when instead of turning your back on the things of God, and desiring to do as you like, as I said earlier on, and have no more to do with these things, though they are eternal realities, and live your own life, can you remember, when there was a change took place, and you found the desires welling up, and that your outlook on the people of

God, was absolutely changed, and you could see, they were the excellent of the earth, and then what did you say, let me among thy saints be found, the desire of every living thing, oh, you will desire this love, it is all important, it is the essence of the religion, that Jesus Christ is the sum and substance of, God is love, and we know that we have passed from death unto life, because we love the brethren, and now see if you have got this desire, it is the desire of every living thing, and that is to live unto God, what do you pray for when you pray day by day, is it that God will guide you, and grant you grace, to live to his honor, his glory, did you ever feel this desire, well enough, make me to walk in thy commands, for tis a delightful road, nor let my head or heart or hands offend against my God, oh that is how these living things feel, and it is their great concern to follow on, to know the Lord, and to do it with willing feet, and sometimes they have this desire, see if you have ever had it, oh for a closer walk with

God, a calmer, heavenly frame, a light to shine upon the road, that leads me to the Lamb, the desire of every living thing, and you know the hymn writer encourages you, those feeble desires and wishes so weak as Jesus inspires and bids you, still see, look at the word altogether in its wording, their openness thine hand and satisfies the desire of every living thing, and God can only do that for his dear people wherever they are found, the sluggard desireth and hath nothing, God does not do this for the world at large, but he does it for his own dear blood bought family of whom he is the father, blessed be his name, and then there will be this desire to possess a good hope through grace, you will never be satisfied with anything less than a hope that you are assured is good, that it is a hope that God is the author of, because you know this, except the

[25 : 34] Lord build the house, they labor in vain that build it, good hope through grace the saints possess the fruit of Jesus righteousness and by his spirit given, and you want that hope, good hope that will abide while you live, following on to know the Lord and brighten your dying pillow and gild your dying bed with light and help you to find the bottom to be good in Jordan's swelling and you are not without such a hope, many of you, all through the wilderness below, good hope expects, mark that, not only desires, expects more good to know and thus is kept alive the soul, the desire of every living thing, and this is one of these desires and that is to see

Jesus as he died in the stead of poor sinners like you on Calvary's cross and to be able to say as you look by living faith upon him, suffering in the stead of poor sinners like you and me.

For me, oh miracle of grace for me, the Saviour bled. just one more desire then I will look at the subject from another viewpoint and now this is quite a test for you, it is a test for me too, the desire of every living thing, if you are a living thing, do listen, you will desire to do the will of God, do think that over prayerfully and when you get home, weigh it up before God with whom you have to do, every living thing in a right mind does desire to do the will of God, but left to what you are by nature, Father, thy will be done in words we often express, what in our hearts we want our own and wish our sufferings less, oh, what they desire of every living thing is to remember this is the will of God, your sanctification, in other words, as though

God said to you or speak with great reverence, you do wish to go to heaven and to be made ready to go thither, therefore, I must mold you according to the pattern of my will concerning you, and your desire then will be to say, oh, Lord, thy will be done.

Oh, you do want to be made ready to meet God, and it cannot be that you can be made ready without something like this, he knoweth the way that I take, and when he hath tried me, I shall come forth as gold.

[29 : 16] Thou satisfiest the desire of every living thing. and now, I will look at this desire itself, not just the characteristics of what are desired to do with religion, to live by and die by.

What I mean is, if you look through the Psalms, you can do it when you get home, it will be helpful, instructive, and more than that, it will encourage you to hope in God concerning your own desires, being one of these living things.

Now, David in the Psalms, he was inspired by the Spirit of God, but it is very striking to notice the varied illustrations which David uses.

Think of this desire, coming down as low as the Gospel allows you to do. I opened my mouth and panted. And there, is the desire of every living thing.

David was appearing before God at that time. I opened my mouth and panted. Not I opened my mouth and prayed eloquently with words in abundance.

[30 : 39] No, no, panting for breath, spiritual breath. And you remember how he says, as the heart panteth after the water brooks, so panteth my soul after thee, O God.

And then he says in another psalm, I will look up. And in that look, there is the desire of every living thing.

word, and there is one very striking expression which he uses, and it may be, it will touch a chord in your own soul, where he says, I mourn in my complaint, and make a noise unto the Lord.

What a remarkable wording that is. I make a noise unto the Lord. As though he could not put into words what his feelings were, they were so tumultuous, but he made a noise, and blessed be God, he interpreted it, and accepted it as the desire of every living thing.

And the more you were tried, and troubled, and exercised before God regarding your case, your circumstances, sometimes the more difficult you will find it to be to get words to describe how you do feel, and then you can only say, O Lord, thou knowest what I am, where I am, what I desire to be, what I desire thee to do for me.

[32 : 30] And that is the desire of every living thing. then the psalmist speaks of those who can only sigh, and some who can only cry, and not with words.

He speaks about hunger, like the Saviour did, as I have quoted already, blessed are they which do hunger and thirst after righteousness, and then he speaks about pining, and that is a very striking word, and the hymn writer has used it, does thy heart for Jesus pine, and make it secret moan, he understands the side divine, he knows the hidden groan, and now all these varied expressions of the desire of every living thing, God is a tent unto, yes, and it says again in the psalm, he will fulfill the desire of them that fear him, he will also hear their cry, and will save them, and it comes down to this, dear friends, pray if thou canst or canst not speak, but pray with faith, on Jesus name, yes,

Jeremiah has a very striking expression too, and I might remind you of it, and he speaks about the desire of every living thing, hide not thine ear from my breathing, my breathing, end, oh, how wonderful it is that the Spirit of God has recorded these things in the sacred pages, and when you can only say, as regards words, leave not my soul destitute, he has not left your soul destitute, for you to feel destitute, the dead know not anything, it is these living things who have to lament being destitute, and apparently according to how they feel, void of all that's good, and very, very poor, and yet, they must get in touch with

God, Lord help me, oh Lord, I am oppressed, undertake for me, let us look at the subject from another viewpoint, thou openest thine hand, and satisfiest the desire of every living thing, and now dear friends, there is one viewpoint of this subject, which you must keep in mind, thou openest thine hand, then, it would seem sometimes, in regard to the dealings of God with us, his hand is closed, and here comes in, the desires of every living thing, that he will open his hand, maybe some of you, this Sabbath afternoon, you are waiting to know what is the will of God concerning you, the way in which you should go, and how matters will fall, as the future unfolds before you, and according to how you feel, the hand of

God seems to be closed, yes, but then, his holy majesty, will open his hand, but there must be this, I will inquire of you, I will be inquired of by you, all house of Israel, to do these things, yes, thou openest thine hand, and satisfiest the desire of every living thing, and now, when God is pleased to open his hand, he will show you what his purposes are, if I may say so with great reverence, he will show you the characteristics of his hand, when he opens it, and remember it is the hand of God, so that you will find the opening of his hand, to satisfy your soul's desires, will unfold to you, much of the things of God, and varied viewpoints of the truth, which you will be led into, and it will be wrought in your soul's experience, what I mean is this, and now, the hand of God, if you think of it, first of all, what it really is, and now, the hand of God is a forming hand, and you read about that, in the book of Isaiah, where he says, but now, thus saith the

[38 : 00] Lord, that created thee, O Jacob, and he that formed thee, O Israel, fear not, for I have redeemed thee, I have called thee by thy name, thou art mine, and now, in his dealings with you, and in satisfying your soul's desires, you will find that his hand, when he opens it, in his dealings with you, will be a forming hand, what does he say, this people have I formed for myself, and they shall show forth my praise, and there is a very striking illustration, in Jeremiah, which is one of my favorite illustrations, and you will see here, how the hand of God, is a forming hand, the word, which came to Jeremiah from the Lord, saying, Arise and go down to the potter's house, and there

I will cause thee to hear my words, then I went down to the potter's house, and behold, he wrought to work on the wheels, and the vessel that he made of clay was marred in the hand of the potter, so he made it again another vessel, as seemed good to the potter to make it, then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter said the Lord?

Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. people. And now I have told you sometimes, and I just remind you because it illustrates this truth.

I was brought up, as you know, to be a printer, and I was glad to be in that trade, and very fond of it, but when I contracted lead poisoning, and my health failed completely, I could no longer continue in it.

The vessel was marred in the hand of the potter, but then God, after my health had failed, in a few months, within a year or so, he made me what I am, and what he has helped me to be, under Union Chapel roof, in preaching the gospel, all these years.

[40 : 43] There you see, the hand of God, when he opens it, will be a forming hand. When all my prospects failed in the printing trade, I was very distressed.

I might say, sometimes I was rebellious, but God in his mercy gave me at length quietness of mind, and I was reconciled to what his will was concerning me, though I knew not what the future held in store, but he opened his hand and revealed it, and made of the lump of clay, another vessel, meet for the master's use, I hope.

Thou openest thine hand, and satisfiest the desire of every living thing. and you will find in the epistle to the Romans chapter six, where in the margin it speaks about those who were taught of God are molded to his will, and that is what you must be concerned about as you journey on, following on to know the Lord as a living thing.

I was going to say, and I will, the topmost of your desires must be to do the will of God, and that he will help you to know what it is, and by his grace enable you to do it willingly.

this is the will of God, I have told you, your sanctification, it is that alone which can make you fit to be the guest of God, and to be numbered with the redeemed in glory, for ye have need of patience, that after ye have done the will of God, ye might receive the promise.

[42 : 43] But I must come to the Amen. But regarding this viewpoint of the subject, thou openest thine hand, it is not only a forming hand, it is a powerful hand, eh, and it is a fatherly hand too.

And that is a wonderful mercy to feel in the dealings of God, that you can appeal to him sometimes, our father, which art in heaven, hallowed be thy name.

And you know it comes in later on, thy will be done. And it means, the cup which my heavenly father hath given to me, shall I not drink it?

Not my will, but thy will be done. And this hand which God is pleased to open, he will open it to satisfy your desire, to see his goodness passing before you in the way.

Oh, that is a great declaration. I will make all my goodness pass before thee. Do think of it, dear friends. Do not just pass it over when you read it, but pause a while.

[44 : 06] and if you can measure deity, which you cannot, you can contemplate it, but it was God who said to Moses, and he says that to every living thing in his blood-bought family, I will make all my goodness to pass before thee.

You will find his hand when he opens it, is a providing hand, the hand of Jehovah Jireh. And as you heard already in the morning sermon, a little, it will be a correcting hand, the father's hand holding the rod, correcting you.

I will bring you under the rod, into the bond of the covenant. And there is just one more thought. And that is this hand, which is opened to satisfy the desire of every living thing.

It is the hand that was pierced with nails, which fastened the Savior to Calvary's cross. cross. And not only the nails that fastened it there, your sins, my sins, fastened the Savior there when he died in the stead of poor sinners like you and me.

and now that hand is opened in his dealings with you. And sometimes you can be humbled before the majesty of heaven and feel in his dealings with you and in your desires, your soul's desires, being satisfied.

[46 : 06] Thee we own a perfect Savior, only source of all that's good, and every grace and every favor flows to us through Jesus' blood.

Now openest thine hand and satisfiest the desire of every living thing. And what is the last desire, if I may put it in that order?

The last desire of every living thing, every sinner born again, I shall be satisfied when I awake in thy lightness.

Amen.