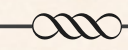


BLESSED ARE THEY THAT DWELL IN THY HOUSE



PSALM 84



THE JOURNEY OF THE ARK

- ❖ The ark was captured by the Philistines—1 Samuel 4:1-11
- ❖ Taken to the house of Dagon—1 Samuel 5:1-10
- ❖ Taken to Ekron, then sent to Bethshemesh—1 Samuel 6:13-15
- ❖ Taken to the house of Abinadab in Kirjath-jearim—1 Samuel 7:1 (20 years)
- ❖ Then on moving it to Jerusalem Uzzah touched the ark, and the ark was left for 3 months at the home of Obed-edom—2 Samuel 6:10
- ❖ Then moved to Jerusalem to the tent David had prepared for it—2 Samuel 6:17
- ❖ But the tabernacle remained at Gibeon—2 Chronicles 1:3; 1 Kings 3:4—5-6 miles NW of Jerusalem

- ◆ Eli, the child Samuel, ark captured
- ◆ Samuel the prophet
- ◆ Samuel anointed Saul king
- ◆ David became king after Saul
- ◆ Ark brought to Jerusalem

PSALM 84

And let them make me a sanctuary; that I  
may dwell among them. (Exodus 25:8)

For the LORD hath chosen Zion; he hath desired *it* for his habitation. This *is* my rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy. (Psalm 132:13-16)

In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, **erected for the abode of the divine Presence**, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be **a temple for the indwelling of the Creator**. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But **by the incarnation of the Son of God, the purpose of Heaven is fulfilled**. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. (*DA 161.1*)

They did not yield themselves as holy temples for the Divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In **cleansing the temple** from the world's buyers and sellers, Jesus announced His mission to **cleanse the heart** from the defilement of sin,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. “The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver.” Malachi 3:1–3. (*DA* 161.1)

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” 1 Corinthians 3:16, 17. No man can of himself cast out the evil throng that have taken possession of the heart. Only Christ can cleanse the soul temple. But He will not force an entrance. He comes not into the heart as to the temple of old; but He says, “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him.” Revelation 3:20. He will come, not for one day merely; for He says, “I will dwell in them, and walk in them; ... and they shall be My people.” “He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.” 2 Corinthians 6:16; Micah 7:19. His presence will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord, and “an habitation of God through the Spirit.” Ephesians 2:21, 22.

*(DA 161.2)*

Christ points us to God as our heavenly Father. We are to ask Him for what we need, even as a child asks its earthly father for what it needs. . . . As adopted children of God, it is our right to ask Him for the things we need. . . . Before taking up our daily work, we should draw near to God, to talk with Him whom we reverence and love, and to ask for help, not only for ourselves, but for others. . . .

The infinite God, said Jesus, makes it your privilege to approach Him by the name of Father. Understand all that this implies. No earthly parent ever pleaded so earnestly with an erring child as He who made you pleads with the transgressor. No human, loving interest ever followed the impenitent with such tender invitations.

**God dwells in every abode**; He hears every word that is spoken, listens to every prayer that is offered, tastes the sorrows and disappointments of every soul, regards the treatment given to father, mother, sister, friend, and neighbor. He cares for our necessities, and His love and mercy and grace are continually flowing to satisfy our need. (*ST* October 28, 1903, par. 2, 3)

Never is one repulsed who comes to Him with a contrite heart. Not one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being. We pour out our heart's desire in our closets, we breathe a prayer as we walk by the way, and our words reach the throne of the Monarch of the universe. They may be inaudible to any human ear, but they cannot die away into silence, nor can they be lost through the activities of business that are going on. Nothing can drown the soul's desire. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard. You who feel the most unworthy, fear not to commit your case to God. (*Pr* 36.2)

Although God dwells not in temples made with hands, yet He honors with His presence the assemblies of His people. He has promised that when they come together to seek Him, to acknowledge their sins, and to pray for one another, He will meet with them by His Spirit. But those who assemble to worship Him should put away every evil thing.

Unless they worship Him in **spirit and truth** and in the beauty of holiness, their coming together will be of no avail. Of such the Lord declares, “This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me.” Matthew 15:8, 9. Those who worship God must worship Him “in spirit and in truth: for the Father seeketh such to worship Him.” John 4:23. (*PK 50.4*)

In ancient times there was usually associated with the name “father” all the affection and tenderness now centered in the word “mother.” Affection and strength were combined; the exalted and stronger served the weaker. When we say, “Our Father,” we worship God **in truth**. When we say, “Who art in heaven,” we worship him **in spirit**. This petition carries the suppliant away from earth and human beings, to One who is unerring in judgment, compassionate, merciful, pure, and holy. (*YI* December 7, 1899, par. 3)

But thou *art* holy, *O thou* that inhabitest the  
praises of Israel. (Psalm 22:3)

***Inhabitest the praises.*** Perhaps a figure of  
God dwelling in the sanctuary, surrounded by  
those who sing his praise.

- ❖ Verse 5: Way—*mes-il-law'*—highway—a track firmed up with stones or fill, a way that is cast up (or built up) and embanked
- ❖ Isaiah 40:3–4: The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, Make straight in the desert a highway (*mes-il-law'*) for our God. Every valley shall be exalted, And every mountain and hill shall be made low: And the crooked shall be made straight, And the rough places plain:

- ❖ *Baka*' means mulberry tree, but the LXX and the Vulgate translate the phrase “valley of Baca” as “valley of tears.” In faith tears are turned into a well, illustrating faith that trusts God when faced with sorrow and trouble, faith that seeks to turn trouble and sorrow into a blessing. For example, John Bunyan wrote *Pilgrim's Progress* while in prison.
- ❖ And the Lord said unto Samuel, How long wilt thou mourn [sadness, tears] for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. (1 Samuel 16:1)

- ❖ *Thine anointed—He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore. (2 Samuel 22:51)*
- ❖ I have found David my servant; with my holy oil have I anointed him: (Psalm 89:20)
- ❖ Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah. (1 Samuel 16:13)

- ❖ The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. (Luke 4:18, 19)
- ❖ Acts 10:38—How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

- ❖ Jesus the son of David—The book of the generation of Jesus Christ [anointed one], the son of David, the son of Abraham. (Matthew 1:1)
- ❖ The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ [anointed one]. (Acts 4:26)
- ❖ And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me. (Mark 10:47)

*There is a river, the streams whereof shall make glad the city of God, The holy *place* of the **tabernacles** [*mishkan*—abode, dwelling, tent, tabernacle, same as Ps 84:1] of the most High.*

(Psalm 46:4)

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. (Revelation 22:1)

O send out thy light and thy truth: let them lead me;  
Let them bring me unto thy holy hill, and to thy  
tabernacles. (Psalm 43:3)

Yet have I set my king upon my holy hill of Zion.  
(Psalm 2:6)

Nevertheless David took the strong hold of Zion: the  
same *is* the city of David. (2 Samuel 5:7)

The glorious City of God has twelve gates, set with pearls most glorious. It also has twelve foundations of various colors. The streets of the City are of pure gold. In this city is the throne of God, and a pure, beautiful river proceeding out of it, as clear as crystal. Its sparkling purity and beauty makes glad the City of God. The saints will drink freely of the healing waters of the river of life.

*(YI October 1, 1852, par. 2)*

With the word of God in his hands, every human being, wherever his lot in life may be cast, may have such companionship as he shall choose. In its pages he may hold converse with the noblest and best of the human race, and may listen to the voice of the Eternal as He speaks with men. As he studies and meditates upon the themes into which “the angels desire to look” (1 Peter 1:12), he may have their companionship. He may follow the steps of the heavenly Teacher, and listen to His words as when He taught on mountain and plain and sea. (*Ed* 127.1)

He may dwell in this world in the atmosphere of heaven, imparting to earth's sorrowing and tempted ones thoughts of hope and longings for holiness; himself coming closer and still closer into fellowship with the Unseen; like him of old who walked with God, drawing nearer and nearer the threshold of the eternal world, until the portals shall open, and he shall enter there. He will find himself no stranger. **The voices that will greet him are the voices of the holy ones, who, unseen, were on earth his companions—voices that here he learned to distinguish and to love.** He who through the word of God has lived in fellowship with heaven, will find himself at home in heaven's companionship. (*Ed* 127.1)

The path of the just is progressive, from strength to strength, from grace to grace, and from glory to glory.

It was through constant conflict and simple faith that Enoch walked with God. We may all do the same. (*ST* June 23, 1887, par. 12, 13)

Dear Brethren and Sisters in —: I was shown, June 12, that the love of the world was to a great extent taking the place of love to God. You are situated in a pleasant country, favorable to worldly prosperity. This places you where you are exposed to continual temptations of having your interest swallowed up in the world, and you engaged in laying up treasure upon the earth. Your hearts will be where your treasure is. You are situated where there are temptations to be plunging deeper and deeper into the world, and continuing to accumulate, and while thus engaged the mind has become engrossed in the cares of this life to such an extent as to shut out true godliness.

Jesus has left us word, "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." We are waiting and watching for the Master's return, who is to bring the morning, lest coming suddenly he find us sleeping. What time is here referred to? Not the revelation of Christ in the clouds of heaven to find a people asleep. No; but his return from his ministration in the most holy, laying off his priestly attire, and clothing himself with garments of vengeance, when the mandate goes forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

When Jesus ceases to plead for man, the cases of all are decided forever.

This is the time of reckoning with his servants. Those who have neglected the preparation of parity and holiness, fitting them to be waiting ones to welcome their Lord, their sun sets in gloom and darkness, and rises not again. Probation closes. Christ's intercessions cease in Heaven, and it is finally sudden upon all, and those who have neglected the purifying of their souls by obeying the truth, are found sleeping. They became weary of waiting and watching.

They became indifferent and careless, as though his coming was yet in the distance. While their interest was buried up in their worldly gains, the work closed in the **heavenly sanctuary**, and they were unprepared. If they had only known that the work of Christ in the heavenly sanctuary would close so soon, how differently would they have conducted! How earnestly would they have watched! The Master anticipated all this, and gave them timely warning in the command to watch. He distinctly states the suddenness of his coming.

A company was presented before me in contrast to the one described. They were waiting and watching. Their eyes were directed heavenward, and the words of their Master were upon their lips, "What I say unto you, I say unto all, Watch."  
"Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping."  
The Lord intimates a delay before the morning finally dawns. He would not have them give way to weariness, nor relax their earnest watchfulness, because the morning does not open upon them as soon as they expected.

The waiting ones were represented to me as looking upward. They were encouraging one another, repeating these words, "The first and second watches are past. We are in the third watch, waiting and watching for the Master's return. There remains but a little period of watching now," I saw some becoming weary, their eyes were directed downward, and they were engrossed with earthly things, and were unfaithful in watching. They were saying, In the first watch we expected our Master, but were disappointed. We thought surely he would come in the second watch, but that passed, and he came not. We may be again disappointed. We need not be so particular. He may not come in the following watch. We are in the third watch, and now we think it best to lay up our treasure on the earth, that we may be secure against want. Many were sleeping, stupefied with the cares of this life, allured, by the deceitfulness of riches, from their waiting, watching position.

Watch after watch, I saw, was in the past. Because of this, should there be a lack of vigilance? Oh! no. There is the greater necessity of unceasing watchfulness, for now the moments are fewer than before the passing of the first watch. Now the period of time for the waiting is necessarily shorter than at first. If we watched with unabated vigilance then, how much more need of double watchfulness in the second watch. The passing of the second watch has brought us to the third, and now it is inexcusable to relax our watching. The third watch calls for threefold earnestness. To become impatient now, would be a loss of all our earnest, persevering watching heretofore. The long night of gloom is trying, but the morning is deferred in mercy, because if the Master should come, so many would be found unready.

God's unwillingness to have his people perish, has been the reason of so long delay. But the time of the coming of the morning to the faithful, and the night to the unfaithful, is right upon us. By thus waiting and watching, God's people are to manifest their peculiar, separate character from worldlings. By our watching positions, we are to show how truly we are strangers and pilgrims upon the earth. The difference between the lovers of the world and those who love Christ, is so plain as to be unmistakable. The world, all earnestness, interest, and ambition, to secure earthly treasure, while God's people are not conformed to the world, but transformed, showing by their earnest, watching, waiting position, that their home is not in this world. They are seeking a better country, even an heavenly.

The desire of our Lord is that we should be so watching, that when he cometh and knocketh, we may open to him immediately. A blessing is pronounced upon those servants that he finds watching. "He will gird himself, and make them sit down to meat, and will come forth and serve them." Who among us in these last days will be thus especially honored by the Master of assemblies? Are we prepared without delay to open to him immediately and welcome the Master? Watch, watch, watch. This watching and waiting, ready, all ready to welcome our Lord, has ceased with nearly all. We are not ready to open to him immediately. The love of the world has occupied our thoughts, and so filled our minds that our eyes are turned downward to the earth, but not upward.

Even the claims of common humanity by many are disregarded. Men and women professing to be waiting and loving the appearing of their Lord, are shut up to self. The noble, the godlike, they have parted with.

They talk of love to God, but their fruits show not the love they express. They rob him in tithes and offerings, and the withering curse of God is upon them. The truth has been illuminating their pathway on every side. God has wrought wonderfully in the salvation of souls in their own households, but where are their offerings, presented to God in grateful thanks for all his tokens of mercy to them? (*TI6 101.1*)