

# Is "Dwelling In The House of the Lord," Your One Desire?

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**Bible Text:** 1Psalm 27:4  
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Let's begin this morning as we do in our text, our text this morning will be found in Psalm 27:4.

4 One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

Let us pray.

*Dear heavenly Father, I thank thee, Lord, for this hour and the hour to come for thy faithfulness to bring us here for those, Lord, that thou was pleased to bring here this morning. O Lord, may you let thy promise fall from thy table and may you open up our souls and may you bring us, Lord, to thy feet, may you instruct us at thy feet. Lord, this passage this morning is one too glorious for me. I pray, O Lord, that thou would be my mouthpiece, that you would loosen the lips that I may speak of the glory and the depth of who you are, what you are to thy people, and the glory that is in thee. Lord, it's insufficient without thy power, insufficient for without thee, Lord, we can know nothing, we can do nothing, we can say nothing. O Lord, may you be pleased in this hour to come with power to the souls of thy people. Examine us in light of thy word and bring us, Lord, to thee to be comforted, to be loved, to be exhorted and all, Lord, that is found in thee that you be glorified. In Jesus' name I pray. Amen.*

Our text again, Psalm 27:4 says, "One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple." I am truly convinced that all true religion is a personal matter. It is a personal matter between God and your soul. As the Lord brings you before his word, there is no one else present. It is you and him. As the Lord meets you in your life and where you go and where he leads, it's you and it's him. There is a depth there in the child of God's life to know and experience his Lord.

I told the children one day this week in class that there is no one, no one will ever go to heaven to know and to know who and what God is for the first time. No one will ever pass from this life and go to the one to the next to meet the Lord for the first time because

what the Lord has told us is that here he has come down to meet his people. He is God with us. He dwells within his people and I desire greatly today that the Lord takes us to the depth of that level, to experience the Lord that way. We must know and experience the Lord here in this life. The Lord Jesus Christ said it in John 17:3, as he was here on earth the Lord said in that high priestly prayer, he said, "And this is life eternal."

And I know we've got various ages in here from the youngest to the oldest, and I know that eternal life is more on the minds of those who are older than there is those who are younger. When you're younger, you believe you have your whole life in front of you but what is life? What is life? Jesus said, "this is life eternal." How often do we think or do we think deeply or are we taken to, "Is this it? Is this life and what we do in this life, is this what life really is?" And as we examine the Psalmist and we're told in this that it is David, as we examine where the Lord has taken him, what is his desire at the moment the Holy Spirit is offering this and at the moment that David is writing these words and that is important and we'll talk about that.

But Jesus said, "And this is life eternal, that they might know thee." This is eternal life. Not pearly gates and not gold streets and not, as I was taught when I was young, whatever you like to do here is personified even greater in heaven. So at that time I liked to play basketball my whole life and that's what I was told heaven was, you just played basketball all the time. You never get tired. That's what heaven is. Man's concept of heaven is always in light of his carnal pleasures; of what he looks at in this life and he says, "Oh." And you've heard that in movies or people saying, "Oh, this is heaven." This isn't heaven.

Jesus said, "this is life eternal, that they might know thee," speaking and praying to his Father, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." This is eternal life, Jesus said, to know him, to know the Father, and we won't know either one without the power of the Holy Ghost.

But desire. David said in our text today, he says, "I have desired." What is desire? Desire is the beginning of experiential life for the child of God. Desire is. I looked up the definition of "desire" and this is what I came up with from Webster's Dictionary from way back then: an excitement of the mind directed to the attainment or possession of an object from which pleasure is expected; a passion excited by the love of an object. I thought that was very interesting because it's excited by the love of an object. We love him because he first loved us which shows us that the passion and the desire to love him must come from him. When Paul wrote that Christ is all and in all, he really meant that, that without him we can't do anything. We can't desire him.

And David to say these words under the inspiration of the Holy Ghost was taken to a depth in his soul and the presence of the Lord in his soul. That's who's speaking here. That seed, that vital union, that oneness is what is speaking and coming out here. "One thing have I desired of the LORD," and that desire is the desiring of his presence; the desiring of his love; the desiring of his faith; the desiring of his life to be our life. And as I said this morning, when you come to a passage like this and you come to one of God's

saints who is experientially taken to the depth of his soul and the Lord Jesus Christ is saying to him and witnessing to him, we as the professing people of God look into the word and say, "Lord, have you done that in my soul? Is this the one thing that I desire?"

And what is that one thing? And I'm going to tell you something: earthly things, no matter how sweet they are and there are some sweet earthly things to us, no matter how sweet they are, however sweet they are, they cannot be a satisfying substitute for Christ. They can't unless all of these Scriptures are wrong. We can't rewrite the word of God based on our carnal flesh and our lusts. We can't tell God that, "It's okay that we have another way or there's another desire that's equal to your desire, Lord." No. When the Lord's desire is in the soul of his children, this is the answer, one thing, Lord.

And what is that one thing that David desires? Now listen: you and I, if we've read the Scriptures and we know the history of David, we certainly know that he inordinately desired other things. We know that the Scriptures put on record his desire of Bathsheba. We know his inordinate desire of Absalom. We know that in those two instances, that that was something that David desired. He acted upon those desires.

If you just turn back a little bit right in Psalm 23, look how Psalm 23 ends. I'm sure you all know this. "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever." I will. Do you see that assurance? His Lord is so near him, is so present to him that he sees an assurance that, "I will dwell in the house of the LORD for ever." Today's text, he says, "One thing I have desired of the LORD, and that will I seek after; that I may dwell in the house of the LORD," forever, "all of my days."

Well, why is there a difference? I see a dependency here in the Psalmist as well as my dependency to have the Lord take me up to that communion and that union in him to see just him, and when he does that, that confidence is what we call, the people of God call, the faith of the Son of God. It's not a confidence we have in self because that will waver. David is fully aware that he has had carnal desires in his life so when we come to this word "desire," when we come to say that, "Well, David, you always desired the Lord," that's not a true statement and we're not going to make the child of God to be a sinless being on this earth, and we're not going to make him grow holier and holier to where he's not going to sin anymore because that's not what the Scriptures attest to.

But when David died, his testimony, he said, "Lord, though my house not be right with the Lord." He's talking about his family. He's talking about the relationships that he had with his family. We have these things in this life that we inordinately desire. And I want you to entertain one thought with me before I go on. If the Lord is pleased, the Holy Spirit is pleased in the soberness of this comment that the Lord has put on my heart, David suffered great loss, great loss for those inordinate desires. He lost two sons. I can imagine what that would be like. And the Lord revealed to David that the sin was at his door.

The carnal desires in this life, dear ones, the Lord is not mocked. He will have the child of God to have him as Lord and him only. He will not share his throne with anyone or anything. Christ has and will have the preeminence in his children's life and he will do it in any way he sees fit to bring his children to him.

We talk about all the time the metaphor with the sheep and how the shepherd sometimes has to go out and break that leg. Well, he broke David's leg twice at least there and he suffered great loss, and you and I today as the children of God can look at that and say, "O Lord, how deep was your mercy to go and get him." But the Lord's justice was never compromised. It was never compromised. Mercy and justice and the mercy and the justice of the Lord are perfectly balanced in him.

I'm not up here to be a bearer of bad news but I am up here to exalt the one Lord, the trueness of these Scriptures. When David says, "One thing have I desired," there has to be a power greater than David to come and make him to desire this one thing. That's my point of bringing up those other desires. We can all...if I sat in here and we passed out paper, we could all write down our desires today as simple as they are, to as deep as soul wrenching as they are. We have numerous desires but this desire that he brought David to say, "One thing," and that one thing that David desired was "to dwell in the house of the LORD all the days of his life."

And now I have to ask you: what do you think the house of the Lord is? Do you think it's a building? Do you think that David's desire was to dwell in a building? I don't think so. I want to spend some time to look at the Scriptures of this building, this house of God, this habitation. What is it when you hear that David says, "that I may dwell in the house of the LORD all the days of my life," how is it with you? Is it a building? Is it a presence? What is it?

The first place I want to go is just over to Psalm 91, if you'll go with me there. I've got a few places to go this morning. In Psalm 91, I was just going to read 9 and 10 but let's start out with 1 and 2 and then skip to 9 and 10. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." I bring that up, that word "dwell." He that dwelleth in the secret place. If you are familiar with the Scriptures and Manoah, you know that the Lord revealed himself as the name secret to them. You know that he was revealed as the secret of our soul. As I said, it's a soul relationship between you and the Lord. It's a depth. It's not a head filled knowledge. It goes deep inside the child of God where his dwelling, where we're headed, his dwelling is in Christ. The temple of the Lord is the Lord Jesus Christ himself.

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust." In him will I trust. We gloss over those words and we go, "Oh, he's just saying that he's going to trust in the Lord." No, the depth of the Scriptures mean our trust is in that union. It's in Christ. It's by him. It's through him. It's of him.

And look at verse 9, "Because thou hast made the LORD, which is my refuge, even the most High, thy habitation." Now the Lord is called a habitation. "One thing I desire is to dwell in the house of the LORD all of my days." He is called a habitation.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling." When we talk about being in Christ, it's not just a couple of words to tell us that you have a relationship like you and I have a relationship today. If you're my child or my wife or my nephew or my niece or my brother-in-law or sister-in-law or father-in-law or friend, it's deeper than that. That's what the Scriptures attest when the Holy Spirit mines them in the soul of the child of God. I know I'm very insufficient to take you to where I desire so much for the Lord to plow and to bring us down from ourselves.

David said, "One thing have I desired of the LORD, that will I seek after," and the reason he seeks, by the way, is because of the desire, it's because of the power, it's because of the Lord's power. He is the seeking merchant man. He is the one who brings me. He is the one who draws all men unto him.

"That I may dwell in the house of the LORD." Hebrews 8:1-2 says this, "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." It's not man-made. What David is speaking of here of dwelling in the house of the Lord is not a physical dwelling. It is the presence of the Lord to be found in him, as we'll look at in a minute which Paul said.

This habitation that's spoken of is not a lodging. It's not a place. You know, I think about it like this: I like to take vacations. We all do. But do you know what? When you go on vacation whether it's a week or two weeks and you sleep in that other bed and you sleep in that place for a while, oh, it's nice. "These are nice beds. This is nice." When you get back to your home, do you know what that's like? How do you feel? When you get in that bed and you get in that dwelling, you get in that place, there's an intimacy in it between you and your home. That's what I'm talking about. Christ, there's an intimacy in the relationship between Christ and his church. It's not just passing through and lying down in a foreign bed like I did in that example I gave you. It's much deeper than that. It's not the head knowledge and the false religion of the day that just says show up here once a week, give your tithe two times a week and come and play basketball with us and do all these things with us. You're God's child. Oh what a great time we'll have here on this earth.

Listen: what is life eternal? What is life? I can't answer that for you today, only the Holy Spirit can take you to the depths of your soul and answer that question. Was Christ right that eternal life truly is the revelation of himself and the revelation of God and to be found in him and for him to be life and him to be love and him to be faith and him to be my all in all? Is that what life is or is it a mixture of what the world has to offer? Because if it is, you have no idea what I'm talking about today. You have no idea what the Psalmist is saying here. "One thing," singular, "have I desired of the LORD." Desired to

dwell in him. "I desire to dwell in the house of the LORD all the days of my life." Desire to be in him.

David put it this way in Psalm 65:4, "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple." Do you really think any of that is physical? That we can come to a place? Listen, this place we're sitting in today, this isn't the house of God. It isn't. People say that all the time and I think they're wrong, you cannot call a physical dwelling place a house of God. The house of God is his presence in the child of God. It is where the Lord's presence is. Where two or more are gathered in his name and the Lord is there in the midst and his presence is there, that's the house of God.

That's that presence that "we may dwell in thy courts: we shall be satisfied with the goodness of thy house," the goodness of all that you are, Christ, "even of thy holy temple." That the Lord's body is enough for us. We're satisfied with all that's in Christ and we're not wanting. "The Lord is my Shepherd, I shall not want, I shall not lack for anything else."

That's the examination of the hour. I know it is for my soul. When I come to a text like this and the Lord brings me here, I say, "Lord, I'm insufficient to even speak about it." My wife asked me yesterday, "Do you have a text?" And I told her, "It's impossible. It's an impossible text." It really is. It's an impossible text to give the understanding and the depth of what the Holy Spirit is saying to the child of God in this text. I desire so much for you to feel it, to feel the power of the Lord, that the Lord just rises up in your soul right now and says, "I'm enough for you. I am more than enough for you. I am your portion. I am your Lord."

Let's go over to Genesis 28. Genesis 28 is when the Lord reveals himself to Jacob as that ladder, as that Christ the Mediator where one is touching the top of the heavens and one the other end of the ladder is touching the ground. That's the Lord our Mediator. And after that, after the Lord revealed to Jacob that he...well, let's just read it.

Verse 14, "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Now here's where we start where I wanted to go. "And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place." He felt the presence of the Lord mightily in his soul. "He said, Surely the LORD is in this place; and I knew it not." That's how we know the Lord's presence is with us.

Here we are just minding our own daily life and the Lord comes with such power and he wakes Jacob up and look what he says in 17, "And he was afraid, and said, How dreadful is this place!" Not dreadfully evil. How dreadful to my soul. It's really awoken me. And

listen to what he says, "this is none other but the house of God." He's out in the middle of nowhere, there is no edifice around, there is no building around and he says, "This is the house of God." What is? The presence of the Lord is the house of God. That's true worship and, "They that worship me must worship me in spirit and in truth, not in a building made with hands. Not in a physical form of worship. They that worship me must worship me in spirit and in truth."

"This is none other but the house of God, and this is the gate of heaven." This is life eternal, to know the presence of the Lord, to know him in your soul. That's what Jacob's going through.

"And Jacob rose up early in the morning, and took the stone that he had put for his pillows," he was sleeping on a stone, "and set it up for a pillar, and poured oil upon the top of it." Why? Because he valued the presence of the Lord. In the middle of nowhere, here's a stone on the ground that he pours oil on to show how much he valued the Lord's presence there. Is that stone the place of God? Is that the house of God? Absolutely not.

"And he called the name of that place Bethel." The Lord's presence is with him.

This is what I'm talking about today when I talk about, going back to our text now, when we come to this, "One thing have I desired of the LORD, that will I seek after," and he knows he'll seek after it because it's the Lord who will draw him there to do it. We've already discussed the inordinate desires. We know those things that in our flesh we walk after everyday, whatever they are: popularity, names, money, riches, security, health, whatever it is, family relationships. We can go on and on and on. But this is different. This is deep.

"That I may dwell in the house of the LORD all the days of my life." And that was the one thing, you know, we mention a lot Martha and Mary and the Lord bringing Mary to his feet and Martha being so cumbered with all the things in life and all the people coming into her house and she was cumbered about many things and the Lord says, "Mary has chosen the one thing needful." Are we to believe that Mary didn't love Martha? Absolutely not. Are we to believe that Mary had something? No, the Lord drew her to him and he comforted Martha also by telling her, "There is only one thing needful." All of these things that we're so cumbered about, how do they compare with dwelling in the Lord? And I can't answer that for you and I don't know if the Holy Spirit has ever done that comparison in your soul. I hope he does. I hope he does in this hour. To be satisfied with this house, this house of the Lord that's being spoken of here, is to be satisfied with the person and the finished work of Christ and the complete sufficiency of Christ. It's to experience the union in him.

Hebrews 3:6 says this, it says exactly what I just said, "But Christ as a son over his own house; whose house are we." Did you hear that? We've talked about the Lord being a dwelling place, well, do you know what? If we be in the Lord, we are a dwelling place. We are a house too. We're the house in the house. We're the body of our Lord. Think about that just a minute: if the Holy Spirit is pleased to take you to the depths of what that

means and the holiness that's found there, if we're in Christ, how worthy is Christ? How great is Christ? How perfect is Christ? And yet if we be in him, that is what he's made us in him.

I can't get there. I'll be honest with you. I can't get there because of my carnal nature. The Lord has to take me to what he's done for me in the sufficiency of it, in the perfectness of it, in the finality of it, and how he then works all of this out for his good pleasure to reveal his Son in me. It is a great miracle because I know the things that draw at me in this life. I know the emotions and things that I go through. I had a tough week that way. The Lord has to reveal to me that he is my house.

"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." That's we have the confidence, it's in Christ. It's in the faith of the Son of God. And to have this union, there is no comparison to anything in this life. There really isn't. To be in this union, to have the Lord revealed himself as your life this way. As Paul said it, "To be found in him."

Let's go there. I love the passage. You know where it is. Philippians 3. The last point we'll make before we move on. Philippians 3 and let's just start at 7. I love to read these words and I pray the Holy Spirit arrests us and you say, "Is that me? Is this is the same testimony I have?"

"But what things were gain to me, those I counted loss for Christ." There is a losing of something. There is a breaking off from those relationships, those ones that we deem to be so important to our life.

"But what things were gain to me, those I counted loss for Christ." And that doesn't have to be people, that can be things, by the way.

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Doesn't that sound like what David wrote? "Oh, one thing I desire, Lord."

Listen to what Paul said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him," that's that relationship. Paul said, "I want to be found in the house of the Lord which is my Lord. I want to dwell there all of my days. I want to dwell there in my soul. I don't want to be taken from that house. This is life eternal. This relationship. To be found in him." And let me tell you what's not there: mine own righteousness.

"And be found in him, not having mine own righteousness, which is of the law," of the persuasion of the law, of the have-tos, of the must-dos, what I have to do. That's your righteousness. What you're going to do for God. What you have to do. That's your righteousness."



"I desire to be found in him, not having my own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith." Faith is so important and guess what, dear ones? It's a gift of God and he giveth it over and over to his people because we live by faith. We're justified by faith. We're kept by his faith. That's how the Lord reveals himself to us. That's how we understand the depth of this union, his faith. And if you understand the depth of faith, if you understand the beauty of faith, then you understand when he says anything not of faith is sin because anything not of faith, we're left to ourselves in the way we carnally look at things and that, dear ones, is sin.

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." The power of his resurrection, that I may know him. This is the depth of the union that we have in Christ.

Maybe you're sitting there today and saying, "I don't know if I have felt this union." You know, the Lord's faith, he called it a grain of a mustard seed. You think about that a minute. Stephanie was telling me they did that in their class this week, they looked at a grain of a mustard seed under the microscope to see how small it is. And the Lord said that little tiny little bit of faith, that's how powerful it is, how powerful that faith is to move mountains, to move the mountain of doubt in our life, to move the mountain of carnality, to move the mountain of the lust of this world, to move the mountain of unbelief. That's the power of him. That's the power of knowing him.

"One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life," and then two things, he says two reasons given, "to behold the beauty of the LORD, and to enquire in his temple." Well, to behold the beauty of the Lord is Christ himself. The first passage the Lord brought to me for that was in Song of Solomon 5:16 where he said, "His mouth is most sweet," this is the church talking of their Lord, "His mouth is most sweet: yea, he is altogether lovely." Think about that, what those two words together mean. It's not just that he's lovely, he's altogether lovely. His faith, his forgiveness, the application of his blood to my conscience, his love, his peace, his mercies, his gentleness, his justice, his working all things after his counsel, his preeminence, his finished work, his complete person. He is altogether lovely.

"This is my beloved, and this is my friend, O daughters of Jerusalem." I long to talk, to converse with the people of God that way, to be able to share the depth of the Lord being altogether lovely to the souls of his children; to be experiencing that; to see the beauty of Christ. David said, in this union, to dwell in the house of the Lord is to see his beauty, to see how suitable he is to my soul and so much more, to see, the beauty of the Lord in this union, to see that he's precious.

The last place we'll go is 1 Peter. We know that passage, don't we, where the Lord is precious? Listen to what it says in 1 Peter 2, beginning in verse 4, "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious." You know, when I hear that word "precious," I think, "Well, that's greater than just normal. I

mean, that's greater than a normal love or a normal relationship." Precious means it's the best. It's the greatest. Is he that way? Is that desire greater than any other desire you have?

"Ye also, as lively stones," living, "are built up a spiritual house," there's that house again as we dwell in him. He is our dwelling place. "An holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Notice that "by." That's because it's in him. There is no other way you're going to offer a sacrifice acceptable. David said, "Burnt offering you did not want those, Lord. You didn't want that kind of sacrifice." What did he want? A broken and contrite heart. Have you ever broken your own heart? No. You can't force yourself to be humble. You can't give yourself a humility and a desire for Christ. You can't rid yourself of the idols, but he can and he does in his children's lives. Have I showed you with David? It's the same with all of the children of God.

"Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." Yes, there is a whole world of people that reject him as being precious. I hope none of those are found in this room today who set the Lord and his finished work and all that he has done to be equal to anything in this life: anyone, anything, or any desire.

The last thing David said is "and to enquire in his temple." You know, I'll tell you something, the living child of God, he asks a lot of questions. He asks a lot of things of his Lord. "Lord, if it be so, why am I thus? Lord, why do I have such little faith? Why do I feel like I bare such little fruit? Lord, am I yours or am I not? O Lord," David says, "these questions, they're only answered, they are asked and answered in him, by him and in his person, in his time."

I must show you something here. Look at the end of this Psalm 27, we'll just start in 12, "Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the LORD in the land of the living. Wait on the LORD." Wait on the Lord. "I desire you, Lord, above everything." Well, David, how do you get there? David is shown that he can't get there on his own. He may be a kind, but he's not a more powerful spirit than the Holy Spirit. He's not. "Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD."

You know, all throughout this little Psalm, David talks about his enemies and how the Lord...I always believe when David spoke of his enemies, he was a warring king, I think they had a physical meaning but I believe they had a deeper experiential meaning. David understood what fighting with the flesh was and David understood what the world and its allurements were and David understood who Satan was.

The beauty of verse 10 says, "When my father and my mother forsake me," do you notice that? He's contemplating the depth of this relationship with his Lord and how sufficient it is and he even says, "When my father and my mother forsake me." And they will because

there are times in this life that that's not the relationship the Lord will show us that is the relationship for our soul. "This is life eternal, that they may know thee."

"The the LORD will take me up." Do you see that? He is the faithful one. He is the faithful one and he is faithful in the children of God.

I would like to end today by reading the text one more time and going on a couple of verses. "One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion," that's himself, "in the secret of his tabernacle shall he hide me," that's himself, "he shall set me up upon a rock," that's himself. He has taken that name in his Scriptures, all of those names. "And now shall mine head be lifted up above mine enemies," that's how the child of God lives in this life, by the faith of the Son of God, to reveal this union and to show us that we are more than victorious in him because of him. "And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle," by him, "sacrifices of joy; I will sing, yea, I will sing praises unto the LORD."

May the Lord set us free in him today to know and to understand and to feel the depth of life indwelling in Christ and the magnificence, the preciousness and the superiority of it over all things in this life. To him be all glory.

*Dear heavenly Father, may you add thy power and thy clarity and thy love to thy word this day for thy glory alone. In Jesus' name I pray. Amen.*