

Be still and know I am God Pt3 (Quality: Average)

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- [0 : 00] With the Lord's help, we will continue with our subject from last Sabbath in Psalm 46, verse 10.
- Psalm 46, verse 10. Be still and know that I am God.
- Be still and know that I am God. This is only part of the sacred text.
- Be still and know that I am God. We spoke prayer meeting on Wednesday a little further from what we did last Sabbath.
- We're speaking about knowing God and how his people are brought to know him.
- [1 : 02] And what he reveals himself to be. And who he is, the mighty God of Jacob. The old patriarchs and Jews, in their formal teaching of the word and use of the name of Jehovah, avoided the use of it because of its majesty.
- And would not use it unless they were found. And in the course of time, that holy name is banded about in solemn blasphemy.
- And regarded as usual. No reverence. Respecting the holy name of God.
- But there is a people, we are fully persuaded, who are taught to reverence.
- The word and name of God. And here, although we haven't touched upon the previous part, be still.
- [2 : 27] There is a hush. Necessary upon the spirit. In order to think about what we're saying.
- Hearing. Sacred hush. The majesty of Jehovah. Exhibited in the word of God.
- In both direct and indirect me. Moses was bidden to take off his shoes. The burning book. There's a hush upon his spirit.
- Isaiah. He. Put his hand upon his mouth. He saw the majesty of the heavenly host.
- There's a hush. There's a silence in heaven. And these things are not merely figures. Far from it.
- [3 : 33] To what reality. To what reality in having. But a glimpse of the name and person. Majesty of Jehovah.
- In one's own soul. Life. God's dealing. day. So that we were speaking last. Sabbath in those unexpected circumstances in which we gather.
- Of the Lord's sovereign majesty. And of his sacred right. to do as he will.
- And we followed this through and on Wednesday we came to Psalm 132 and spoke from the same point there concerning David's desire to build a sanctuary for the Lord and how it rested with him and God honoured him.
- But it was for the worship of God. The ark of the Lord had dwelt in tabernacles hitherto. Now it is found in the heart of David to build God a house.
- [4 : 56] This opened the great subject of a more refined external worship so that we know that the temple far exceeded in its physical glory the old badger-skin tabernacle in the death.

But worship was the same. It doesn't matter even now though the old law and testament is finished entirely it doesn't matter where we be.

Now within no walls confined says the hymn writer inhabiteth the humble mind. So it is.

But the subject is worship. So that we spoke on Wednesday about the mighty God of Jacob speaking of this house.

He said that he will abundantly bless the provision of it. He said that satisfy her poor with bread.

[6 : 11] You come to strange things when you come to satisfying poor people with bread. You can't read of that in the old tabernacle or temple.

They had far more or night things there had magnificent beasts and so on. Now God changes his order and he speaks of poor people and bread.

Doesn't sound very encouraging does it? Seems to be a very strange religion doesn't it? Do we understand it?

Do we appreciate it? Or are we looking for that which is glowing gold silver in this 46th Psalm as we said last Sunday there is a river what is this?

It's related to hunger isn't it? How that God has fulfilled his promise and we have an abundance of truth to confirm both what this bread is and who these poor people are and how they worship.

[7 : 53] That's a good place that Cowper was in that you just sang on wasn't it? A shame and self-abhorrence man as a poor person in his day he was called a poor demented man lunatic so alas he was for fear in his life but as regards the grace of God like so many others like this 131st Psalm Lord my heart is not haughty nor mine eyes lofty neither do I exercise myself in matters too great for me here's a poor verse the prophet spoke of them we in the gospel today rejoice in that true spiritual prosperity which is an absolute enigma to a merely religious mind is despised is avoided and of course understandably so who is going to popularize this kind of vital godliness how can you to the carnal mind none of us want to be regarded as poor things do we feeble folk we'd rather be strong don't want too much of the little

David we want the Goliath spirit don't we that god hath taken the things which are not and paul proclaimed this under the full influence of god's teaching so that when god introduced worship in the old testament days we see that he had a people though they practiced that worship correctly and properly were poor and I'm poor and needy yet the lord thinketh upon them this is happy news good tidings for those who are brought in each generation to feel themselves poor and there is you see among each generation god's chosen people brought out in exactly the same paths and to tread exactly the same way so that they're not offended and they can understand indeed it is their only comfort that the lowness of their spirit poverty of their heart is certainly not contradicted in scripture by any means and in fact they cannot get too low according to the word of god so that even though they may start off through grace in the early days of their youth and feel beginning to understand this how crucifying it is how humbling yet the word of god will not cut them off dear lord may i a mourner be over my sins and after thee and when these things are in their hearts they can't get rid of them they just can't say well that's a strange thought why am i like this some of your religious spiritual thoughts of a god-given nature you may wish to discard in your early days and wish you weren't like it that is your flesh your flesh they are after the flesh do minor things of the flesh but you want to get away from your flesh and you have a job because it's god's gracious work to separate crucify so that this is some of the meaning of the lord's word that he will satisfy his poor people with breath and that's what he has done and it's a fact and there are thousands alive today and thousands of thousands in heaven who can testify to the

truth of it so that if our pathway should lie through grace along the humble valley of poverty of spirit then however much you may seek to deny it or avoid it you cannot get away from lord's own confirmation that those that are poor in spirit are blessed already in that very condition and the mind will seek to avoid it that faith will approve well so that worship which God has permitted right from the time of Jacob and before

Noah offered a sacrifice when he came out of the ark God has now ordained that he shall be known be still and known and is known in worship worship the Lord in the beauty of holiness is one of the words of the psalmist and this beauty undoubtedly is poverty of spirit and here in this psalm that we have just read this morning 84 we have a further reference to the God of Jacob as Psalm 46 says the Lord of hosts is with us God of Jacob is our refuge and I tried to contrast the two as I've done a good many times before or by contrast we naturally find a good instruction and certainly it is

God's way of teaching by contrast in nature and in grace we seldom stop and think of winter and summer and the effect it has upon our thoughts but we know what thoughts this provokes day and night just as I black and white if you like obey these contrasts the Lord of hosts majesty the host of heaven is with us God of Jacob is our refuge be still and know this God so that if the Lord grant us this solemn hush upon our spirits in meditation upon this together it will be for our good the best way of course is to walk it out yourself which I believe greater or lesser degree all have to and you shut up alone in your bedroom or somewhere else under some trying affliction or providential dispensation just you and the

[17 : 35] Lord you may not be able to say a word and that's a good thing it is this that indicates the majesty that you would know and that is present but of course these will be very strange words to you if you know not what this is and you see if you are a stranger to this what's the use of your external religion I mean as something that will one day be put to the test unless it's altered you'll find that it will vanish away it will be burnt up in this psalm that we read in the 84th this well known sanctuary psalm we have the God of Jacob referred to here another way behold

O God our shield and look upon the face of thine anointed now where does this come what was there in the old temple furniture could possibly relate to this nearest approach to it was the two cherubims that stood over the mercy seat their faces were inclined toward each other and downward but they were certainly in Anahut they weren't living they were only figures beautiful carved work of gold of course but couldn't have been this face this was the nearest approach to what God gave who is this what does it mean what force is the praying person in this psalm using

I don't know who it is may have been David it may not it didn't matter but he must have known something surely to have said such a thing as this prayed such a thing as this this and idolatry as there come of instruction from some source or other do we know and how great is the favour when some of you can say yes I know I know I know what it means I know that it wasn't Solomon or Moses face I know that it wasn't Aaron's face I know that the reference is to the face of God's anointed son

Jesus Christ and this is a most remarkable situation you can see it set out in the first of Hebrews God would sundry times and in diverse manners spake unto our fathers by the prophets hath in these latter days spoken unto us by his son we hath appointed ear of all things by whom also he made the world and he had by himself purged their sins sat down the right hand the majesty on high there he is close to his father he ever has been but we are given after his ascension that position of the right hand of authority and here is the strength of the plea although the psalmist did not know it as we know it by revelation and the fullness of God's purposes to his church here is the mighty

God of Jacob why is Jacob's God here the Lord Jesus Christ it was this blessed Jesus that wrestled with Jacob at Bethel in his pre incarnation appearance here is Jacob's God and Lord Jesus Christ here is David or the psalmist we must call him using such a petition as this to look upon the face of his anointing well that seems to miss the point doesn't it surely it's your face who you want the Lord to look on isn't it what a remarkable gospel this is then that bypasses the face of the guilty sinner or

[23 : 20] I can remember with sweetness more than once saying Lord don't look on my face don't look on my face I remember one New Year's Sunday in particular years ago and this word was very real to me in this very portent and real I'm thankful to say to some others they're now in heaven yeah look upon the face of thine anointing not on my face now this is where God is worshipped when the appeal is to him the father to look upon the face of Jesus Christ that is where the glory of God is this is the God of

Jacob whatever Jacob was and he was an ungodly man by nature he had a very treacherous disposition and yet it was here the manifested sovereign favor of God was so clear and when the Lord of hosts met with him it was the same God when David pleaded the Lord would look upon the face of his anointed same God be still and known now to learn this is of course part of the Christian experience and of course the more this petition is in our hearts the less we shall hold things here below with a tight grip and the more we shall give evidence of that faith which has appointed or to him who is appointed the great saviour of sinners the

God of unworthy and verily guilty Jacob this worship therefore brings to us the information of the tabernacles where God was worshipped in those days and the spirit of the psalmist which again proves what I've just said it proves to be needed that this man or these people who sang this psalm were so enamoured of the house of God that they said they would rather be doorkeepers and dwell in the tents of wickedness well now here is something to say isn't it and yet how true this is in the heart of a poor one how real it is they can say this honestly can't they don't have to copy it or imitate

I can truly say that they would rather be a doorkeeper in the house of their God than dwell in the tents of wickedness now these tents of wickedness are very habitable places and very desirable places to the flesh or the worldly or their lovely has his pleasure there finds everything there that meets his carnal desire gratification doesn't last long it is true it fades as an evening flower but he seeks more tomorrow and he has his plans for next week and he looks forward and she looks forward to a life of earthly happiness pleasure worldliness ungodliness that adds to the tents of the Lord now and now so that this God implanted desire and we must not give the slightest inference that you can create it yourself

I would like you to think that I'm suggesting that you try and change your heart I know for why you can't but I'm setting before you the truth God and this is very vital to me in these latter days of time very vital that I'm setting before you this the grace of God makes a change and you haven't got the option God will work it in your heart to will and do of his good pleasure and good pleasure it will be too however you may try to assume a form of godliness or take a religion up and go under cover of it you're sure to make a failure of it that if

[29 : 31] God work in your heart a love for his truth his house that'll go on and once it's begun although there may be many a struggle about it you'll know this humble desire of the psalmist you would say with this I had rather just what Moses said or rather Paul recalls of Moses isn't it choosing rather choosing rather to suffer affliction exactly the same and it's always been the same and this is the work of the mighty God of Jacob as Psalm 132 calls it this blessed house then has its doorkeepers and they're not merely there as paid servants but they're not paid at all they'd stop there all day and all night for nothing rather than dwell in the tents of wickedness this is separation and

God enforced separation for which they can take no credit at the same time it is a separation love and they're not slaves they're amiable tabernacles that is desirable tabernacles be still know that I am God can you be still ponder this does this bring a hush upon your spirit a quietness in your heart as you search and examine yourself as regards these things that are so essential and vital or can't you stand it do you want me to leave off like the old Wiltshire men you know and they heard Philport years ago came after the afternoon service searching sermon time to go in for the evening service they said one to the other these two shall us go in again can us bear it that's what the word of God does yeah so with this it's replying there is the amiable tabernacles of the law as it are they that dwell in thy house and this word is worthy of much thought blessed and there are many blessings in the scripture you think you've got to muster up a decision in your own heart and think to yourself well yes

I'm blessed and you're looking at it the wrong way round altogether it isn't for you to decide whether you're blessed or not your natural flesh satisfaction might very well say well yes you are word of God pronounces the character as blessed blessed are they that do hunger and thirst after righteousness get it in its proper perspective there it stands not to be stolen but to be meditated upon and if the Lord drop the weight and do of it on your spirit you'll find it far better than searching and searching and searching for some grain or two of blessedness that you could say well yes or no look upon the face of thine anointed what for why look upon his face because there the only hope

God's approbation of Christ the great sin bearer law fulfiller that perfect righteousness which he has brought out and work which he has accomplished is reflected in the face of the Lord Jesus you see our face is our speaking point there's something remarkable about the human face you can never begin to describe it what you can read what you can read in my face at this very minute I can't tell that you're reading something what I'm reading into your face you don't know that when we come to this strain and yet it's not a phenomenon it's a reality of the father looking upon the face of Jesus

Christ we come to that which the father himself has appointed and provided because as he anointed the Lord Jesus again you see you can't anoint yourself although we I know don't have any such thing today as anointing it was the practice in these old testament times and in some new testament times too someone else has to anoint you that's the point you can't anoint yourself a high priest had to be anointed someone else had to do it David so he said last sabbath when he was made king was anointed by

[36 : 32] Samuel it's all over in a few seconds Samuel broke the vial of oil over him and off he went it's just a pouring that's all there's no rubbing it in or anything like that no it's anointing pouring and this oil flowed over the head of Aaron down his beard down to the bottom of his garment the Lord Jesus is anointed by the Father now to believe this will bring quietness upon your spirit turn you away from self created good really meditate on this will bring quietness impossible any other way after

Lord Jesus is God's anointed he's anointed and this is all we must say about it this morning the Holy Spirit and that's exactly you see what the poor need to be aroused and used on their behalf and in their interest though the subject is vast isn't it the good thing it is I shouldn't like to think that I drain the sacred well the thought would be utter folly but it's like the woman said that the well when she met Jesus or Jesus met her so she said there's nothing to draw with and the well is deep what are you talking about it is a deep well the Lord has given his people something to draw with that is faith and it is this that shows the secret of the prayer in the 84th psalm and the doorkeeper's love the amiable tabernacle the separation from the tents of wickedness and that is the work of the mighty

God of Jacob if I must leave it here for the time being may the Lord bless it to you amen we will close this morning service by singing new time verse 11 12 to 284 bless dU In chapter 1112 to 284 Blessed are the humble souls that see their emptiness and positive Treasures of grace to their heart be

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[42 : 53] Now may the grace of the Lord Jesus Christ and the love of God and the communion of
the Holy Ghost be with you all. Amen.