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Substance of Sermon preached by our Pastor Mr. J. W. Spading-Tyler
on Sunday Morning, September 3, 1978.
at The Dickor

Lesson. 2 Kings 19.

For thus saith the Lord God, In returning and rest shall ye be saved;
in quietness and in confidence shall be your strength: and ye would
not. Isaiah 30. 15.

It will be a divine mercy indeed if the central part of this sacred word is applied by the Holy Ghost with sovereign energy and power to our souls, descending as dew on our spirits from Heaven. It is a word that is exclusive to the gracious, godly, and spiritual, as the remnant there in Judah. It will be wondrous if He should say to us with sovereign efficacy and power, "In returning and rest shall ye be saved," Rest. The Lord's dear people have a precious Christ to rest on, a glorious foundation to rest on, His holy perfections, His oath, and the precious seal of the Covenant to rest on; His love and holy faithfulness, His immutability, promises and power they have to rest on. It is therefore exclusive to those who know the Lord. Is it a word of grace we are able to appreciate and spiritually understand? "Return unto thy ^{rest}, O my soul;" Consider, have you a sweet resting-place? The resting-place known by His saints here is eternal rest.

I will put to you a question: what is your rest? I suppose (I speak spontaneously) we may think of the things of this life: a good, loving home with dear parents is always a resting-place for the family. There is a period often (do not think I speak in a derogatory way concerning the dear friends) when it seems excellent to get away from home. It may be good from some aspects, to gain experience and a period of training, but there is a disposition that wants to get away as did the prodigal. He wanted to go and be emancipated from paternal control, free to gratify his sensual appetite. Wonderful it is on the earth level when all is reversed, and if they are still living and loving there is the deepest appreciation shown of the dear parents who gave their lives for the good and benefit of the children, and home is a resting-place. You

will find, whether they are twenty, forty, or older, there is that in ~~your~~ ^{their} spirit ~~there is that~~ to go to ~~their~~ rest. Home is a place of rest and they may bring their troubles to their home. The dove had a place of rest, and the Lord has provided in the kingdom of nature that there should be a resting-place for His creatures, a place of comparative safety, of calm, peace, tranquility, repose for renewing and comfort. (You are interested in bird life or animals.) There is an application concerning the Church of God. It is pleasant and blessed when the Lord's people have a spiritual home. If they truly have through the years and if they are moved away in providence they love to go home, because it is a resting-place. We may quote the beautiful, bright case, filled with life and love from the Lord, dear Jabez and Annie Field. After he became Pastor at Blackboys this was still their home. They would say to each other, "Let us go home." God has provided a resting-place in Creation. It is wonderful to have a resting-place, and the family converges on it: they are perfectly happy and free; their spirits rest. If they are in trouble or distress it is a place of relief. If they feel exposed to danger it is a place of refuge. I ask you, what is your resting-place spiritually? It is for you to respond. Think of the wealth of importance of spiritual meaning here. Life is a storm at best. I have often said as children one looks on life as a playground, and it is true. You dear children and those in their teens are still looking out on life as a playground: presently you are disillusioned, and you begin to realise it is a battlefield. There is sorrow, trouble, affliction, distress, and much hatred, malice and opposition, and Satan is in the atmosphere of the planet, in the earth and seas, and life is stern, rugged, painful; there are the miseries of this life.

Do you see what I aim at? Wonderful it is to have a resting-place, for as we know, going back in history there were bands of warriors so people were not safe, and Churches were places of worship and refuge. Have you a resting-place? a place of complete safety, comfort, security and peace, so through the warfare of this life you may return to your rest? If you have a resting-place you know. There is a beautiful word that has emerged from the first part of the Text, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." I could put

an appendix to the question: are you in your resting-place on this Lord's Day morning? did you come in a measure of tranquility, repose and joy in your spirit? Some may say it is the opposite. They are tossed, tempted, buffeted, harassed. You need, dear heart, to return to your rest. There is a resting-place, a precious Redeemer, His riven side, His love and the cleft rock. "O my dove, that art in the clefts of the rock,"- His faithfulness and fidelity, His rich, accomplished work of atonement and present work of mediation and intercession, the merits of His glorious Person and work. What a resting-place! This may help you this morning. You are not ignorant of the analogy in the earth. It is always the same with a good home. The husband or father returning sees his sweet home in sight, and a loving face greets him. You are free, revived, refreshed and you may commune, but it is to know the dear Lord. In a world of sorrow, trouble, pain, care, woe, this is high-lighted; the wonder and mercy of a sweet resting-place.

This was the word the Lord gave to the remnant, "In returning and rest shall ye be saved; in quietness," Only those who know the mercy and the forgiving love of God know this quietness. You do not experience it until you know something of the Person of Christ. There is no quietness under the terror and thunder of the law. Immediately you know the Son of God and His love and mercy you begin to taste quietness. It is a miracle that a poor, wretched, hell-deserving sinner should know that one who has done little else but sin should know quietness! Amazing this is. It is a precursor and foretaste of everlasting peace in Heaven. It is singular and peculiar and exclusive to the people of God. "in quietness and in confidence," Living faith gives confidence, Faith is selective, and blessed confidence is in Him whom your soul loveth. You cannot know Jesus Christ and be destitute of confidence in Him. After Christ is revealed and you believe in Him to the saving of your soul, the next step of faith enables you to commit your all to Him. It is already there, but this is the privilege of saints. Confidence does not mean the people of God always enjoy the confidence of faith. They ^{may} be buffeted, tried, tempted, and say, "Marks of grace I cannot show." You still have the ground of confidence in God, in His Son and in the Holy Ghost, in His Word.

"In quietness and in confidence shall be your strength," Amongst all the qualities needed ~~needed~~^{strength} is an outstanding one. The Lord's people need strength because they are nothing but weakness, and the Lord according^{to} His wisdom sees fit to weaken their strength in the way. Your burden will be more than you can carry. You wake up in the morning and it is like Mount Everest, and you wonder if you will reach the first base camp. The weight of the mountain is ready to crush you. Wonderful is pure, holy strength. You will need strength because of the journey and the fight, and because of the objective and the prize in view. You will need strength to run your race. Are these words relevant? How many find them to be? It is because you are in it. You need something from Heaven, from God. You need omnipotence exercised in grace, love and mercy. It is a good word directed to the remnant about 800 years before the Advent: they needed it, and we are coming on to 2,000 years since and we still need it. The remnant according to the election of grace always needs it.

I will fill in the background to the chapter and the Lesson. Isaiah was contemporary with four kings of Judah, from Uzziah to Hezekiah, and it would appear that the chapter refers to the invasion and threatened destruction of Jerusalem. What a place they were in! 185,000 besieging the city! There are several salient points. One is, in view of the terrible threat of destruction and defeat, - they were overwhelmed for numbers, - there is a reproof, and it is something that is well-known. What is it? The disposition and project to seek relief from Egypt. They were reproofed. Egypt stands for the arm of the flesh. In the first part of the chapter is a reproof concerning seeking help from Egypt. "For the Egyptians shall help in vain, and to no purpose." You may say, "We are not applying to Egypt." Obviously you are not, but it is the principle of the thing. It means our human nature always looks, until we have proved it to be a bankrupt policy; it always looks for help from man. You may say, "Does it mean we are never to consult man?" Not at all: it is a matter of priorities. If you are very ill you will consult your G.P. and he may pass you on to your physician, but it is to seek the Lord first, and to see them in God's hand. There are times when the skill and talents and usefulness of man is used by those who

fear God, but it is wrong to lean on them exclusively. God is jealous: we are to lean on Him. There is a tendency in human nature in emergencies troubles, dilemmas, to look to the arm of flesh: it is a bankrupt policy, and it is reproof. If we develop this, we read, "neither go into thy brother's house in the day of thy calamity." Have you ever walked in it? If God puts you in a path where you walk the darkest part alone it is futile to seek aid from human beings, or even the people of God. If you begin to open your mouth you find it is better to keep it closed. Poor soul, you walk in a path where there is only God, no creature. I know this so I can speak. I have known some difficulties, and I have found by opening my mouth God has taught me I must walk it alone. Christ was alone, yet not alone, and His people taste all He walked. Poor soul, you come into this; not all will understand. You dare not open your mouth; it would not be wise. The reproof is for those who go to Egypt. "The Egyptians shall help in vain, and to no purpose." I hope my spirit before the Lord is not in a state of pride, where I resent reproof. I hope I embrace it: it is salutary, blessed, beneficial. I own it is in my nature, but the Lord has taught us never to look to Egypt. The next point is threatening to those who despised the blessed advice of the Lord. He says concerning them, "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, Prophecy not unto us right things, prophesy unto us smooth things, prophesy deceits:" These are threatened, "Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh at an instant." It is solemn to despise the word of God, His precepts, the advice of the word of God. It is that ^{that} leads to distress, wounds, sadness, grief and misery.

There is a word for the godly remnant; not a threat: it is a word of comfort. It is my Text, and there is a word for you who fear God in it. "For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still." You may say, "How is it to be expounded?" The only way to it is a recognition

trials

by the Lord's dear people that their ^{trials} spiritually and providentially are in the compass of these words, "The Lord shall fight for you, and ye shall hold your peace." Blessed be God. Amen.