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Substance of Sermon preached by our Pastor Mr. J.W. Spaulding-  
Tyler  
on Thursday Evening, July 20, 1978.  
at The Dickes

Lesson. Matthew 28.

Thine eyes shall see the king in his beauty: they shall behold the land  
that is very <sup>far</sup> off. Isaiah 33.17.

One of the monumental promises of the Covenant of Grace this is to the Lord's dear saints. It is impossible to measure or fathom the dimensions of the eternal blessedness that is concentrated in the word. Ponder in your spirits what it means if by divine grace and love and the power and application of the Holy Ghost this is your <sup>one</sup> portion. Think of it! "Thine eyes shall see the king in his beauty." There ~~a~~ few observations as we begin. I confess the subject is so infinite, divine, heavenly that it well-nigh overwhelms my spirit. It is the portion I believe the Lord has given us to dilate on with you as His message. On Lord's Day evening you will remember we made an observation concerning the work of the Holy Ghost in the souls of the dear children of God, that there was a divine process of continuing revelations: revelations of the glory of the only begotten Son of God incarnate. It is clear in these beautiful words of divine truth that the process of continuing revelations is exemplified. For instance, one of the first views by precious faith that the dear Lord sees fit to give to needy, perishing sinners altogether meets their case and need, - a suffering, crucified Redeemer. To Gethsemane's garden and mount Calvary the Lord will lead all of His dear people. I will give you a warrant for this; "They shall look upon me whom ~~we~~ they have pierced, and they shall mourn for him." So the case of poor, guilty, troubled, penitent, broken-hearted sinners is met at Calvary, in a crucified, suffering Surety and Substitute: the Son of God dying voluntarily so that you might live, and the fountain of rich blood opened to cleanse your souls. The moral law is fulfilled; He is our righteousness.

I pause to ask a question: is it possible for you to say,

"I saw One hanging on a tree,

In agonies and blood,  
Who fixed His languid eyes on me,  
As near His cross I stood." (1025)

I can say this: it is a personal testimony. Ever since that day in my experience, although there are alternations, seasons of darkness, trial, of sunshine and deliverance, I believe I can say without hesitation my soul has rested firmly on a precious Christ, crucified on Calvary's cross for me, and it is well. It means in seasons when you are dark in your mind, tempted and tossed you may well know,

"Though with no sweet enjoyments blessed,  
This covenant stands the same." (921)

I feel, and a number of you may live to see with me, I can live and die there. This is the foundation of my hope, and I am willing to leap blindfold into eternity on a precious Christ. This is the ground and foundation of my hope, and it is well. Nothing has ever succeeded in moving me and never will. One desires seasons of the sweetest enjoyment, and the Lord does give them, but in trouble your soul is secure there and you will realise it. You have seen in the Lesson,- it seems incredible - the dear Lord Jesus came, "and when they saw him, they worshipped him; but some doubted." I can't doubt my Saviour. A view by faith of a suffering Redeemer on the cross is salvation to the lost and you rest on it. Is it not beautifully expressed, "Nothing in my hand I bring," and you are thankful. "Simply to Thy cross I cling." You have been clinging there for years. Here is the glorious subject of holy revelation and identification and recognition. Look, once Christ is revealed to you, you are able by faith to identify His sweet Person, His voice, power and presence. If He speaks you recognise His voice. "My sheep hear my voice, and I know them, and they follow me." He has brought, and I quote, salvation to this house. I will pause, is this your portion, poor sinner, favoured child of the Lord Almighty, to cling to the cross of a once bleeding Saviour seen by faith? This will tend to unfold the Text. When you have seen Him there, (and it has been in the Hymns) as you go into a path of tribulation you know fellowship with Him in His sufferings. Poor soul, the depth of your path! Paul said, "I am crucified with Christ". In a path of trouble and affliction your fellowship is with Him in His sufferings. The Lord knows.

I will seek to unfold this point. You will prove the Holy Spirit continually leads you to Christ in His humiliation. This Man of sorrows, and acquainted with grief; this dear loving Man who was despised and rejected of men,- your experience in the path will be in harmony with Him. This is where you will find the living family of God; not gliding on the surface, you are deep down, and in the fellowship of His sufferings. The effect of it as sanctified is, you will be brought to consider Him and remember Him. "Do this in remembrance of me." You may be led to several points in His path. One is, "they spat in his face." They all forsook Him and fled, even His own disciples. They had made valiant promises: immediately Christ entered into His deep agony they all fled, and this will become real to you in your path: you will have a sip of it. And He bore ignominy and shame. You will say, "He is perfectly holy, and I am a vile sinner." This is how the Lord will teach you to "consider him that endured such contradiction <sup>of sinners</sup> against himself, lest ye be weary and faint in your minds." The Text relates, as I believe, to His exaltation, and this is where you have continuing revelations. If I can get this over to you, you will keep going to Him, a Man of sorrows, to His cross. Presently you will go to the sepulchre and weep there, child of God. The angel said to Mary, "Woman, why weepest thou?" These are blessed tears, inspired tears, and the fruits of the Spirit. "Woman, why weepest thou?" She knew it was, 'my Lord'. You will be like this. Presently the angel will say, "You have been to the cross. He is not on the cross." and you will go to the grave. "Why seek ye the living among the dead? He is not here, but is risen." "Thine eyes shall see the king in his beauty." I wonder if you have followed the line of exposition of the work of the Spirit?

The next step is, you will see your risen Lord and Saviour, and this will be an occasion of greatest rejoicing in your soul and life. He will make Himself known to you as your risen Saviour. "Thine eyes shall see the king in his beauty." He is not in a state of humiliation. He is no longer a Man of sorrows and acquainted with grief; no. No longer is His visage marred; no. He is a Man of holy, ineffable, everlasting joy. "Thine eyes shall see the king in his beauty." The process divine continues. You may say, "What authority have you to enunciate these

truths?" The authority of the anointing and power of the Trinity, and of my own personal experience of it. Years ago, in 1931 or 1932 I had the experience in my soul. You see what the risen Saviour did; He continued with them for forty days, speaking of the things pertaining to the Kingdom of God, giving them infallible proofs of His Deity. He continued with me. Have you entered into this with a risen Saviour? "Thine eyes shall see the king in his beauty." Do you know it? Some would not understand you. I felt the Lord's presence every day. If any say, "I do not understand it." they have never been there. The risen Lord is with you for forty days, and you will know it. This is a halcyon period of spiritual life. With me, at the end of the time we were having a service at Ripe. It was a beautiful Summer evening, and Christ was with me; my heart was full of joy. "Thine eyes shall see the king in his beauty." He had accomplished His work: all the sins of the Church of God were expiated, Justice was satisfied, the Church washed and clothed. That evening I came out of the Sanctuary and I had got the Lord with me. I stood riveted, and spontaneously, involuntarily I gazed to the heavens. He had gone. Do you know it? I watched Him go to Heaven. That night my soul was full of glory, because He had showed me that He would come again and take me with Him. The preacher is able by grace to declare this. "Thine eyes shall see the king in his beauty." I saw His beauty, a risen and ascended Saviour in all His glory. I could feel rejoicing filling the whole of the atmosphere and the heavens and I joined in. "Thine eyes shall see the king in his beauty." Has the Lord brought you here? "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." Have you seen this? "Thine eyes shall see the king in his beauty." Where do I go to find Him? He is on the Throne in Glory. He has two dwelling places. He dwells in Zion, and with the humble. The principle, vital point is, where do you go now? I go to His Throne. He is not on the cross, not in the tomb. "Thine eyes shall see the king in his beauty." This is obviously too divine and heavenly to express, but I know it.

You will notice the blessed title, King, There are two thoughts in my spirit to express. "Thine eyes shall see the king in his beauty,"- in His exalted state. This does not infer that you do not see His beauty

in the days of His humiliation, in His deepest suffering. Beauty is synonymous with glory. When you saw the dear Man of sorrows in Gethsemane and on the cross, and they derided and mocked Him, you saw His beauty. This is what unites us together. I will mention this point of interest. When I first preached at Prestwood 41 years ago, in the evening we walked to the old Chapel. Mr Brown the deacon lived near, and the three of us, Mr Brown and another brother and myself engaged by the Spirit in a little dilation on the glory of Christ. I am not cynical, but some speak concerning Christ in the days of His humiliation as laying aside His glory. We all said the same: He could not lay aside His glory. It was veiled, and He appeared as a poor man. He could never divest Himself of His essential glory: it shines forth from the cross and in Gethsemane. O the glory of Christ in His sufferings! I can understand the expression named. His glory was so veiled, but He could not divest Himself of it. He was the Son of God when He came to suffer and die. His essential majesty and glory was ever there. That conversation years ago revealed that we had all three seen His glory in His sufferings and this created a bond that can never be broken, though Mr Brown is in Heaven. See how many souls you can touch on this.

"Thine eyes shall see the king in his beauty." This especially relates to His exaltation. You see His blessed office character of King. I will pause here. What would be your spiritual commentary on this truth to night? Could you go home and write of your own spiritual experience as known in your soul? This is the glory of the ministry of the Spirit. "Thine eyes shall see the king in his beauty." This is obviously a comparatively feeble word because I am not glorified. I am limited, inhibited. I will speak concerning the King and His beauty. "Thine eyes shall see,"- you will soon be in Heaven. At the end of the chapter we read, "And the inhabitant shall not say, I am sick." This is a promise that you are going to Heaven, to see Him face to face. O the joyful expectation of going to Heaven! Do you listen to the swing of the pendulum sometimes, or the tick of the clock, and think every tick brings you nearer to Glory? This will be fulfilled, "Thine eyes shall see the king in his beauty." What must it be to be there? We hear of Him, believe in Him, love Him who first loved us; we hear His voice, get

a glimpse of His countenance: what must it be to see Him for ever and be like Him? This is a promise of Heaven;- a few more days, weeks, months or years; it is not far off. "Thine eyes shall see the king in his beauty." Will you praise Him? "Then loudest of the crowd I'll sing". such a vile sinner, so unworthy, brought to His house of wine. "Happy songsters! When shall I your chorus join?" We see a little of Him here because the dear Lord completely kills us to the world and the flesh and draws us after Him. He gives us foretastes of Heaven in our souls, gives us a little of the honey, This is a promise of Heaven, and it is a promise that He will fulfil measurably before we enter Glory.

His beauty is marvellous. It is a term I wonder how it can be expressed. We know this, the beauty of the Lord is synonymous with His glory, and to a child of God, one who knows Him by divine revelation, you see in Him all you long for, need and desire. He is altogether lovely; His love, compassion, mercy, grace, lovingkindness, tenderness, fidelity, justice. You will see all the divine attributes blended in Christ in your salvation: all the divine properties of His glorious Person, and all His human properties in His holy humanity. You will see all your soul ever longs for. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." This is the beauty,- His holiness, infinite purity, majesty, compassion, clemency, love, justice, grace; the King in His exalted state. "All power is given unto me in heaven and in earth." King belongs to God, to Father, Son, and Holy Ghost, consequently it belonged to the Deity of the Lord before His incarnation. "by whom also he made the worlds." And this kingship He exercises as Son of God incarnate, and the Man Christ Jesus assuming the exercise of all His divine perfections immediately He rose. His kingship, His sovereignty, the exercise of almighty power,- He is reigning. But Kingship is related to His dear people. He reigns in Heaven for you; for your blessing and profit, to bestow on all His people salvation and the blessings of the New Covenant: to reign over your life, over all for your profit, peace and good. He reigns in Zion and in your heart. He reigns over the devil, over your enemies, and over dispensations. He is your King. I will spell it out. Have you a problem, a burden, sorrow, dilemma, difficulty? This King, the government is on His shoulder, Jesus

reigns. There may be perplexities, huge sorrows, great difficulties: remember, Jesus reigns: He has all power. It spells out deliverance, comfort, protection, supply, victory. "Thine eyes shall see the king,- your King, my King, our King, in his beauty; they shall behold the land that is very far off." There are two cases I will name. One is Moses. The Lord took him to the top of Pisgah; he saw the whole land. Have you seen it by faith?

"Could we but climb where Moses stood,  
And view the landscape o'er,  
Not Jordan's stream, nor death's cold flood,  
Should fright us from the shore." (1022)

You know it in a little measure, as to night. It is as though I see the land in my soul. Wonderful this is. The other case is the holy martyr, Stephen. "Behold, I see the heavens opened,- have you? - and the Son of man standing on the right of God." Blessed be God, Amen.