

6 Addresses on Psalm 23

Part 6

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[00:00:00] Sam 23 The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. Thy rod and thy staff, they comfort me. Thou preparest the table before [00:01:01] me in the presence of mine enemies. Thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever. We come now to verse 6 of our psalm, and we are deeply thankful for what the Lord has provided for us through his word in these previous verses, and we look to him to crown the psalm with goodness, if I can alter a verse a little. He crowneth the year with his goodness. We would like him to crown the psalm with his goodness as we look at this final [00:02:02] verse. I think it would be right to say that the psalmist, having appropriated all that the shepherd could supply for him and give to him, he could make the statement with the utmost confidence that being led into the lush pastures and also beside the still waters and to be led in the path of righteousness and all the other things that we have seen in the psalm, no wonder he could say goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever. In that short statement he says two things, that as far as his earthly journey is concerned he was absolutely sure, confident that goodness and mercy would be with him, and then when the earthly journey was over he would dwell in the house of the Lord forever. Now that was a [00:03:07] very wonderful hope that he had, a tremendous indication of what he had appropriated from the good shepherd and also the confidence that marked him as to his life and as to the future, and we might well borrow these features, appropriate them for ourselves. The goodness of God, the goodness of the Lord Jesus, yes as Christians we can be absolutely sure that that goodness will follow us. There is a verse in Psalm 119 where it says God is good and he doeth good. Well I think that's a beautiful expression. He is good, he's perfect good, perfect goodness is seen in God. Impossible for God to be anything else but good. Everything he does is good, whether in creation or in his [00:04:03] dealings with men. Absolute goodness is seen in our God, but not only is he perfectly good, he expresses himself in goodness to his creatures in a variety of ways. We believe as far as we are concerned the first thing we knew of that goodness was, as Paul says in the epistle to the Romans, when that goodness led us to repentance. And we started out on a pathway in which we experienced something of the goodness of God. Oh how good he is. When we start out on this pathway then we are assured of all the blessing that he can give to us. I like the verse in the first chapter of Luke where it says he fills the hungry with good things, good things. Now there are many bad things. I don't need to tell you about the bad things. We all know they are round about us very [00:05:03] often in our minds unfortunately because

of Satan's endeavor to sidetrack us and sometimes sad to see in our ways too. But the good things, yes that's what we want to have, the good things. And the Lord says that he fills the hungry with good things. Now if we've never come to repentance we'll never have any desire for good things. But the fact that we have repented, the fact that our sins have been cleared away, then immediately the new nature is there, the Holy Spirit's there, and there's a yearning, a hunger after better things, good things. And we are deeply thankful that all those good things are enumerated for us in the Bible as step by step we get to know the things that are proper for us, things that follow us, they're there for us all the days of our lives. Marvelous thing that God provides all these good things for us. I'm not going to attempt [00:06:02] to enumerate them because they're so numerous, so many of them. And we read the epistles, we read the Gospels, again and again and again we're confronted with good things that are available for us in our Lord Jesus Christ. Now as we said, if we have appropriated all that the shepherd supplies, then we are in the path of righteousness and we're doing his will. And you remember what the psalmist says, no good thing will he withhold from those who walk uprightly. There's a vast sphere of blessing that's open to all those who desire to do the will of the Lord and are walking consciously in the pathway of that will. Good things, things that are pure, things that are holy, things that are eternal. And it's one of the statements in the New Testament, we come across it again and again, all things, all things, all things work together for good to [00:07:07] those who love God, to those who are called according to his purpose. And I believe we have to look very carefully at the context to see what is meant by all things. They don't mean the same in every context, they are different. And so this term, all things, covers a very, very wide field of blessing. Indeed, in connection with the Lord Jesus, it covers a wide range of glories that he fills out in perfection. But in relation to us, yes, praise God, there are many things that we can enjoy, all things. How will he not with him freely give us all things? Again and again we come across this expression and this is what the psalmist is saying, goodness and mercy shall follow me all the days of my life. Is this not one of the good things? That we who are believers in the Lord Jesus can meet [00:08:08] together like this, gathered to the name of the Lord Jesus. We're not bothered with politics, entertainment, sport, the things that occupy people's minds today. Not dabbling in the stock market and worry to death in case the shares fall. We are occupied with pure things, holy things, abiding things that are made good in our hearts in the power of the Holy Spirit. Marvelous blessing. There are many, many people today who are tortured in mind, worried to death over one thing or another. How thankful we should be that yes, at least for this particular time, we can gather together and be occupied with things that are good. Good things, the goodness of God in providing these things for our spiritual sustenance and blessing. Ah yes, the difficulties don't go away but it is [00:09:09] good to be in the company of the Lord's people and in the presence of the Lord and have our hearts lifted up a little above the difficulties so that we might face them with greater strength and encouragement. One of the best things I think that follows us is what Paul says in the epistle to the Hebrews. No, I think it's the second epistle to the Thessalonians. We have a good hope, a good hope. And that's something not exactly to have behind us but to know that it's there. A good hope and that won't go away and no one can destroy it. That good hope is presented to us and we have it, we know it in our minds and however much we may be occupied with secular things which is right and proper, however much we may be perturbed about other things, this hope is absolutely sure. That [00:10:06] hope is the coming of our Lord Jesus Christ. Paul says that that good hope might establish us in grace and so dear friends it's a good thing to have this hope in our hearts continually. It's with us, not exactly following us but it's there with us and we have it, it belongs to us and we can rely upon it. There's another thing that we have and I enjoyed this in looking up in the scripture. It came to me as I thought about these references to goodness and that's what Paul says in the first chapter of the epistle to the Ephesians where he describes the wonder of God's blessings for us and he speaks about what is the good pleasure of God's will in adopting us to be his sons. Isn't that a marvellous thing? Now adoption

suggests a previous history and all that history is gone when God accepts us in his son and gives us a place before him as his sons [00:11:08] and it's not so much relationship and responsibility, it's a relationship in nearness and favour. We're there in all the blessing of that great and glorious person, the son. Isn't that a good thing? The good pleasure of God was to have us as his sons and that's something we can enjoy all the time. Good, superlative goodness that he should give us such a position before him and so these are just a few things. There are many many more in relation to this great realm of goodness. In fact I think if you went through the scriptures you would see how great this word is presented, how often it's presented, the greatness of the thoughts connected with it. Take for instance Israel. They were told it was a good land, a good land and God doesn't deal in the words that we [00:12:07] deal with, fabulous. All the adjectives that people can get, God says it's either good or it's bad. Good fish, bad fish. Good men, bad men. And so when God says it's good, he's talking as far as he's concerned in the superlative. Marvellous thing. The good land was good, land flowing with milk and honey and had everything in it for the blessing of his people and so it is with us. If we apply that to ourselves, the good land that we've been brought into, how marvellous it is. Goodness and mercy. I think we would say that goodness is the outflowing of the heart of the saviour towards us, the heart of God towards us because of who they are, the good shepherd and the good God. It's all that they are flowing out from their hearts for our spiritual blessing, [00:13:03] for time and for eternity. What's true of goodness is also true of mercy. What a wonderful thing mercy is. I remember being in a Bible reading many, many years ago and brethren were talking about mercy and a young brother, he asked an old brother, could you explain what mercy is? He says, dear young brother, when you get older you'll understand it. And I think that's true, that as we look back over our pathway, those of us who are getting on, we can say yes, we know a little about the mercy of God. That's not to say that you younger brethren don't know something about it, I'm sure you do, but marvellous thing to have something of the mercy of God in our hearts. Mercy that met us. Beautiful expression in Luke's Gospel again, the bowels of the mercy of God. Oh, it tells us about the yearning that was in the heart of God for your blessing and for mine. [00:14:07] And we read that God was rich in mercy, an abundant mercy, Peter says. It wasn't just a niggardly supply, an abundant supply, a reservoir of mercy available for all who needed it. Of course in Romans chapter, Ephesians chapter 2 rather, Paul is speaking about this, about the mercy of God that springs out of his love. I think it would be right to say that in Ephesians chapter 1 the love of God is expressed towards us in order to satisfy God's own heart for his own pleasure. But when we read about the love of God in Ephesians chapter 2, we learn about that love operating towards us in our need. The mercy of God, the riches of his mercy, according to the greatness [00:15:01] of his love, that when we were dead in sins he quickened us and brought us into blessing. You're saved by grace and through faith, that not of yourselves, it is the gift of God. Oh, how great and how wonderful that mercy. So initially we start with mercy and it's a very, very great thing indeed. We often speak about the Good Samaritan and we spiritualize it in the gospel and we have every right to do so. And equally we can use it in a spiritual sense for the benefit of believers. But the great thing that is being taught is mercy. The Lord says, who was the one who showed mercy? And the reply was, well, the Samaritan. Go and do thou likewise, the Lord said. Show mercy. And that is something that should be prevalent in the heart of the Christian. Oh, how wonderful that this mercy is following us all the days of our lives. Indeed, always operating [00:16:06] towards us for our lasting blessing. Now, we began in that way. It was the mercy of God that met us, met us in our need. And I think that's always the point in mercy, whether it be for the unconverted or for the believer. It meets need and it comes again from the heart of God. His abundant mercy, Peter says. And so we begin with that. Thank God we continue with it right to the very end, as we shall see. In the epistle to the Hebrews, we are reminded that there is a throne of grace and we repair to it to obtain mercy for every time of need. That's not for the unconverted, that's for you and for me. Now we set out, thank God, with the sense of God's mercy in our hearts [00:17:04] and meeting the need

that we had. And praise God, we know that there's a throne of grace available for us every day of our lives. The difficulties are varied and multiple, but thank God the throne of grace is available to meet every need. And we obtain mercy for everything that we require. Now, we know this by experience that very often things are difficult. We're up against a blank wall and there are many worries and many things that cast us down. And we get on our knees at night and we ask the Lord about it. We get to the throne of grace and we do obtain mercy. In the morning, things just, they're not just so bad as they were. We can face the day with a little more strength and a little more courage because mercy has been provided to us to meet our need and to sustain us [00:18:02] and encourage us to pursue the pathway for the pleasure of God. I wonder, dear brethren, having received so much mercy, having received mercy to meet our need as sinners, having met, having obtained mercy to help us in our daily need, if we do what Paul says in Romans 15, that the Gentiles should glorify God for his mercy. Do we fail in that? Oh, how we should be deeply thankful for that great mercy of God and give him the praise and the worship that he deserves, that the Gentiles should glorify God for his mercy. And I believe it's incumbent upon us to get down on our knees as often as we possibly can and thank God and praise him and glorify him for the mercy that he has shown to us. My, it's wonderful. Where would we be tonight without the [00:19:02] mercy of God? Paul says, I obtain mercy. He obtained mercy and he was taken out of his condition and put into a position of trust and dignity before God and how well he answered to that mercy and served God to the greatest of his ability and powered by the Holy Spirit. What a man he was. And so we're deeply thankful that there's mercy all along the way. Now, the last feature I want to speak about in connection with mercy is in the book of Jude. And you all know the verse I'm going to refer to, I'm sure. You know that the epistle of Jude refers to very, very dark days. He had a desire to speak about common salvation. Happy subject. We were speaking about it last night, the cup of salvation. Very, very happy subject. And Jude, he wanted to write about this, the common salvation. But apparently some things developed that were evil, that were in opposition [00:20:05] to the truth of God. And so he wrote to the saints in order to encourage them to contend for the faith that was once delivered to the saints. And so in the body of his letter, he speaks about all the terrible things that have happened from creation onwards. The apostasy that often marked different classes of people and he's warning the saints against that. Now, these things that he mentions about keep yourselves in the love of God, praying in the Holy Spirit, building yourselves up in your most holy faith. And then lastly, he says, looking for the mercy of our Lord Jesus Christ unto eternal life. Now we believe that he's referring to the coming of our Lord Jesus Christ. There are references to the coming that are beautiful. For instance, when it says at the end of Revelation, the spirit and the bride say come, we have an impression of affinity between [00:21:07] the saints and the spirit, that they're united and calling upon the Lord Jesus to come. When the Lord Jesus says in John 14, that he's going to come for the saints and take them into the Father's house, there we perhaps have the highest and most beautiful picture of the coming of the Lord. But this is a dark picture. Jude's talking about the developing apostasy. It's increasing and blatant forms and he's desiring that the saints might be kept in the midst of it, contending for the faith, built up in their own souls and all that kind of thing, praying in the Holy Spirit. Then he says, it will be a mercy, a mercy to be taken out of the scene altogether where all this evil is abounding. Maybe dear brethren, that there are very, very dark days to come for the Christian [00:22:01] testimony. The Lord might not come immediately. I don't know. It'd be foolish to say when he's going to come. Nobody knows. But if he tarries for 10, 20 years, it's almost unbelievable to think of what will be the condition then, 20 years hence. Evil is becoming more blatant. Evil in the church is becoming more blatant. There seems to be no desire to check evil when it raises its head. In the established churches, amongst believers of all description, this thing seems to be easy going. Let's not cause any trouble. Doesn't matter about the truth. Love's the great thing that matters. Well, the Bible says, John says, I have no greater joy than to see my children walking in truth. And if you read his epistle, he speaks about love and truth joined

together. [00:23:06] And when we sacrifice truth for the sake of love, we'll be in dire straits before very long. And this is what Jude is talking about. And he's wanting the saints to contend for the faith. Whenever the faith is being attacked in any shape and form, it's to be contended for and to be defended and to be maintained. But apart from that, oh, they encroach on evil. And we see it all around. Intellectualism, mysticism, every kind of ism that you can think of invading the professing body.

What a mercy it will be to be taken out of it. Looking for the mercy of our Lord Jesus Christ unto eternal life. I think, dear brethren, those of us who are older, we should have a very large place in our prayers for young believers with young families. Because the enemy is attacking [00:24:07] them and they need to be prayed for. They need to be helped. And our prayers can help in that respect. Don't think it's wasted time if we pray for young believers and their young families in the difficulties that they may have to face if the Lord doesn't come. Indeed, many of them are facing that today. And so we ought to be more earnest in our prayers for the young. And I think we could ask the young ones to pray for us elderly ones too. For we need it too in our lives. We need help and encouragement as well as they do. But what a mercy it will be to get clear of all this rubbish that is going on. We know that after the Lord comes for the church, things will get worse. There will be one church, a worldwide church, and what a mess it will be. A nauseous mass [00:25:02] and John speaks about the Lord spewing it out of his mouth, obnoxious to him. And as has often been said, it's so dirty, so filthy that the Lord won't dirty his hands in dealing with it. And so he gives the beast that job and the beast destroys the harlot church. That's what it will become when Christ takes the church, the real church, the vital church, out of the scene. So again I say, what a mercy. This last touch of mercy as far as we are concerned, as far as the church is concerned, to be taken out of the scene to be with Christ. Goodness and mercy shall follow me all the days of my life. There's a beautiful verse in Deuteronomy. I want to read it to you. It's Deuteronomy chapter 30. It has to do with Israel. Chapter 30 and verse 20. It has to do with Israel, [00:26:10] but we could well appropriate what it says, apart from the land, which means the land of Israel, that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him, for he is thy life and the length of thy days. That's the part I want to emphasize. He is thy life and the length of thy days. My, what a marvelous thing to have God as our life every day.

Indeed, that's what the psalmist says in one of his psalms, the God of my life. That gives us the impression that day by day he lived in communion with God and too in obedience to God. And so when the psalmist says here that goodness and mercy will follow him all the days of his life, then [00:27:08] he's referring to all the help and all the encouragement that God will give to him through Christ every day. I think we said in one of the previous evenings that God measures our lives by our days. We might almost say moments. I remember reading about that hymn that was composed, Every Hour I Need Thee. And while that was being sung on one occasion, there was a brother said, well, I need something more. And so he composed the hymn moment by moment. And so that's very, very true. Not only days, not only hours, but moments. Every moment of our lives we have the help of God. Goodness and mercy follows us all the days of our lives. And Jacob spoke about that, [00:28:04] the God who shepherded him all the days of his life. Now, I believe that is a great encouragement for us. And we mentioned this already too, that the Holy Spirit is with us right to the very end, all the days. Now, I believe honestly that we cannot speak about these things unless we are firmly embedded in our minds that the Holy Spirit is indwelling us and we can only hold these things and enjoy these things in his power. And two, in relation to the Lord Jesus Christ at the right hand of God. It has often been said that these were the two great features of ministry that characterized the early brethren as they so often ministered the truth, the fact that Christ was at the right hand of God and

the Holy Spirit was here indwelling the believer upon earth. And that these two things understood, they were the tremendous help in maintaining all the other [00:29:05] features of truth that we might say are built around them. And of course, if we forget these two things, it's so easy to have the truth in the head but not operating in the heart or functioning in practice. Just know it as a truth, Christ in glory, the Holy Spirit is down here and we believe that. Then there should be the holding it in obedience and in affection and then all the other features of the truth, they follow in practice. And so all the days of our lives, these two things are vital for our understanding and appropriation of divine truth, that Christ is at the right hand of God, the great administrator of blessing, that the Holy Spirit is indwelling us. And that's true every day of our lives. And so all these other things become operative and good. And that was true of the psalmist, that goodness and mercy followed him all the days of [00:30:02] his life. And we can say, yes, that's true too, perhaps in a greater way. And how wonderful it is in the power of the spirit and connected with Christ in glory. Indeed, a careful reading of the epistles will see that these two great truths underlie, undergird every other truth that is presented to us. And if we reject them or neglect them, then we'll suffer in our appropriation and enjoyment of divine truth. Now he says, and I will dwell in the house of the Lord forever.

I'm not sure what David meant by that. David obviously couldn't dwell in the tabernacle. He never built the temple. Solomon, his son, built the temple. So David obviously must have been speaking about the tabernacle. We know he couldn't possibly dwell there forever, but it may be that [00:31:07] the Holy Spirit inspired him to write this. And I shouldn't say maybe, we're under no doubt that the Holy Spirit did inspire him. But it may be that behind this was the idea that David would be in the presence of the Lord forever. And of that we're absolutely sure. The spirit inspired David in many, many ways to write things about Christ, to write things about the saints. And many of David's statements are quoted for us in the New Testament and how valuable they are. And so we're thankful for them. But we want to appropriate this to ourselves. Or for a moment, if we just remember the figure that David is referring to himself as a sheep. And he's going to be in the presence of the shepherd. There will be a time when the shepherd will bring the sheep into the fold and the shepherd will be with them. They'll be safe [00:32:01] and there'll be no possibility of anything happening to them. That may be the figure. Anyway, we'll take the statement as it stands. And David says, I will dwell in the house of the Lord forever. Now that's true for us. Praise God for that. It may be necessary just to go over briefly what we have in the word of God concerning the house of God. The first inkling that we have of it was when Jacob was running away from home, fearing for the vengeance of Esau. And you remember, he had a stone for a pillow and he dreamed. And then when he woke up, he said, this is a dreadful place. Dreadful place. This is none other but the house of God. This is none other than the gate of heaven. And I believe that's the first reference we have to the house of God. And it demonstrates one very vital feature, and that's the holiness of God. [00:33:06] And that feature runs right through in all the references to the house of God. But then we come to the tabernacle. And my, what a wonderful structure that was. And it is referred to as the house of God. It's referred to as the temple of God. It's referred to as the tabernacle. All three statements are made in relation to it. But what a marvelous building it was. Gold inside. Wherever the priest looked, he saw gold. Beautiful structure. The great thing that marked it was the presence of God. When the pillar of cloud was there, there was an indication that God was in the tabernacle. What's called the Shekinah glory, God dwelling between the cherubim, he was there. Marvelous thing. And not only was the presence of God there, but the glory of God was there. You remember that after it was reared, according [00:34:04] to the pattern showed to Moses on the mount, when the glory of God filled the tabernacle, the priests had to go out. They couldn't minister. The glory was so great. So we have the presence of God. We have the glory of God. And continually there is an emphasis upon what's holy. Everything connected with the tabernacle was holy. And so again, we have another feature, the presence of God, the glory

of God, the holiness of God. And I believe these are the great features connected with God's house. Another thing, when you read the instructions for the tabernacle, continually, continually, continually, an everlasting covenant. No suggestion that things are going to lapse or fail. God had in mind that this would go on and be maintained for his glory and for the benefit of his people. But we know that the tabernacle was superseded [00:35:05] by the temple. When the nation got into the land, then they reared up this great structure. Moses had the pattern of the tabernacle when he was on the mount. He received it from God. And every iota of the tabernacle was made according to that pattern. David, he had the pattern of the temple from the Holy Spirit. And he passed that on to Solomon, his son, and the temple was reared. And again the same things happened, that the priest could not minister because the glory of God filled the temple. Well, that's the beginning. It's sad to say it didn't last very long. We have the failure and all the idolatry and sadness that came in. We read about this in the book of Ezekiel, how reluctantly the glory of God left the temple at the porch onto the Mount of Olives and then departed, never to return. As far as this [00:36:04] world's concerned at the present moment, the glory has never returned to the temple. So we have the tabernacle, we have the temple, and then we have the restored temple in Ezra's day. Then we have Herod's temple. You say, Herod's temple, but that was a temple built by an evil man. That's so, but nominally, God said, my father's house, you've made it a den of thieves. So you have Herod's temple. And then, thank God, we have, oh no, not yet, no, there's another temple, and it's built in unbelief. God's house, in unbelief. You find this after the church is gone, there will be a temple, it will be marked by terrible sacrilege when the man of sin places himself there and has to be worshipped as God. Terrible, terrible state of things. Praise God, there is another temple, and that's Ezekiel's temple. And that's a marvelous thing. And again, [00:37:06] we find the same features emphasized, holiness there, and there's one beautiful feature, and it's worthwhile noting, and that is that those who minister in Ezekiel's temple are called the sons of Zadok. Now, who are the sons of Zadok? They trace their genealogy right back to a faithful man, Phinehas. Phinehas was given a covenant of salt and a covenant of peace, and God says, I'll make an everlasting covenant with you, and that's the evidence of the everlasting covenant that in the world to come, in the millennial reign of a thousand years, the sons of Zadok will officiate in that temple. I believe that's a marvelous encouragement for you, for me, for us all, to be faithful, because we never know where one act of faithfulness will lead to some great blessing. So Phinehas, his line was preserved right through, through the [00:38:05] time of David and onwards until it finds its fulfillment in Zadok. And I only say that to show the tremendous encouragement that we derive from faithfulness. Lastly, the last house of God, or the last dwelling place of God, is the tabernacle of God is with men. And that's too wonderful to contemplate. When God will dwell with men, and dwell eternally with men, and that suggests a restful condition. All the fighting against evil, all the suppression of evil has gone forever. It doesn't exist anymore. The eternal state is now running its course, if we can call eternity running a course. And God will dwell with men, and all these wonderful [00:39:03] things that we contemplate will be true then. Glory, love, the presence of God, the presence of Christ, and we'll be there. That's the great point. Isn't that most wonderful? We have hopes and aspirations according to our desires here upon earth. We all have them in one way or another. But what can be greater than to contemplate a day when we shall dwell in the house of the Lord forever? I'm using the words of the psalmist. The tabernacle of God is with men. Oh, how wonderful. Everything of sin and Satan and flesh is gone forever, and we shall dwell with God's beloved through God's eternal day. In 1 Corinthians 15, we come across a remarkable statement where it says, and God will be all in all. Now, I've tried to suggest this, [00:40:05] that God is always all. He cannot be anything less than all. God is always all. But to be all in all is a marvelous thing, in that God has worked in persons in such a way in redemption and also in other ways to secure for himself a glorious company of people, maybe different families, but a glorious company, and intelligently they understand God and respond to him. My, that's marvelous. God has made himself known in such a

way that every created intelligence can respond to him. God is all in all. And I believe we have an expression of this as far as the church is concerned at the end of Ephesians 3, when it says there will be glory to God in the church, in Christ Jesus, world without end. Marvelous consideration. And I will dwell [00:41:07] in the house of the Lord forever. We look forward to holidays. We look forward to great events, anniversaries and the like, and we look forward to them with anticipation. Ought we not to look forward to this with anticipation, that one day with spiritual bodies, glorified bodies, we'll be dwelling in the house of the Lord forever. And so the Lord Jesus said to encourage us as we wait for him, in my father's house are many mansions. If it were not so, I would have told you, I go to prepare a place for you. And if I go, I will come again and receive you unto myself, that where I am, there he may be also. And that's the governing expression, that where I am, there he may be also. And so we can all say in the [00:42:06] language of the psalmist, and I will dwell in the house of the Lord forever. Think of these two little words, forever. Only God could do this. Man cannot do it. All man's great aspirations and plans collapse. But God says forever. It's impossible for us to understand eternity. Many have attempted to give a figure of it, describe it, but it's quite impossible to do so. But I have thought and do enjoy the thought of the preacher when he sought to describe eternity. And he said the little sparrow dipped its beak in the Atlantic Ocean and got its little spot of water from the Atlantic and hopped across the American continent and let its little drop of water be deposited in the Pacific [00:43:06] Ocean. By the time it had put the Atlantic Ocean into the Pacific Ocean, it would be but morning in eternity. Well, that might be a little figure to help us to understand. It's impossible. The human mind is incapable of understanding what eternity is. But let us just close on that point. What the psalmist says, I will dwell in the house of the Lord forever. So will you. So will I. Praise God.

[00:44:04] May Jesus bless. His home made hours. His father's love. Our hearts full portion given. The portion of the firstborn son. The full delight of heaven. 439.

[00:45:11] The full delight of heaven.

O what of all the Son who knows, He only of His love, And brings us all His well-beloved To that bright rest above, Dwells in His bosom, knoweth all That in that bosom lies, [00:46:04] And came to earth to make it known That we might share His joy.

O what of all their fullest love Flows through His courts of light, The Son's divine affections flow Throughout His death and high, And who responds the Father gives To fill with joy the heart.