

# David's Longing for God

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Preacher: Rev Iain Thomson

[ 0 : 00 ] Psalm 84 How amiable are thy tabernacles, O Lord of hosts!

My soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars.

O Lord of hosts, my King and my God, blessed are they that dwell in thy house. They will still be praising thee, Selah. Blessed is the man whose strength is in thee, in whose heart are the ways of them.

Who, passing through the valley of Beca, make it a well. The rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God.

O Lord God of hosts, hear my prayer. Give ear, O God of Jacob, Selah. Behold, O God, our shield, and look upon the face of thine anointed.

[ 1 : 29 ] For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness.

For the Lord God is a sun and a shield. The Lord will give grace and glory. No good thing will he withhold from them that walk uprightly.

O Lord of hosts, blessed is the man that trusteth in thee. Amen, and may God bless to us that redeem. We're going to sing now in Psalm 26.

Psalm number 26. And we're going to sing from verse 8.

Psalm 26 at verse 8. The habitation of thy house, Lord, I have loved well. Yea, in that place I do delight where doth thine honour dwell.

[ 2 : 36 ] With sinners gather not my soul, and such as blood would spill, whose hands mischievous plots, right hand corrupting bribes to fill. But as for me, I will walk on in mine integrity.

Do thou redeem me, and O Lord, be merciful to me. My foot upon uneven place doth stand with steadfastness. Within the congregation, the eternal, I will bless.

These verses. The habitation of thy house, Lord, I have loved well. Amen. The habitation of thy house, Lord, I have loved well.

The habitation of thy house, Lord, I have loved well.

The son of thy house, Lord, I have should have asked. A son of thy house, Lord, O Lord, pok Another■■■■, for me, O Lord, I have loved well.

[ 4 : 08 ] ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK

ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK ZANG EN MUZIEK Within the congregations, the eternal life will bless.

Ben, would you please lead us in prayer? Thank you.

Thank you. Thank you.

Thank you. Thank you.

[ 6 : 28 ] 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.

[ 7 : 52 ] Thank you.

Thank you.

Thank you.

And we're going to sing to the end of the double verse marked four. From the beginning. Praise ways for thee in Zion, Lord, to thee vows paid shall be.

O thou that hear art of prayer, all flesh shall come to thee. Iniquities, I must confess, prevail against me do. But as for our transgressions, then purge away shalt thou.

[ 9 : 47 ] To the end of verse four. Praise ways for thee in Zion, Lord, to thee vows paid shall be. Amen. Amen.

Amen. Amen. His words for thee in Zion, Lord, to thee vows paid shall be.

O thou that hear, her heart of prayer, all flesh shall come to thee.

Iniquities, I must confess.

Prevail against me do. As for our transgression, then purge away shalt thou.

[ 11 : 00 ] As for our transgression, then purge away shalt thou. As for our transgression, then purge away shalt thou. R Us.

Or may shalt thou. Are-iced is the man whom thou sisters du ■■■ such, and make unto thee, where He will live for thee, the ghost of thee hower,aaaar dead cacketh for thee. The■■■■ of love is... Christ of sin, I must say, O earth ■■ are myesis. The email, O earth you are my books, O earth you are myof■,y thou do.

And mixed approach to thee, that he will in thy courts, O Lord, may still dwell at thee.

We surely shall be satisfied with thy abundant grace, and with the goodness of thy house, in love thy holy place.

John Mordo, would you please lead us in prayer? Amen. Amen.

[ 13 : 06 ] Spirit, in your mind, and in an enlightening of minds and knowledge of what was done for sinners, such as men. We ask, Lord, that the Lord shall come as you upon us this morning.

We come confessing that we are unworthy of the least of thy nations, that we sinned against the evil of the Lord. We come to the Lord, in word, that the word tells us that the blood of the Lord chooses to come, and cleanses from all of the sin.

In the Lord we thank thee for these words and the promise, the Jews that are no need, that the sins will pass the present and free, cleansed from the precious blood of the Lord, that the rest is the man that trusts in you.

And we ask now, Lord, that there will be of us. The moments we have gathered here, that there will be of us. That there will be of us here in here to the prayers of thy belief, and in a cup of tea, and in private.

And we thank you, Lord, that we are able to come into thy presence. We rely on the Spirit to give, even a few words to say, to God, to be, to thy glory.

[ 14 : 31 ] So often, through this stand, with the pride and sin, pointing the Spirit, Lord, if we could only get a couple of moments of just you and ourselves, to be a blessing in the Lord.

And we ask now, Lord, that the blessed world that's been granted with us also. And that the creation of thy will, the world is broken in the directions, that I say, my whole will is just given liberty to preach the word, so that it was open, the script for him, Lord, that the Lord is broken in the Lord.

And we might, as he comes with us, and if he was at the throne of grace, he'd be in a heavenly manner, but I would never die so. He might have been blessed there himself, manna from heaven.

We pray for the Lord and his family, that they would be with them together. There might be the circumstances, Lord, that they would just hold them and also.

And the Lord, as he sent the moderator with us, in this part of thy vineyard we pray for him. And at all times he would, to find the preachers to be with us at the beginning, son.

[ 15 : 59 ] It would be thy will in the beginning, God. Whenever he's with us himself, that he might be aware of the prayer. The form of the throne of grace, the spirit, that are with him each time he comes.

As we gather tonight, as we can sculpt and keep session, Lord, that those blessings and givers, whatever might be discussed, Lord, in connection with our agency and other things amongst us, Lord, that it would all be done through thy blood and seeking the help of the Holy Spirit.

We pray for the sick and the suffering and monsters and outwith our congregation and throughout our island, Lord, and hospitals and cave homes and in their own homes, that thy healing hands might be upon them restored into better style, that they are according to thy will and to thy will.

Bless those who mourn over the loss of loved ones, that this night can be even connected with their own religious love, that the voice of the dead may be a blessed in each and every one.

As it reminds us that here we are all continuously, that all things must come to an end, that we must also journey towards the dead, churchment and glory.

[ 17 : 29 ] And Lord, blessed are those who have tried for with them as they journey through the valley of death, leading them through the glory and the place that we have to be with Father, before the world of God.

And we pray now, Lord, that those who are with them, who are not with us this night for whatever reasons, Lord, that you might be a blessing to them wherever they are.

But we know that they pray for us on the path of hope, that they are not present with us. And we seek to do the same for them, and ask you to bless them all forever and may be.

And as the young of our village stood in Sabbath school, that the words that they have taught in their young days, they might be a blessing and a guide to them, as they grow up when the years shall come.

And we pray that even when we might be away from this place, that some of them, that all of them might be found as lights and buildings, they are holding out thy cards in this corner of the fire.

[ 18 : 39 ] And we pray for those that stood amongst their state as a village and their food, who are still in the middle of the evening of the way of salvation. O Lord, we pray for those who come to that day of an hour.

If the spirits come off the earth, they might be there, trying out as one for me. What must I do to be seen? And that they were led, Lord, by the Spirit of the people that tell them, Believe in the Lord Jesus Christ, and we shall have eternal life.

Now, Lord, may know that the word that was sent be applied to them, through the Holy Spirit, in His glowing face, gave to us the journey through the wilderness.

And before us, Lord, we are taking our wisdom. Jesus, say, we ask you, Amen. Let us turn back for a short while to consider words from Psalm 84.

The book of Psalms, Psalm 84. When David wrote this psalm, he was banished from Jerusalem.

[ 20 : 02 ] He was on the run from his son Absalom, who sought to overthrow him on the throne. And as he hurriedly left the city, he didn't hide his sorrow in having to leave the city.

We have an account of that in 2 Samuel chapter 15, how he went out weeping barefoot in sackcloth and covering himself with ashes as he made his way out of Jerusalem to escape Absalom, his son.

And we're presented there with a very sad, pathetic picture of King David as he leaves the city.

Here is the noble king in his old age, driven away in the rebellion of his own son.

If it was somebody else, maybe it wouldn't have been quite so sore for him. But the fact that it was his own son that was seeking to overthrow him and reign in his place makes it even more sad.

[ 21 : 28 ] It was the city that David himself had established as the capital of Israel. He had built many buildings. He had built his own palace there.

He had established his throne there. And we know that the tabernacle of God was there. And we know that David had enjoyed many happy years in Jerusalem.

And when he writes this psalm, he doesn't know if he'll ever return to Jerusalem. But as he's driven away and as he's forced into the wilderness, we see that his piety continues.

He doesn't forget the Lord. His heart is still as much with the Lord as it always was.

And the greatest sorrow that David has not, that he's having to leave Jerusalem, which would have been sorrowful, or his own wives.

[ 22 : 41 ] What's causing him the greatest sorrow is that he's banished from the tabernacles of God.

Where God had chosen to meet with his people. Where public worship was being conducted. And where David had enjoyed many blessings.

Now, as he moves through the psalm, he reveals to us what's through of the heart of everybody who seeks to live in a close relationship with God.

And regardless of our outward circumstances, nothing can rob us of this deep down desire that we have within our hearts.

Nothing will take that desire that we have within our hearts. Regardless of how adverse our circumstances may be. Because the heart longs after God wherever he is.

[ 23 : 53 ] Whether he's in God's house or whether he's in the wilderness. His heart is constantly seeking after God. Now, David wishes to be restored to Jerusalem.

Not because of the palace or the luxuries or his wives. And all the riches and the pleasures that he had there. He's wanting to be restored to Jerusalem.

To again go up to the tabernacle of God. Where he would be able to enter again into fellowship with God.

And not only with fellowship with God. But fellowship with God's people. David, although he was the king of Israel.

Wasn't too proud to assemble with the rest of the Israelites. As they went up to worship God. He was there like anybody else.

[ 25 : 05 ] And he humbled himself to join with them. We have several Psalms that give us an expression of the desire that David has to go to the house of God.

This is where he joined. To go to the house of God. To go with God's people as they pilgrimaged from all over Israel. To go to God's house.

And this is how he begins this Psalm. How amiable are thy tabernacles, O Lord of hosts. And his longing for God's house.

And his longing for God's house. Arises from his love for God himself. And that's what was precious to David.

The God who revealed himself in the house that he himself had appointed. Although in David's day it was the tabernacle that would have been in Solomon's day that the temple was built.

[ 26 : 19 ] But the temple was just a more firm structure of what the tabernacle was. It was fashioned in exactly the same way.

Now, this Psalm was written by David. Because he's missing the public means of grace.

Now, we may have experienced that ourselves during lockdown. Lockdown. Lockdown prevented us from doing many things.

But one of the things that would have been the sorest for the Lord's people. Was that they weren't able to gather on the Lord's day.

To worship God. And to join with God's people in the public worship of God. Now, David knew rather that God had appointed the tabernacle.

[ 27 : 26 ] That God had appointed this as the place where he would meet with his people. And he knew that God's appointments were not in vain.

He knew that God's people had a need of every means that God purposed to put at their disposal.

He was very aware of his own shortcomings. And he was probably very aware of how far short he came in giving God the glory that was due unto his name.

And this is what gives him ground to lament as he's been forced out of Jerusalem.

That he's been deprived of these means. Which he knows has benefited him in the past. And has benefited all of God's people.

[ 28 : 31 ] Because the tabernacle is the place that God dwelt in. And it was the place that the people of God were to assemble.

They were to assemble there and unite themselves in worship. It was the place where they received instruction and exhortation.

That was the work of the priests and the Levites that ministered at the tabernacle and later on at the temple. They were to teach the people.

They were to teach the people the significance of the sacrifices that they were offering up. They were to help them to understand the spiritual meaning of all of these things that God had set forth.

In order to enlighten his people. And in order for his people to be able to draw near to himself. So that they might worship him.

[ 29 : 42 ] And in worshiping him that they might have communion with him. This is where God had chosen to meet with his people. He said that there I will meet with you and commune with you from above the mercy seat.

Now for the spiritual minded people in Israel. As they went to the tabernacle. The greatest attraction of the tabernacle.

And later the temple wasn't how ornate it was. And it wasn't how meticulous the rituals were to be performed.

It was that God himself presented himself there. That's what drew them. If they were spiritually minded at all.

And when his presence was felt. By those who knew that God was the object of their worship.

[ 30 : 55 ] Then it was satisfactory. For them to attend there. And it's the same for ourselves today. It's not because it's the Lord's day. And it's not because the church is the building that's been appointed. For us to gather together.

And enter into an act of worship. We can go through all of these things. We can perform all the religious rituals. That we perform on Sunday.

But that in and of itself is of no value to the spiritually minded person. Unless he meets with God. That's the sole purpose of his coming to church.

It's not because he has to. It's not to keep up appearances. It's not because it's the Lord's day. It's because this is the time appointed by God where he will meet with his people.

[ 31 : 56 ] And it's through the preaching of his word that he reveals himself to us. Through the word that is prayed and sung and expounded.

That God reveals himself to his people. And that's what we should be looking out for when we gather. And if we don't discern his presence we ought to go away disappointed.

We ought not to clap our own backs. Because we fulfilled our duties. If we haven't met with God then we might as well have stayed at home.

Because we didn't worship God. And if we haven't worshipped God. Then we will have not received any benefit for our souls.

This is what David was yearning for. This is what every godly, spiritually minded person is yearning for.

[ 33 : 02 ] He's yearning for a sense of God's presence where he can experience communion with God. And this is what makes God's house lovely.

Not the house itself. But the fact that God dwells in it. And that God has appointed to meet with his people in it. It's God that makes it lovely for his people.

Now the opening words are in the form of an exclamation. Which indicates for us the intense affection that David has for God.

And this is more fully brought out in verse 2. My soul longeth, yes even fainteth for the courts of the Lord.

My heart and my flesh cries out for the living God. Now it's not the courts. Yes, he's longing for the courts because that's where God is going to present himself.

[ 34 : 13 ] But he ends up by telling us what he really desires. He's crying out for the living God. Now, from this we can learn how sadly deficient the understanding of those who neglect attending God's house is.

For the person who's been quickened in his soul. If he doesn't have a desire for the means of grace then there's something wrong.

He's either backslidden or he was never brought to life in the first place. Because our hearts ought to yearn for the means that God has appointed to give us the grace that our souls are crying out for.

And it's a sad day that we're living in. That even those who profess to be the Lord's people can easily find an excuse to absent themselves from the means of grace.

It ought not to be. If we are where we ought to be with God. Our hearts ought to be crying out for him.

[ 35 : 47 ] Thirsting for him. Yearning for him. That's the intensity of the desire that David has. Which has been expressed for us here in verse 2.

My soul longeth. Yes, even fainteth. For the courts of the Lord. My heart and my flesh cries out for the living God.

Now, the verb that's used there, *kassif*, signifies for us a vehement desire. And in order to try and express that verb, it's like somebody that's beside himself.

The desires of his heart are so overwhelming that he's almost beside himself.

He's fainting. He's yearning. He's thirsting. He's crying out for God. And this is the intense desire that David has when he's prevented from attending God's house.

[ 36 : 58 ] This is why he's lamenting. This is what brought him the greatest sadness. Not the fact that his son had rebelled against him.

Not the fact that he was no longer enjoying the pleasures and the comforts of his palace. But the fact that he wasn't able to join with God's people in the courts of God's house.

In order to worship the living and the true God for which his soul was thirsty. Now, when the soul is in a healthy condition, it cannot bear the sense of being at a distance from God.

His spiritual health is what bothers him the most.

More than anything in the world. His spiritual health is what his primary concern is.

[ 38 : 11 ] And he knows that the only way that he's going to find satisfaction to fill the... Or to satisfy the thirst of his soul.

Or to satisfy the hunger of his soul. Is God himself. And he's subscribed to our family.

And we will the worshipping people in the outward courts of the tabernacle. And he was dependent upon the priests and on the high priest to enter further into the tabernacle, to bring his offerings and his prayers before God. As they burned the incense, that was the significance of the incense, offering up the prayers of the people after they had presented their sacrifice. And on the day of atonement, the high priest going into the holy of holies, into the very presence of God. Now, although the outward form of worship was different from the way that we worship God, the essence is exactly the same. We are desiring to enter into God's presence. And we're in a far more privileged place than David was and the worshippers of the Old Testament because we can come directly into God's presence ourselves. And through our Lord Jesus Christ, our high priest,

Christ. So we've got a greater privilege. But this is what was shown forth in the tabernacle of the Old Testament. And David's heart was crying out for what was being conveyed there and the sense of God's presence that would affect all of God's people that were worshipping. Not just the priests and the high priest, but all who were there in a spiritual manner. They would have sensed God's presence, although they weren't able to go into the inner courts. It was to have God revealed to their souls that they saw to worship him in the sanctuary. Because he was conscious of the need that he had of these means of grace.

They were like steps on a ladder for him to ascend into God's presence. And every believer is in need of these steps, these ladders, these aids that God provided for us.

[ 41 : 48 ] Because the tabernacle was a pattern of the heavenly. The earthly is a pattern of the heavenly.

Ascent into God's presence. And when we consider how slow we are at times to draw near to God, because our hearts at times are filled with worldly things and we may feel that we're overwhelmed with fleshly desires. And that our flesh is seeking to be satisfied more than the soul is. But when we come to ourselves and when we're given grace to crucify these desires of the flesh, we come to appreciate just how much we need God's help. Now, what was happening in the tabernacle is what happens.

God is descending to where we are. So that he might stretch out his hand to bring us to where he is.

So that we might ascend into God's presence. Now, the hand that God has extended to us is the Lord Jesus Christ in whom God's grace is. And we need that grace. We need the Lord Jesus Christ to draw near to God. He is the only way by which we can enter into God's presence.

And David knew that these were aids that God had provided for him to ascend into God's presence. The same as the means of grace today are the aids that the Lord Jesus Christ has provided for us to ascend into the Father's presence. He is the arm of God that's outreached to us to bring us to himself and to draw us close to him so that we might behold his glory. And as we behold his glory, that we enter into an act of spiritual worship as those that are around his throne, that we might ascend into the hill of God.

[ 44 : 23 ] that we might experience a sense of God's presence and the blessing that is to be had in God's presence.

There's no blessing to be had sitting in the pew. Unless God enables us by his grace to ascend out of the pew, spiritually ascending, to draw nearer to himself and to have communion with him.

That's what his death has secured for us. That's what the sacrifice has symbolized. That we may have communion with God. Because to have communion with God is to have life flowing into our souls.

It's the river of life that flows from God into the soul of those who are thirsting after him. And David is thirsting after him.

He'll go on later on in the psalm to express that. Because this is the only thing worth having.

[ 45 : 40 ] That we might have communion with God himself. And he sees how precious these means of grace are.

So precious that he's even envying the sparrow. And the swallow that have found the house of God as a place where they can make their nest.

And where they may bring up their young. He's showing us the misery of his condition. Where he's envying even the birds that are able to fly into the tabernacle of God.

Into the courts of God's house. Where they would be able to make their nests. Now it's hard for the children of God.

To be driven away from the heritage. Which they know that is theirs. And when they know that this is their spiritual right.

[ 46 : 55 ] As a result of what God has been pleased to do for them. When they're not able to exercise that right. They even envy what appears to be enjoying that.

Because these birds obviously found shelter there. And that's the privilege that God's children ought to have. They ought to find shelter in God's presence.

They find shelter under the shadow of his wing. And David was denied that privilege. And he's envying the birds itself.

Blessed is the man that dwell in your house. They will still praise thee. This is the proper legitimate use of the means of grace.

It's where we praise him. This ought to be the desire of the believer as he gathers. With his fellow believers in God's house.

[ 48 : 12 ] His desire is to praise him. To worship him. Because he has got faith. That God will be according to his word.



And where faith is being exercised. God is pleased. He's not pleased. He cannot be satisfied with anyone who doesn't exercise faith.

The writer to the Hebrews tells us that without faith it's impossible to please him. But when we exercise faith.

When we exercise faith. When we desire to come to God's house to worship God. And when we come with the intention of meeting with God.

Because God has promised that he will be there. We will come with the desire to worship him. And if we're coming with that desire to worship him.

[ 49 : 20 ] We will not be going home disappointed. Because if we're successful. And if we're exercising faith. In his word.

We will come expecting to meet with him. And when we meet with him. There is no disappointment.

We will go home rejoicing. We will experience the joy of the Lord. Which is our encouragement.

It is our strength. It's what enables us to persevere. As we've already mentioned. We need every bit of help that we can get.

We need the means by which God bestows his grace upon us. We will go home rejoicing. We will go home rejoicing. That we have met with the Lord.

[ 50 : 19 ] Encouraged in our souls. To persevere. In the race that he has set before us. And we will continue to persevere.

And we will continue to enjoy. The means that God has appointed. To give us the grace that will enable us.

To finish this course. And we will not be satisfied. Until we appear before him. In the heavenly Zion.

In the heavenly Jerusalem. Where we will see him. In all of his glory. And that's what we're going to see when Jesus comes.

To take us home. To be with himself. We shall see him in his glory. And the amazing thing is.

[ 51 : 22 ] We're going to be like him. We ourselves. Will share in the same glory. Because God will have finished his work.

Grace. Will become. Our glory. May God grant. That he would bless to us. These thoughts. Let's bow our heads in prayer.

Our father in heaven. We give you thanks. For the hunger. And the thirst. That you've given to us. For yourself. And we're asking you Lord.

That. As a result of giving us. That hunger and thirst. That you would satisfy it. Because you haven't given us. That hunger.

In order to keep us hungry. And you haven't given us. That thirst for yourself. In order for us to become more thirsty. The reason that you've given us.

[ 52 : 24 ] That is so that you would satisfy us. And the soul. That is hungering and thirsting. After you. Will be filled. And they will find full satisfaction.

In yourself. They will not find satisfaction. In the husks of religion. But they will find satisfaction. In you. So lead us.

Oh Lord. By your spirit. And draw us ever closer. To yourself. In and through. The means that you've opened. In Jesus Christ. That we might receive his grace.

So that we might behold. Your glory. And in doing so. That we would have the desire. To worship you. To glorify you.

And to enjoy you forever. Lead us to these ends. For we're asking it. With the forgiveness of sin. In Jesus precious name. Amen.

[ 53 : 26 ] We're going to conclude. By singing these verses. In Psalm 84. Psalm 84.

From the beginning. How lovely is thy dwelling place. O Lord of hosts to me. The tabernacles of thy grace.

How pleasant Lord they be. My thirsty soul longs vehemently. Yea fainth thy courts to see. My very heart and flesh cry out.

O living God for thee. Down to the end of verse 3. The double verse mark 3. How lovely is thy dwelling place. O Lord of hosts to me.

Amen. How better is thy dwelling place.

[ 54 : 24 ] O Lord of hosts to me. The tabernacles of thy grace.

How blessed Lord they be. My thirsty soul longs vehemently.

In things I look to see. My every heart and flesh cry out.

O heaven God for thee. O the sparrow findeth out.

And hast wherein to rest. The swallow also for herself.

[ 55 : 32 ] But purchase did a nest. Even on altars where she said.

Her young ones forth may bring. O thou almighty Lord of hosts.

Those who are my God and King. Now may the grace of the Lord Jesus Christ. The love of God the Father.

And the fellowship of the Holy Spirit. Rest and abide with you all. Now and forevermore. Amen.