

Remnant Times

As Illustrated in the History of Enoch, David, and Daniel

Chapter 2

The Christian's Dwelling Place

Psalm 27:4-6

W. T. Turpin

freshness, and vividness, there was about it. May I ask you, how is it now with you? What about *today*? Is the freshness with which it came to your heart, twenty, thirty, forty, or any number of years ago, that which is welling up in your soul now? Do you calculate just minute by minute with reference to that? Is that the next thing before your soul? Is that the expectation of your heart, that you should be translated, that you should not see death, like Enoch?

He was translated that he should not see death, and was not found because God had translated him.

There was a power of life in him that completely overcame the power of death, such a power of life as set aside death completely, the common lot of man since the fall.

Nothing shows me what the power of the redemption-work of the Lord Jesus Christ is like this -- that there will be a people alive in the world who will not pass through death. So completely has His death been the answer to everything, that, in right of His prerogative, there will be a people alive when He comes who will not go through death. Do you believe, beloved, that tonight you might be caught up to the cloud of glory, "to meet the Lord in the air"?

The way that these blessed facts of God have become stale with us is this -- because we have received them as *doctrines*, the doctrines of a well-framed creed. There is a solemn part of it -- it has become our *creed*. We are in danger, and no one, I trust, will feel hurt or grieved with me for saying this; I say it affectionately, I am in danger of it as much as you, I am in exactly the same position as you are yourselves, and therefore you need not be angry with me for saying it -- we are just as much in danger of having our creed, and our "Thirty-nine Articles," {of the Church of England} as anybody else. Do not be deceived about it; the instant that the divine freshness and living reality of these blessed truths of God pass away from our souls, so that all we can say of them is, "That is my *doctrine*, that is what I *hold*," instead of their having a practical, operative, power upon us, searching us each moment -- I say the instant that is the case, we go down, we have lost our standing, we have really dropped from the blessed, wonderful, divine power of these things, just to be, as somebody has expressed it, "as clear as the moon, and as cold as the moon." What a mournful picture that is! The Lord keep us from it.

I have spoken to-night as I feel He would have me do, though feebly I know. I believe, if there is one thing we need in these times, it is "walking with God" *individually*. If you and I were walking individually with God, understanding what is entailed upon us now, and what we look for as the ultimate issue of it -- to be caught up to meet the Lord in the air, and be with Him -- we should banish the idea of trying to *get on* in the world, trying to surround ourselves with anything that would make us comfortable. How foreign the whole thing would be!

The Lord help us to look at ourselves in the light of His presence and His truth; that we may take it with us tonight; that our hearts may take these things right home, and in the secret of His presence, in the solitariness and quietness of His company, go over the thing with Him, our hearts before Him,

with this thought upon them -- "Lord, really, is it I?"

May the Lord command His blessing; may He use His word to stir up our hearts to more personal, individual, walk and fellowship with Himself, in the blessed hope of being taken out of this world, at any moment, to see Him, and be with Him for ever!

Chapter 2: *The Christian's Dwelling Place* *Psalm 27:4-6*

I take these verses, beloved friends, simply as the expression of the life of God in the soul. There is one thing that I think we do not sufficiently ponder over, and that is, that (if we are Christians) we have got a *divine principle* in us. I do not think that fact rests or dwells sufficiently in our souls. It is a marvelous thing to think that I have the life of Jesus. Do ever you think of that? The apostle says, in 2 Cor. 4. (I quote this in order to show you the scriptural nature of the expression),

we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

That is a wonderful thing! It is a wonderful thing to know that, as a Christian, not only is my conscience cleared and set at rest in God's presence, and that I have an uncondemning conscience, but that I have *life*, the *life of {Christ} Jesus* in me. And I may say that it is a most solemnly momentous subject for all of us (and I merely throw it out now that it may rest upon our consciences and our hearts, mine as well as yours) as to how far that life is operating in you and me, how far that is the life that is seen. I do not want to turn the eye inward, but, beloved friends, it is necessary to think of this in these days, when *depth* and *reality* are little thought of and when there is very little sense at all of the dignity, the blessedness, the greatness, of being a vessel in which this blessed life is deposited. Therefore, I simply throw that question out now in passing, as a matter of exercise for your conscience and mine. Take for instance, *to-day*: because we have to do with plain things and homely things. How much has that life been seen and manifested in the details of your life to-day? It is a very searching thing to think of it. How much do you live in the power of that life in the things you pass through, or how much proceeds merely from the energy of your own nature? I feel it good for us to be called up. Oftentimes, when I think of it myself, I am arrested by its solemnity, it calls me up, and I have to go to God about it.

I take these verses, then, simply for this reason, that here we get brought out the normal character of the life of God in us -- this blessed, divine principle that is in us. Here is the simple, normal character of it.

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.

That, I say, is the simple, normal position of a Christian, of a person that has this life in him.

Now, of course, I suppose, and take for granted that

your souls are thoroughly at rest, and completely established as to the great foundation facts and resting-place of Christianity. As long as ever there are unsettled questions between your heart and conscience and God, it is out of the question to talk about these things. If your conscience is not at rest, and if your soul is not settled on the grand foundation that God puts under His children's feet, of course there is no use in talking about this -- you are not in a position to entertain it. And that is what one finds every day. It is wonderful how few there are whose consciences and souls are established, really and thoroughly, upon the blessed groundwork of Christianity. I do not mean to say that people have not got thus far, that they know that if they were to die, it would be all right with them; but that is a very poor thing. It would be a very great thing, a wonderful thing, if it were all that God had given; but if it is only the very *beginning* of what God has done for us, then I say it is a miserable subterfuge of Satan when he comes and takes a thing that is *preliminary*, and makes everything of it. That is really what goes to make up the history of things about us at the present moment, that the very simplest starting-point of Christianity, the commencement of all, should be made everything of, and that the center of the circle around which my thoughts, and affections, and feelings, and desires, should revolve, from one end of the year to the other, should be *myself*. That is what is really the case. You may think it seems a little strong to say it, but it is the truth. The truth that people all round about us never get beyond *themselves*, never.

Now I take it for granted then -- the Lord grant it may be so in truth and reality -- that such is not the case here. Surely one ought not to expect it in a place like this. *You* ought, at any rate, to know what it is to be *brought to God*. Is that too much to expect in this place? It is not merely that certain things have been *brought to you*, that is not the question; but that you are *brought to God*, and introduced into the relationship which God delights to bring His children into in the Son of His love before Him, setting them down in the acceptance, and perfectness, and fulness, of the Lord Jesus Christ, in His own presence. I do not think it is taking too much for granted (it ought not to be) that your souls know what that is. Let us, then, go *from* that point. I take it that all that is an established fact, and I go *from* that.

Now all this being the case, what goes to make up my life here? You see there are two things that are connected with it. The first is what we have in v. 4, and that is, that I have one simple absorbing and commanding object before my affections. "One thing." It is the simple expression of a heart that has but one motive, one object; in other words, it is what the Lord refers to when He speaks of "a *single* eye." "Let thine eye be single," that is, an eye taking in but one object. I have but one object, one commanding object before me, and what is it? Mark this, "that I may *dwell* in the house of the Lord all the days of my life" -- that I may dwell there. Of course I pass over the fact that this is a Jewish figure, such as would necessarily be found in the Psalms. We find there all that which was connected with the Jew, the tabernacle, the temple, the place of God's own immediate presence, where

the Shekinah was, and so on. I pass over that; and I take it simply as an illustration, a most beautiful and exquisite instance, of how the life of God, this divine principle in a soul, whether we find it in the OT or the New, *returns to its source*. I do not care what the time may be, this blessed principle, this divine principle that is in us, this new life, *always*, where the soul is simple, such as you have unfolded here, *returns to its source*.

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.

May I ask you, Is that the desire uppermost in *your* heart? How much does it operate in *your* affections? What is the one thing that you desire and seek after? We have to speak to one another *personally*, beloved friends, about these things. What then, is the one thing that you desire and seek after? Well, you say, I seek after salvation, and I seek after safety, and I seek after deliverance from wrath and judgment, and I seek after the things of God. But is *this* the thing that is in your heart, the thing that you seek *after*, is it the continuous *abiding*, and *dwelling*, in the house of the Lord? Because, you see, it is this which alone gives *character*. You may depend upon it, the place where you live is the place that gives you character.

We often hear the expression "heavenly." Well, no person can be "heavenly" unless he *lives* in heaven. The fact is, we all of us have too much the tendency to put off heaven until we die. We think of it as the place where God is, and where Christ is, and it is the resource for us when we leave this world, when we leave our bodies behind us. When we cannot live any longer here, we go to heaven. Or, it may be, if you advance a little upon that, when a person has everything blighted and ruined down here, and there is not a single thing left, then he turns to heaven. It is like a person taking refuge from the storm, and when the storm is over, coming out again to enjoy the things around. Is that the case with you and of me, beloved friends? That is the natural tendency and feeling of our hearts. We have, very poorly, if at all in our souls, the thought of continuously *abiding* in that wonderful place, where God is free to express Himself in all the infinite fulness of His love to us. He does not express Himself to us here. He gives us His care, His sympathy, His help, His cheer, His solace; He takes us by the hand, and leads us along the way, every step of the journey: but He does not *express* Himself to us here. He does *there*, that is the difference. That is what I feel, beloved friends, that we want, every one of us in these days, a more habitual dwelling in the house of the Lord. You may depend upon it, we should be a different kind of people altogether if we *dwell* there. It is not visiting there, it is not running there for shelter out of the storm, but I will tell you what it is, it is knowing it as *home*, with all the joys of home. Do you know what they are? Home! It is not being driven there through sheer necessity, but it is the attractiveness of it that draws us there. What do you know of the attractions of that blessed One who is up there? You see, it is not a doctrine, nor a theory, but it is a divine, living, adorable, blessed, transcendent *Person* for our affections. It is a Person who has an attractiveness peculiar to

Himself, and one who throws this attractiveness, and blessedness, and beauty, connected with Himself, around the affections of my heart. It is not, as I said, that I am driven by mere necessity from all the things that are round about me here, but I am *attracted* by the beauties and blessedness and glories of that scene where Christ is everything *to God*, and where God delights to express Himself in all His fulness. There is the spot I long more to dwell in, to live in, to abide in; that is the place I desire to know as my *home*, and that is the “one thing” the psalmist speaks of here. To me it is a beautiful instance of the expression of this divine life in a person, the life of God --

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.

Now I see all this in its perfection in Christ as a man. We get it in that beautiful passage,

No man hath ascended up to heaven, but he that came down from heaven, the Son of man

-- who *was* in heaven. Is that it? No. “Who is in heaven.” Take Him as a man (He was the mighty God, the Creator and Preserver of all things, as well) as the perfect man, He who walked that magnificent, blessed, shining pathway, that we have tracked out for us in the gospels, and which, by the Holy Ghost, we can read and think over, and delight in. Was it not this continuous, blessed, wonderful communion, intercourse with all that belonged to that blessed place from whence He came, that so marked His way? As He said, “I know whence I came, and whither I go.” There was all that blessed distinctiveness and separateness about His walk here. Is there in our measure that about *us*? In walking along every day, are we like people who know whence we come and whither we go? Is that the thing which day by day is telling itself out in your business, in your home, in your intercourse one with another, in your families? What I am speaking of is a *practical* thing. It goes down into the most minute circumstances of our daily life. There is to be this blessed testimony stamped upon it, that I “dwell in the house of the Lord,” that “I know whence I came and whither I go.” What a thing that would be in our souls! What sort of people should we be if there were that distinctiveness, and divine power, about us, and divine life, and divine satisfaction and rest!

Look at the Lord Jesus Christ again, as a man. It was not that there were not all the genuine feelings of a man, and, as to His Father, perfect obedience, perfect dependence, but at the same time there was perfect rest, in all the fulness and blessedness of a perfect man going through this world. Everything was met in that way. So you find it in a most exquisite and beauteous passage in Matt. 11 where, as you know, every single thing was against Him. Everything had failed that pertained to Him as a man. John doubted Him, the cities where His mightiest works were done had rejected Him. There was not a single bright spot, not a solitary thing that could meet His heart as a man. What does He say? “I praise thee, bearing witness to thee, O Father.” Such is the true rendering of that beautiful v. 24, and there we see the blessed, wonderful perfection of this blessed man down here in this world, surrounded by everything that was adverse to Him,

and a distinctiveness that pertained to the place whence He came and whither He went. He was the Son of man who *is* in heaven, but there was the manifestation of all that *down here*.

Well, beloved friends, we are called to the same thing, and where this divine life is operative in our souls, we find just what we get here,

One thing have I desired, that will I seek after, that I may *dwell* in the house of the Lord all the days of my life.

The Lord awaken the sense of that in your souls! We need all of us to have the sense of it created, formed, quickened, in our souls. What a wonderful thing it would be if you and I here this evening had the stamp of it more upon us! What a power, a silent, blessed power, we should be in this world! It would be said of us, “They are a people that are living in the midst of the sorrows of earth, in all its pressures, and difficulties, and troubles, but all these things only serve to bring but this blessed life of Jesus in their mortal bodies. They dwell in the house of the Lord all the days of their life.”

Well, that is the first thing, the habitual, abiding, resting-place of the heart. I ask you and myself again -- the Lord help us to look at it seriously -- how much have our minds been there *to-day*? That is the question. How much have our hearts been there *to-day*? How searching it is! How it challenges one’s heart! People often say, “Thank God, I am outside the whole thing through which I am moving.” Exactly. “Outside of it,” but *how*? In your body, it may be, but is your *spirit* in it, are your *thoughts* in it? Ah, that is another question. You see, many a person is outside the world in that way, as a matter of profession; but if my spirit is entangled with it, or my thoughts engrossed in it, or my affections centered in it, I am not *dwelling in the house of the Lord*. I may be able to say, “I do not go into this or that,” but are my *thoughts* in any way in it? It is a very searching thing. You see nothing can possibly keep your heart separate unless you are sustained at the spring and source from whence your life comes. That life, if it is not sustained at its source, and gratified at its source, and attracted to its source, is a sickly, feeble thing. I do not mean the thing itself is sickly, but there are hindrances of all sorts that prevent the *manifestation* of it.

I am very much struck with that expression in 2 Cor. 4, “We have this treasure in earthen vessels.” I have no doubt there is an intended analogy here to what we read about Gideon’s army. There were two things there, first, the light was put into a pitcher, and secondly, the pitchers were broken. It was not merely the breaking of the pitcher, but the light was put into it to shine out brightly when the pitcher was broken. It is a wonderful thing that God puts this treasure into an earthen pitcher, such a breakable article. He does place a light in it; but then observe the other thing: He breaks the pitcher, and when the pitcher is broken, the light shines out. Now, *I* have not to break the pitcher, blessed be God for that. That is God’s part; but when He breaks the pitcher -- and be assured of it He will do so -- if you are walking with God, you are certain to be in His mind when He breaks the pitcher, and take care that you do not place

something else in the way, to prevent the shining of the light. That is where the hindrance is to be feared.

But that which would give me power and freshness in all these things would be this -- *dwelling* in the house of the Lord. *Dwelling* there; there I am sustained, qualified, fitted for Him. I have divine ability, divine power, divine rest, divine freshness. I can face the storms here. What is the effect of these storms? They only bring out the *power* of this *rest*, the rest that we have in the place where God delights to manifest Himself to us. That is heaven *now*, not heaven only when I die. It is heaven *now*; and, beloved friends, I ask you, would you not like to know a little more of Him before you die? Would you not like to be a little more acquainted with that Jesus with whom you are going to spend eternity? Would you not like to say, "I live with Him *now*, from day to day, in the midst of all the difficulties and trials that belong to this poor world, and through them, I am better *acquainted* with Him, I know Him, I know and I have communion with Him, and joy in Him, in that wonderful place where He is free to come out and receive me, and where I am free to go in? God can come out in the perfection of His love, and I can go in in the perfection of His righteousness. God dwells there, and I dwell there. Just think of it, that He does not consider anything commensurate with the expression of His own heart in the redemption wrought by the Lord Jesus Christ; He regards nothing sufficiently large to express what He thinks of that redemption, except this, that I am to *dwell* in the house of the Lord! The Lord help us to *dwell* there, to know it as our home, the resting-place of our souls, our "sweet retreat"; where we have true and real communion!

That, then, is the first thing. Now look at the other for a moment. For what purpose are we to *dwell* there? To get out of the storm? No. Out of difficulties? No. Out of the exercises and trials that we are in here? Not a word about it. What is it, then? Just this, "to behold the beauty of the Lord." Just think of what that is, I go there to behold His beauty. One object fills the vision of my soul there, attracts the affections of my heart there, "His beauty." I love to think of that, beloved friends, for this reason, it is *like* God to give me a motive *in Himself*, outside of all the wretched, miserable, selfish things that obtain round about me here. I behold *Him*, in the place where I dwell.

Now just think what a wonderful thing it is "to behold the *beauty* of the Lord." It is not merely to escape from the difficulties that are here, the troubles, and exercises, but to go there for His own sake. There is a beauty, there is an excellency, a virtue, an attractiveness, a glory, connected with that place, which I behold, and I never really know what it is until by faith I see it. Beloved friends, a little bit of that would distance all here in the world! A little beholding of the beauty of the blessed One in those wondrous regions would turn the brightest scene on this earth into a poor and contemptible thing to our hearts. You see, we learn everything by *contrast*. A person who knows what it is to see Christ where He is, is the one who thinks very little of earth. He can turn his back upon it; there is nothing in it that is suitable or congenial to him. He can say, The very scene where God Himself is, is the place where I desire to abide, and where I long to gratify

myself.

I ask you this question to-night: Suppose an angel were to come down into this world; do not you think he would move through it in a different way from what you and I do? Do not you think (if you could conceive such a thing), that a messenger from God, one of those blessed created intelligences that stand before God, coming down into this world, would move through it (though he might have something to do for God, and from God, in it) as one who was entirely apart from its principles, its maxims, its habits, its ways, its attractions? You *know* he would. Now, beloved friends, an angel is not what you and I are. An angel is not a member of that body of which Jesus glorified is the Head. An angel is not a son of God, an heir of God, and a joint-heir with Christ. An angel could not say, "He loved me, and gave himself for me." An angel does not belong to that which Jesus esteems His body and His bride, that which will be with Him to behold His glory. Is there nothing that touches your heart in all that? To think that God passed angels by, and that He came into this smallest of all worlds, and took out of it a contemptible, miserable, wretched people, to exhibit in them the principles of His grace, and the life of His Son; that He has taken us up in grace and made us positively members of Christ, uniting us to Him in glory, thus separating us from this scene altogether, and then as it were sends us back into it, to exhibit the maxims and principles of the place to which we belong! It is wondrous!

Do we act like this? Do we touch things like people from another country? Do we move through things like people from another place? Do we impart the savor of that place to all whom we meet? I feel how little, beloved friends, there is of that place about us, and how much there is of the world allowed in us. I am humbled when I think, as I do constantly, how many things there are about us all from day to day which savor of that which we profess to be entirely taken out of; and how little manifestation there is of this blessed new principle, new place, new home, new rest, new delights, which God has brought us into. Look at the *young*, for instance -- look at the state many of the young are in, many of the children of God's people -- attracted by the most contemptible, miserable things that are to be found here in this poor world. If there had only been the smallest taste, the feeblest taste, of the joys, and beauties, and blessedness, and glory of that scene where Christ is, it would make them despise, as beneath their notice, the counterfeits, and miserable, wretched, vanishing things that the devil hangs out here as his wares to attract.

I feel it is a solemn thing, and what I especially feel is this, that those of us who are older are not able practically to display a better picture ourselves. That is indeed most solemn! It is all very well to say, "Look at the young"; but what do we show them? Can you and I say to them, "Look on me, and as I do, so do you?" I know you will suffer a word from me, beloved friends. God knows how I have gone through all this in my own heart, and I am taking my place with you to-night about these things. I feel how little, deep down in one's soul, one has got the sense of living up there where *He* is. If you are not *from* him, and *of* Him, you will

never be *for* Him. We are, blessed be His name, *of* Him, and *from* Him. The Lord, by His Spirit, write the sense of that in your heart this evening.

Now, if Christ rebukes me by His word, it always puts me into company with Himself. You and I might rebuke one another, and the effect would be to separate us, but not so with Him. If *He* touches my conscience, it brings me into His presence, and attracts me to Himself. May it be thus with all of us this evening!

I dwell, then, in the house of the Lord, and I behold His beauty. There is another thing in that verse, “to inquire in his temple.” Now, without the slightest pretension to scholarship, I may say that the strict meaning of the Hebrew words is, “to meditate with joy in his temple.” That is, I believe, the literal force of those words in the original language. “To meditate with joy.”

One thing have I desired, to *dwell*, to *behold*, and to *meditate with joy*.

This latter is greatly on my heart; for I do not believe that with any of us there is sufficient meditation. We read, that is quite true; and a great many people (I hope none will misunderstand me) satisfy their consciences, when the first of the month comes round, if they read all the periodicals. I am saying what I know to be true. But I am assured that this kind of thing is most damaging; and nothing will contribute to lower the tone of things amongst us more than this, if our hearts lose the sense of the intrinsic, blessed, wonderful nature of that book that is in your hand and mine at this moment -- I mean the word of God. There is nothing that has impoverished the souls of God’s saints more than when the effect of all the blessed things that God has given has been blunted by the bringing in of man’s work. I believe that Satan has been especially watchful in this way. Those who walk with God know it well. The way by which he seeks to turn aside the edge, and shaft, and power of the word of God is by a sort of wile. It is not by throwing any open contempt upon the scripture. It is not done in that way; but if he can get our thoughts or affections absorbed and occupied with anything else, though it may relate to, or bear upon, the word of God, he has thoroughly succeeded, and he has ensnared us in the wile. Why, you know that the very best thing that any servant of God, or saint of God, could communicate to God’s people concerning that blessed book must be as nothing compared with the words that are spoken in it; and therefore, you may depend upon it, that you and I suffer in our souls if we do not learn what it is to meditate on God’s revelation and communications, and if we know nothing of that blessed Person who is the subject, object, theme, and delight of God, whose name, and person, and excellencies, run, like a golden thread, through all this wonderful revelation of God. How can we go on without it? If you and I do not learn what it is to “meditate with joy,” and to dwell upon all that God has been pleased to unfold to us about Christ then what we suffer from is, that, though we may have our heads thoroughly well-informed about doctrines, we are almost like pieces of lifeless clay. We may be a people of outward intelligence, of doctrine, of understanding as to certain things, with a

well-arranged creed, and all that, but not one single sign of living freshness, power, or energy from God. The Lord enable us by His Spirit, to get more alone with Himself!

If there are any I feel for more than others, it is those of God’s people who are engrossed in business, and who have to spend their time in the midst of all the bustle, and excitement, and turmoil of business life, with little leisure from it. We do not feel enough for one another as to this, beloved friends. It is wonderful how little we care for one another in this way -- how little we feel for one another. We are becoming so intensely individual, so isolated, as it were. “Look not every man on his own things, but every man also on the things of others,” is the scripture thought about it; but how much do you and I? How often do we pray for one another? How much do we carry one another upon our hearts before God? There are many of God’s people that are engaged in business, and with all our hearts we should feel for them, seek to help, strengthen, and sustain them in the tremendous rush and confusion that they go through every day; because there must be a loss, a positive loss, to the soul of any one who has not time to enjoy solitariness, and meditation, and communion with God. I cannot see how it is possible to get on without it. The Lord help us to understand the meaning of that word, “To meditate with joy in his temple!”

I desire to dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to meditate with joy in his temple.

Such is the simple, normal exercise of the life of a Christian.

Just one word on what comes afterwards. Observe, now you get to “trouble” -- “for in the time of trouble he shall hide me in his pavilion.” Now you know, beloved friend, we should have put all that has gone before in connection with the “trouble.” We should naturally say, “How beautiful it is to dwell in the house of the Lord, to behold His beauty, and to inquire in His temple, when everything is withered all around.” But that is not the way God puts it. He puts all that before us as the natural normal exercise of the life of God in us. Then what about trouble? Ah, we need not disturb ourselves about that! “In the time of trouble *he* will hide me in his pavilion.” If my continual desire is to dwell in the house of the Lord, then in trouble I *rest*, “He hides me.” That is exquisite, every word of it! “In the time of trouble he will hide me in his pavilion.” What could you have better than that? “In the secret of his tabernacle shall he hide me.” When trouble or difficulty comes, I am not running about to see how I can get out of it, but there I am, resting and quiescent, and *God* is active. *He* hides me, *He* upholds me, *He* undertakes for me in the time of trouble. He hides me, and sets my feet upon a rock.

And mark that there is not as yet deliverance in this verse. It is not “in time of trouble God will come in, and take me out of it,” but “he will *hide* me.” It is not “he will quiet the winds and waters” -- not a word about it. It is not generally His way, beloved friends. It was His way always with Israel. Jesus showed Himself to be perfect man when He slept upon the pillow while the waves were roaring around