

A Special Meeting

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Date: 02 July 2023

Preacher: Mr Scott Macleod

[0 : 00] Let us begin our worship of God by singing to his praise and sing psalms version of psalm 8. We'll find that on page 7 of the blue book.

Sing psalms version, psalm 8. Page 7, we'll sing verses 1 down to the end of verse marked 5. This is an evening hymn.

It speaks of the privileges of creation. And as the people lift their voices to praise God. In all the earth, O Lord, O Lord, our Lord, how glorious is your name.

For you have set above the heavens your glory and your fame. From infants and from children's lips, you ordered praise to sound, to silence all your enemies, the wicked to confound.

When I regard the heavens you made, your fingers work I trace. I see the moon and shining stars which you have set in place. I ask myself, what then is man?

[1 : 04] That you should give him thought. The son of man, that you to him such gracious care have brought. You made him little less than those who dwell in heaven above.

And you have crowned and honoured him with glory and with love. We'll stand together and lift our voices in praise. In all the earth, O Lord, our Lord, how glorious is your name.

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For you have set above the heavens your glory and your fame.

From infants and from children's lips, you ordered praise to sound, to silence all your enemies, the wicked to confound.

[2 : 31] When I regard the heavens you made, your fingers work I trace.

I see the moon and shine its eyes, which you have set in place.

I ask myself, what then is man? That you should give him thought.

The son of man, that you to him such gracious care have brought.

You made him little less than those who dwell in heaven above.

[3 : 54] And you have crowned and honoured him with glory and with love.

It is now drawn near to God in prayer. It is united hearts in prayer. Our heavenly Father, it is to you, that fatherly figure, that we come.

And knowing that you are one that can meet our needs and will be there to hear our cries. And so it is fitting that we come to you this evening, acknowledging the sins of our hearts and confessing that we have often strayed from your ways in which you have shown to us.

Lord, may we hear your voice again as if it has been silent from our ears. May we know your ways and understand your directing hand.

May we know your hand holding us and may we know you carrying us when that is required. Lord, we just thank you that you are one who hears our pleas and does not cast them to his side.

[5 : 17] You are one who acknowledges that we are in need. We acknowledge ourselves that we would be foolish to trust in our own knowledge.

That we would not have confidence in self, but that we would see and place our confidence in you, the one who knows what is best for us.

In you, the one who is the creator of all things. As we sung in the psalm there, as he looked his eyes to the heavens in the evening and saw the stars on the moon, it really humbles us to see that you are one who listens to our prayers.

Lord, you have created all such things that is beyond the mind of man to understand fully and to comprehend. Even from life in the mother's womb, how that is formed and knitted together by your own special hand.

Help us, Lord, to value that life. Lord, as a nation, we would turn from our ways and acknowledge that we have done many grievous sins in your eyes.

[6 : 38] Lord, open our eyes to who you are, in ourselves, in our hearts, in our churches and in our nation, that we may behold the glory of God, stemming from the roots of our lives.

The breaths of our lungs, the beats of our hearts are all held within your hands. The fragility of man and the longevity of man is in your hands.

You are the one who holds us. And so we ask that you continue to hold us. That we would be people to place ourselves within those loving arms.

That we would acknowledge you as God and our God. Lord and our Lord. Forsaking all gods of this world, that we have set our affections upon and turning to the God of the Bible, who first loved us, even when we walked in such sinful ways.

We thank you for your redeeming love. We thank you for sending your Son, Jesus Christ, into this world. And through him has satisfied your justice, that we may draw near to you, that we can be accepted in your sight through this Son, through your Son, through our Redeemer, through the sinless man.

[8 : 16] We pray that we know him. We pray that we would have the confidence to trust in him. That our hearts and souls would be persuaded this night to follow this man.

And that through him we can have life eternal. To the enjoyment of glorifying God forever. Lord, we pray that you would be with us in our lives.

Be with us and direct us in our footsteps and the directions that we take. We pray this night that your hand would be near to us, doing likewise for us.

that we would know your spirit over us. As we as a people gather to worship you. And that we would know the privileges of gathering as your people.

And that we would be people that would hear your voice. And be preparing ourselves to hear your voice. And to see the beauty in your word.

[9 : 21] As we sit around it. That your word would be as treasure to us. Beyond the riches of this world. So we pray. That it would be proclaimed throughout our nation.

Throughout our churches. And that it would come with the power of your spirit. That you would ask these things. That you would bless our nation through the preaching of your word.

And that you would raise up men to do so. To be faithful to understand your word. And what it means for us as a people. How it condemns us as a people also.

And that that would not be afraid to have been preached as well. But the loving kindness. And steadfast love of God. That our love of God. And that our love of God.

Comes to us through Jesus Christ. And that in this man. We have hope. We would turn our focus to him in worship.

[10 : 22] With thankful acknowledgement. Of all his graces towards us. That come to us daily. And that even. Are beyond our knowing.

We thank you for sustaining us. And keeping us. Lord. We just pray. Also for new ministries. We thank you for. Four men being licensed in our denomination.

We pray for Matty. As he takes up charge in Dingwall soon. We pray for him. And prepare his heart. To such an office. That you would prepare the people also.

To receive him. Give him strength. We pray. We pray. We pray. We remember. We pray. We remember. We remember. We remember. We remember. We remember. We remember. Donald McLeod. And tossed us well. That you would further strengthen him.

And equip him in that office. And that he would find his feet. in serving you. And in that. In the people whom have called him.

[11 : 24] to serve him. To serve him. That he may preach the gospel. And the people may hear it. And that he and others who preach. May know the fruits of their labour.

We remember. We remember also. the children at this time. We pray for the camps that are going on. And have started this week. We pray that it has been a blessing for many.

That it would continue to be a blessing. We pray for safe travels for them. We pray for enjoyment. But ultimately we pray that they would know and see. Jesus Christ.

As the one who died for them. And in their young lives. May devote themselves to this man. And trust in Christ. They would turn their minds.

Towards him. And you would keep the evil one from them. Likewise we ask this of ourselves. For we are so inclined to follow to his temptations.

[12 : 25] For our heart's desire is set upon them. Change our desires from nature. To a heavenly desire. And our affections beyond this world.

That we may see the beauty of Christ Jesus. As we gather in this place. We pray for the holiday club as well. As that comes together.

That you may enable us as a team. To work together in one mind. And that the children who attend. Would be prepared even this night.

And that they too would understand. And see. Exploring the gospel of Mark. Who Jesus Christ is. And what he can do for them. We remember those who mourn.

We remember the families. Who have lost loved ones in recent days. We pray that you would be around them as a shield. That your loving arms would extend to them also.

[13 : 24] And that they would know. That God has been near to them. That they may question in their hearts.

What is life? That you would open our eyes. That you would open our eyes.

To your ways. And your understanding. And that we may set our minds heavenward. With a focus on you. As we join together in worship.

May know the blessing of it. Of being together. And singing your praises. We thank you for the hours he leads us here. Be with him. And that you would equip.

Men and women. To be leading. And in charge in your church. That they would not be afraid.

[14 : 26] To take responsibility within your church. In different settings. And in different capacities Lord. But pray for men. To preach the gospel.

Pray for ETS. And all the work they do. And the preparations they make. To train faithful students. Towards the ministry.

Be with us now. In our worship we pray. Lift our eyes and hearts heavenward. As we see the beauty of Christ. We ask this in Jesus name.

Amen. We'll continue in our praise of God. By singing in Psalm 42. Of the Scottish Psalter. You'll find that on page 263.

Of the blue book. Psalm 42. From the beginning of that Psalm. Down to the second verse.

[15 : 29] In second verse of verse 4. Like as the heart. for water brooks, in thirst doth pant and pray, so pants my longing soul, O God, that come to thee I may. My soul for God, the living God, is thirst when shall I near, and to thy countenance approach, and in God's sight appear. Down to verse marked there where it says, with them into God's house I went, with voice of joy and praise, yea, with the multitude that kept the solemn holy days, the psalmist's longings to be with the people of God and the multitude before his presence. So we'll stand and sing this psalm together, like as the heart for water brooks.

In thirst doth pant and pray, so pants my longing soul, O God, that come to thee I may.

My soul for God, the living God, not thirst when shall I near, until thy countenance approach, and in God's sight appear. My tears shall not turn me, be me, O then the night and day.

O God, the living God, not thirst when shall I near, while I long to be continually, when is I got this here? My soul is poured out in me, when this I think upon me, when this I think upon me, I think upon, because that with the multitude I hear to form a toll.

With them into God's house I went, with voice of joy and praise, yea, with the multitude that kept the solemn holy days, with the multitude that kept the solemn holy days.

[18 : 55] Amen. Amen. Amen. We turn now to our Bible reading, and we'll take that up in the book of Romans, chapter 12.

In the book of Romans, reading at chapter 12, and we'll read the whole of that chapter, and then we will read in Psalm 133 afterwards.

Let us hear the word of God. I appeal to you, therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good, acceptable, and perfect.

For by the grace given to me, I say to everyone among you, not to think of himself more highly than he ought to, but to think with sober judgment, each according to the measure of faith that God has assigned.

[20 : 07] For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members one of another.

Having gifts that differ according to the grace given to us, let us use them, if in prophecy in proportion to our faith, if in service in our serving, the one who teaches in his teaching, the one who exhorts in his exhortation, the one who contributes in his generosity, the one who leads with zeal, the one who does acts of mercy with cheerfulness.

Let love be genuine, abhor what is evil, hold fast to what is good. Love one another with a brotherly affection, outdo one another in showing honour, do not be slothful in zeal, be fervent in spirit, serve the Lord, rejoice in hope, be patient in tribulation, be constant in prayer, contribute to the needs of the saints, and seek to show hospitality.

Bless those who persecute you, bless and do not curse them, rejoice with those who rejoice, weep with those who weep, live in harmony with one another, do not be haughty, but associate with the lowly, never be conceited, repay no one evil for evil, but give thought to do what is honourable in the sight of all.

If possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, vengeance is mine, I will repay, says the Lord.

[22 : 02] To the contrary, if your enemy is hungry, feed him. If he is thirsty, give him something to drink, for by doing so you will heap burning coals in his head.

Do not be overcome by evil, but overcome evil with good. And if we can continue in our reading by turning to Psalm 133.

In the book of Psalms, Psalm 133. Behold, how good and pleasant it is when brothers dwell in unity. It is like the precious oil on the head, running down on the beard of Aaron, running down on the collar of his robes. It is like the dew of Hermon, which falls on the mountains of Zion.

For there the Lord has commanded the blessing, life forevermore. May the reading of his word be a blessing to us. May it speak to our hearts.

[23 : 10] Continuing our praise by singing in Psalm 23 of the Scottish Psalter. You'll find that on page 229 of the Blue Book. Psalm 23.

We'll sing the whole of this psalm. Psalm well known to each of us. The Lord is my shepherd. No, I'll not want.

He makes me down to lie. In pasture green, he leads me. The quiet waters by. Down to verse mark six. Goodness and mercy all my life shall surely follow me.

And in God's house forevermore, my dwelling place shall be. We'll stand together and sing this psalm. The Lord is my shepherd.

Lord, I'll not want. He makes me down to lie. He makes me down to lie.

[24 : 20] In pasture spring, he leadeth me.

A quiet waters by. A quiet waters by. My soul, my soul, my soul, my soul, my soul, the death. the ■■■■ and o'er to walk of me with the paths of righteousness in for his own Amen.

Amen. Amen.

Amen. Amen.

[27 : 16] Amen. Amen. Amen. If we could turn back to Psalm 133, and we'll give attention to this psalm for the time that we have together.

And we're not setting off on an entirely different track from where we were in the morning. In the morning in the English service here, we heard about the motivation that is within each of our own hearts, and where that motivation comes from.

And where we come to here this evening in Psalm 133 is kind of a follow-on from that personal assessment of our own motivations to the motivation when it is enjoined together amongst the believers.

And we heard in the children's talk about an elephant that would not get off the man's hat. And it was only when the man went to sit down with his bag of peanuts did the elephant move off his hat and come over to taste what the man had.

And in our service tonight, I don't have a lot of application, as it were, to say to you. But I want us to give our minds to what we have said before us, where the brothers dwell in unity.

[28 : 50] And that we would understand something of the beauty of dwelling together and coming together as we are to worship God.

And that those who do not know anything of this taste may tonight understand what it is to taste and know that God is good.

Like the elephant that would not move when pulled or prodded or asked to. May we in our minds see what others who trust in Christ have in their hands.

The beauty of what they have in their lives. And if we are not yet Christians, that we would desire to know likewise what they have.

And that those who do not yet have faith in Christ would be encouraged to likewise come and taste the goodness of being gathered with the Lord's people.

[30 : 06] Last week, I looked at with you the parable of the two builders. The one who built his house on the rock. The one who built without foundation.

And we noticed that the one who built his house on the rock was like the man who did the words of God. The one who didn't and built with foundation only offered lip service to God.

And I would like to continue in looking at Bible similes and imagery in this totally different account. This totally different passage from where we were last week.

With Psalm 133. And this psalm, it speaks of that communion. And special communion that the people of God have together.

And though it is so brief, it likens it to two images. It speaks of oil and dew, which we will further explore this evening.

[31 : 17] But this psalm has a bit of background. It's a song of ascent. And it is commonly understood that this psalm would have been sung as a people gathered to Jerusalem in a time of festival.

You can imagine the different tribes coming together. Coming to the central point and meeting along the way. And that they would be joyful to meet with one another.

And thankful for one another. And sing praises as they went up to Jerusalem with one another. But also as we heard in our recent service that we had here.

That these songs would serve as a reminder. And would have been a parting blessing to them. Afterwards, as they departed, they would have sung these songs.

As a loving departure from each other. And our precious memory of the times and blessings that they had together. And likewise, Psalm 133 is for many of us.

[32 : 16] It's one that we sing when we're in company. When we're in fellowship. It's one that we sing when we're parting from such gatherings. That we lift our voice in thankfulness to God for that privilege of gathering together in that moment.

It is a psalm that echoes the love and bond that Christians have with one another. That the brethren and believers in Christ experience together when they gather.

And yet we can read of it in our own privacy at home. And be reminded of these times. Times that we have experienced. And even times that it was only afterwards.

When we realised the blessing that we had been gathered in previous times. When we read this psalm.

It may conjure memories of blessings that we have known. Being with the Lord's people. J.C. Ryle says. That we should always regard the communion with other believers.

[33 : 27] As an eminent means of grace. You see how highly he places the gathering of the believers. It is elevated to importance in his mind.

And likewise it should be in our mind. And I hope it will be. The gathering of the Lord's people. It's almost a natural reaction.

That we are together. The prophets of old gathered the people together. To announce the word to them. Jesus would gather the people together.

To teach them. Paul had an earnest desire to be with the people. As he wrote to them. The writer of Hebrew. Exhorts each other.

Not to neglect meeting together. And ultimately. Christ is one that will gather. His people. To an eternity in the enjoyment of God.

[34 : 31] There is something about the gathering. Of people. That is special. In the sight of God. God has provided means. To gather his people.

And to bind these people together. With special privileges. And therefore. When the people of God are gathered together.

We can say. That it surely. Is pleasing. In his sight. When we have. Likened. And similar.

Motivations. Similar. Minds to come and praise. And similar desires. To join. And speak with one another. Surely it pleases God.

And although. As we said. It's a natural response. To the Christian. It's maybe not something. That we value. As we should. To come here. Twice. On Sunday.

[35 : 28] And together. It's maybe not something. That we seek to maintain. As we would like to. It's not always something. That comes easily. To us.

If we confess. With honesty. In our hearts. Because as God. Seeks to gather. His people. The devil. Seeks. To divide them. And I would be a fool.

If I stood here. And said that the unity. Of the church. Is not under threat. The unity of the church. Has always been under threat. And it always will be under threat.

And the desires. That stem within our heart. To part ourselves. From the company. Of God's people. Is not from God. Now that's not to say.

That each one of us here. Enjoys being in large companies. That's not everyone's nature. To be in such a multitude. The fellowship of each other.

[36 : 27] Is not restricted. To great gatherings. It is where the few meet. Where the two or three. Gather together.

It is where. We meet in person. And speak to one another. And have fellowship with one another. It has a special richness. To it.

We speak with one another. In the street. And we may think back. And say it was a blessing. To have spoken to that person. It was just what I needed to hear. But surely.

There is a. Particular. Blessing. When we. Gather. With likewise. Like. Likewise. Motivations.

To praise. God. There is surely. Something special. In that. To be with one another. To speak with one another.

[37 : 27] To pray with one another. To pray together. To sing together. To mourn. Together. It is an eminent.

Means of grace. The collective. We. The gathered people. The Lord's people. Living in harmony. With one another.

As Paul expressed in Romans. In the name of the Lord's people. So simply. In looking at this psalm. We'll just take verse. Verse. By verse. Step by step.

We'll walk through this psalm together. So let us begin with verse one. Behold. How good and pleasant it is. When brothers. Dwell.

In unity. We've. Sort of touched on this. In the introduction. But as you begin there. You'll notice that it says. Behold. This psalm.

[38 : 25] Along with psalm. One. Three. Four. It's the only psalm. I believe. In my understanding of Hebrew. Are the only two. That begin with behold. I may be wrong on this.

But there are very few. That actually begin with behold. Certainly. In the written book of psalms. That we have here. One. Three. Three. It's the only one that begins with behold.

Which immediately. Attacks our attention to this psalm. Why is it that David. Is saying. Behold. This particular psalm. In its initial.

Mention of it. Rather than any other ones. He's elevating the importance. Of. Brotherly love to one another. That it is. Both.

Good. And pleasant. In our experience. And in the sight of God. The people. Are. The brethren. The brothers.

[39 : 23] Believers. In Christ. It is a unity. It is an echo. Of that unity. Expressed by Paul. In Romans. As that one. Body.

Together. With its different. Functions. Comes together. As. Also noted. In Philippines. Having that. Same mind. In Christ.

Jesus. And you will note. When you look at this. Verse one. It says. How good. And pleasant. It is. It doesn't say.

It is good. And it is pleasant. The King James Version. High. Emphasizes that. How at the beginning. The King James Version. Would have. How good. And how pleasant.

It is. Which I believe. Is what the Hebrew says. What. Is expressed here. Is almost an. Inexplainable.

[40 : 19] Element to it. It is an almost. Wanderous quality. To the gathering. Of God's people here. He is saying. How good it is. How pleasant it is.

It is almost as if. He is seeking. Our endorsement on it. The gathered people. Endorsement. About how good. And how pleasant it is. The pleasantness there. Is also.

A word. That expresses. Delightfulness. Sweetness. That the people. Are gathered together. And it is almost like.

He can't quite. Get the words. To explain. What he is saying. When the people. Are there. And they lift their eyes. To God. In praise of him.

He says. How good. And pleasant it is. It is like. It is like. In verses two. And three. He uses two images. To express it.

[41 : 14] Almost as if he can't find the words. To do it for him. And each one of these images. It is like. It is like. Harkens us back.

To that initial. Statement. And reference. About the brothers. That dwell in unity. And the beauty. Of that time. So let us look then.

At that first image. That is presented to us. Read. In verse two there. It is like. The precious oil. On the head. Running down.

On the beard. On the beard. Of Aaron. Running down. On the collar. Of his robes. Now. This may not be the first image. That would have come to your mind.

To express. The special communion. Of God's people. The image. That is presented to us. Here. Is the anointing of Aaron. Who was. The first high priest.

[42 : 09] To Israel. As prescribed. By God. And his word. To Moses. On Mount Sinai. And you can read about that. In Exodus 29.

But you can read about that event. As it actually took place. In Leviticus 8. And you've got to ask yourself. Well how. Is Aaron's anointing. A suitable image.

To be used. In this. In this. For this. Description. Of the people of God. And I suppose. We have to ask ourselves. And well. What.

Does anointing mean? What is anointing? Why were people. Anointed? The first record. We have of anointing. Is in the. Book of Genesis. Where you may remember.

Jacob slept. Outside. And he. Envisaged. Envisaged. This staircase. To heaven. While he slept. On this pillow. That he used.

[43 : 03] The pillow. That was a stone. And in the morning. He. Lifted this pillow. The stone. Upright. And he poured. Oil. Upon it.

And he said. Surely. God. Has been in this place. And I did not know it. And then he further. Expresses it. By saying. The house. This is the house.

Of God. This is the gate. Of heaven. And it would appear. That the. Oil. And the symbol. Of using oil. Is.

Signifies. The bridging. Between heaven. And earth. Earth. This is where. The heavenly. Meets. The earthly. Where the celestial. Things. Come down. To the terrestrial.

The things on earth. When something's anointed. It marks them. With holy significance. This becomes clearer. When you follow through. In the instructions.

[43 : 58] Moses got. On Mount Sinai. In the building. Of God's temple. And the creation. Of the instruments. Of it. Were to be used. In that temple. They. Were. To be anointed.

There was oil. To be poured. Upon them. Because they were. Consecrated. For a holy. Purpose. The instruments. The place of worship. The tabernacle.

The priest. Who led. In the worship. Were set aside. With a holy. Significance. These are the markers. Where heaven.

Is represented. On earth. And at the oil. It was not. Just any oil. It was also. On the mountain. Where Moses received.

The recipe. For making this oil. In Exodus 30. This oil. Was a holy. Oil. Not to be replicated.

[44 : 54] Or composed. For any other. Purpose. Meaning. That when this oil. Was used. And the spices. That were used. And it created. This fragrance.

It was like. No other smell. That they had smelt. The smell. Was special. It was a precious. Oil. It was a precious.

Fragrance. That we see. Spoken. In the psalm. The precious. Oil. That was poured. In his head. Precious. To them. Precious.

To God. God said. It is not. To be replicated. In any other way. And the anointing. Of Aaron. Means. That the people. Have a bridge. Between the heavens. And earth. Aaron. Being the first. High priest. Symbolizes.

[45 : 49] This communication. Being made. Between heaven. And earth. He is the one. That would go to God. On behalf. Of the people. He is the one. That would pay. For the sins.

And pray. For the people. The people. Would come. To the priest. And the priest. Would draw near. To God. So the oil.

Symbolizes. This bridge. And link. Between heaven. And earth. But it is something. That God. Was pleased to give. There is a gracious.

Act on God's. Behalf. There is a pouring down. Echoed. In this psalm. A descending. Of holy blessing.

And consecration. The oil. That was used. It was not. A dribble. Of oil. It was not. A small amount. Of oil. Because if you could imagine.

[46 : 44] Aaron. He would have had. A turban. On his head. A linen turban. He would have had. A golden crown. Around. Holding that turban. On his head. On that.

Was inscripted. Holy. And to the Lord. And. As. He would have had. A significant beard. Also. So when that oil. Was poured.

Upon his. Head. It was enough. To go. Beyond the linen. The cloth. Of the turban. It was enough. To go. Beyond. The room. Of the.

Not to be absorbed. In the room. Of the golden crown. Or to just sit. On the room. Of the crown. It was enough. To go. Unto his beard. Not to be absorbed.

By his beard. But enough. To pass. Through it. Unto the collar. Of his robes. And what did he have. Upon his shoulders.

[47 : 37] And upon his breast. With stones. Engraved. With the tribes. Of Israel. And the sons. Of Jacob. So the oil. That was poured down.

On Aaron. Came down. To the tribes. To every tribe. It symbolises. The blessing of God. Down upon his people.

And of course. This is written before Christ. But it is not. And is it not an image. Of Christ. Christ's. His title is.

The anointed one. Christ is the anointed one. Who did not fail in his duty. As other priests did. Christ is our great high priest.

Christ is the one. Who has been anointed. By God. And in his anointing. We receive. His privileges.

[48 : 38] The oil is as if it's coming down. On the one that is anointed. Unto us. And we receive. That anointing also. He anoints my head with oil.

As we sung off in Psalm 23. We are. Anointed. Via the anointed one. The anointed one being Christ.

And we are. The Christians. We receive this blessing. And it is a blessing that binds us to heaven. It's a blessing through Christ.

Our eternal priest. It comes down from us. A blessing that comes down from above. The brethren when they dwell in unity.

It is like a taste of heaven on earth. It is where God meets with his people. The gate of heaven. And it comes down to every one of us.

[49 : 44] That meat. That blessing. It's not just for the. Christ. Christ's blessing comes down to us. Because God's grace is so abundant.

To come even to the least of us. When the people gather together. God's blessing comes down to each of us. To the least of us.

And we receive through Christ. The greatest of privileges that we could know. And it is so good and pleasant. That we know and receive these things.

It is abundantly given to us. There is a fragrance about it like no other. No other thing in this world. And yet it is like something else described here. It is like the dew of Hermon. Which falls on the mountains of Zion. This second image.

[50 : 49] You know. It may seem as obscurity as the first one. What does the dew of Hermon. Which falls on Mount Zion. Got to do with the people that join together.

And worship God. How do I grasp this today. As I come to worship God. With the people of God. Well. Jew in Israel. It is a common thing apparently.

And it is caused by this regular wind. That blows in from the Mediterranean. And it comes in like clockwork. I believe every day. About three o'clock in the warmer months.

From spring to autumn. And this wind distills itself as dew across Israel. But in particular. In the area of Mount Hermon.

Which is the highest peak in Israel. The dew is significantly different. It is remarkably heavy. That it saturates the ground.

[51 : 49] And covers it wet. For at least six months of the year. Which means. That the ground around Hermon. Is very fertile and rich.

The ground around Hermon. There are many apple orchards. And vines. It is fruit bearing ground. It is very fertile. Now the mountains of Zion.

On the other hand. While Hermon experiences heavy dew. Mount Zion. The mountains around Jerusalem. Would likewise experience dew.

But not to the extent of Mount Hermon. As we said. That was a particularly heavy dew. In that place. But the mountains of Zion.

Are a more significant place. It is the mountains around Jerusalem. And the mountains of Zion. Are regarded. As like the seat of authority.

[52 : 47] Watching over Jerusalem. It is where the people of Jerusalem. Would look up to God. And they refer to God's. Heavenly dwelling.

As Mount Zion. God's dwelling place. So there. If you put the two things together. You have this. Wonderful picture. Where this.

Strange heavy dew. Of Mount Hermon. Which comes down. On Mount Hermon. But does not remain. On the peak of Mount Hermon. But extends. To the lower. Lands of Mount Hermon.

David is saying. When the people. Gather together. It is like the dew of Hermon. Coming down. On Mount Zion. The dew would not.

Have remained. On Mount Zion. But would have come down. To the lower lands. Where the people of God. Dwelt. In Jerusalem. The mountains.

[53 : 44] Around Zion. Would have been. A drier place. The ground. Was not so fertile. But when the people of God. Gather in this image. It is as if.

That saturating. Jew. From heaven. Descends. Down. Down. Down. In this special place. And extends. To all the people.

In Jerusalem. And you can see. The beauty of that. Come through. It is almost. A perfect combination. Where God.

Pours down. Blessing. On the land. That is dry. And makes it fertile. Makes it. A. Soil.

That is good for growing. Psalm 23. Spoke of the cup. Overflowing. And it is like that. The dew that overflows.

[54 : 42] Dew that comes. This unseen. It is formed. In the heavens. It comes down. In the still of night. It doesn't make a noise. Like the rain. When it falls. It comes down.

It comes down. It comes down. But for those in Israel. It was regular. It was common. To see this dew. Every morning. When they woke up. This dew.

Refreshes. Revives. Restores. This dew. Is to them. What gives growth. And it falls. Regularly.

For them. It is like. The spirit of God. At work. And that spirit. At work. Blessing the people. Of God. Daily.

Bringing unto them. A source. Of strength. Renewal. Revitalization. And life. To the people. Of God.

[55 : 41] See. In Hosea. There is another. Passage. That is very like this. And it says. Of God. I will be like. The Jew to Israel. He.

Shall blossom. Like the lily. He shall take root. Like the trees. Of Lebanon. They were the most. Majestic trees. Of Lebanon. His shoots.

Shall spread out. His beauty. Shall be like the olive. His fragrance. Like Lebanon. That cut. Cedar wood. They.

The people. Shall return. And dwell. And dwell. Beneath my shadow. They shall flourish. Like grain.

They shall blossom. Like the vine. And their fame. Shall be like the wine.

Of Lebanon. You can see the richness. Of that passage. From God. Who is the Jew. To his people. Who saturates the people. With his blessing.

[56 : 38] They blossom. They take root. They spread out. They're beautiful. There's a fragrance. In them. Like there is. In no other. They dwell.

Under the shadow. They flourish. They blossom. And they shall be known. When the brothers.

Dwell in unity. It is like the Jew. Of Hermon. That falls. In the mountain. Of Zion. The people. Blossom. The people.

Take root. The people. Grow. And likewise. Follow through. With that image. That's in Hosea 14. The work. Of God's spirit.

When the people. Gather together. In one mind. And one spirit. It is like. Nothing else. It is a particular.

[57 : 33] Blessing. That we enjoy. It is incompatible. In this world. And inexplicable. In many ways. But those.

Who do gather. They are receivers. It says. At the end. Of this psalm. For there. The Lord. Has commanded. The blessing. Life. Forever. More. I don't believe. The blessing. Is. In the mountains. Of Zion. It's almost. As if. These two images. He comes out of them. Two images. Again. And takes you back. To the beginning. For there. The Lord. Has commanded. The blessing. Life. Forever. More. These images. Of blessing. It's a blessing. That the people. Of God. Receive. When they gather.

[58 : 28] Together. The King James. Version. Puts an. Even. In there. In the last line. Even. Life. Forever. More. Implying.

That the people. Of God. Are blessed. With. Blessings. Even. Unto. Life. Forever. More. God. And is that.

Not. A rich. Blessing. Is that. Not. Something. Incompatible. To this world. And that. What this world. Can. Offer. Augustine.

Says. That God. Finds. Pleasure. In us. When we. Find. Pleasure. In him. God. Is pleased. To bless. His people. So abundantly.

So. Richly. When they. Join. Together. In one. Mind. And one. Motivation. With one. Heart. To worship.

[59 : 25] God. It's a particular. People. They are people. Who are anointed. We are people. Who are holy. And separated. We are people. Though. Who should be obedient. And dutiful. People.

People. Who should be devoted. But we are people. Who are revived. And restored. Daily. We are people. Who are enriched.

We are people. That should flourish. And bear fruit. We are people. Who receive. Great blessings. As we gather.

May it be pleasing. Unto God. And we speak. To one another. We encourage. One another. And that blessings.

[60 : 24] Would flow down. Like the dew. Like the oil. And the dew. From heaven. Heavenly qualities.

In earthly. Worship. This psalm. Is a rich song. Of that. Blessing. The people of God know. The brotherly affection.

And love. For one another. Vinked. Motivations. Desire. And praise. As we look. Heavenly. May we receive. The downpouring. Of God's blessing. May we taste. And see. That God is good. And may that.

Taste. Fragrance. Beauty. Fruit. That we experience. Be like that thing. That is attractive.

[61 : 22] To the world. To come in. And join. With us. And to know. The blessing. Of being together. May we hold it.

As an eminent. Thing in our lives. May we value it. May we treasure it. The people of God. Gather together. In worship. It's a special thing.

Pray. That we be blessed. As we gather. In the Lord's name. We'll conclude. Our worship. By singing.

In that psalm. We'll find that. On page 424. Of the blue book. Psalm 133.

Page 424. Scottish Psalter version. Behold. How good a thing it is. And how becoming well. Together such as brethren are.

[62 : 28] In unity to dwell. Like precious ointment. On the head. That down the beard did flow. Even Aaron's beard. Unto the skirts. Did off his garments go.

As Hermon's Jew. The Jew that doth. On Zion's hill descend. For there the blessing. God commands. Life that shall never end. We'll stand and we'll sing these words.

To God's praise. Amen. Behold how good a thing it is.
And how becoming well. Together such as brethren are.
In unity to dwell. In unity to dwell.
[63 : 26] Like precious ointment. On the head. How down the beard did flow.
In his own spirit. Unto the skirts. Did off his garments go.
Assembled to the Jew.
That doth. On Zion's hill. In his own spirit. In his own spirit. In his own spirit.
For there the blessing. God commands. Life that shall never end.
[64 : 32] Life that shall never end. A close in prayer. A close in prayer. Our Father in heaven.
Open our eyes to see that we are children of great privileges as we part from one another. May we
have this song in our heart. Knowing that it was good to be here.
Knowing that we have received great blessings from your hand. Knowing that we have been
restored and revived in the dryness of our hearts. Enrich us Lord by your beauty.
By your grace. Be with us. Do not part from our company. But remain with us in all things. May your
spirit be with us. And may we know the fellowship of one another.
And the fellowship of God's presence. And knowing Christ as our Redeemer. Be with us as we part.
Forgive us our sins. In Christ's name we ask all these things.
[65 : 28] Amen.