

Sermon preached by Pastor J.W.Tyler
at Dicker Chapel,

on Sunday Afternoon, December 16, 1973.

Lesson. Ezra 9.

He causeth it to come, whether for correction, or for his land, or for mercy. Job 37. 13.

We have already seen on this holy Day in this profound Scripture of truth the perfect and complete exposition and explanation of our present calamitous condition in Great Britain and especially the Western world. We are here this day to bow before God recognising His hand that He has caused it to come, - this confluence of distressing, paralysing circumstances to our economy. We are here seeking to hear His voice and to see His hand as He speaks to us concerning our departures, idolatry and grieving of His Spirit.

I will just again take up this point with our dear friends. May it not be our initial reaction to go before God and ask Him to remove the ills and distresses that have descended on us. This is of course the reaction of human nature, to go to God seeking that all our troubles may be quickly removed. I have in my spirit thought deeply on this point for a long season and I feel I must take this stance here. First, do we fully recognise the hand of God in this to thank Him for that hand? This may surprise you. You may come back and say to me; "What, thank Him for trials and calamitous things?" Yes, if there is love in it: if the Lord has a purpose of bringing us back to Himself; if the Lord has a purpose of divine mercy that runs right through. "He causeth it to come." This will be a blessing in disguise. Three Scriptures over the past week have greatly strengthened me: one, the basis of the Prayer Meeting address; "When I bring a cloud over the earth... the bow shall be seen in the cloud." (Gen.9.14) That remains, and I suggest to you even now in the past week I have in some things seen the bow in the cloud. I must leave that with you so it may be worked out between your souls and God.

I will speak further on this point. Mercy's angel form has appeared in tiny things.- But what call we small things? Nothing is small that is of God's mercy: it is greater than the whole world; greater than the whole of Creation,- mercy. So first that Scripture, and some of you are able to appreciate this from the Prayer Meeting. Then, it was good at Prestwood: "God is our refuge and strength, a very present help in trouble.(Psa,46.1) Doctor Watts says; "Ere we can offer our complaints, - there is nothing to complain about, only self and sin.- Behold Him present with His aid." (1141) "A very present help ~~am~~ in trouble." I will just go aside to put this to you. (I entered the vein for a few moments this morning.) These difficulties and trials will analyse for you your religion. You will know if you can stand the loss of everything else. You will be able to, because it must take place in the long run, if God is your Refuge. How we need deep searching and sifting, ~~xxxx~~ close examination under the microscope to see where we stand. Plenty of people are willing to have a window dressing of religion so long as they have 95% of the world. Let that go and they find they have nothing. If you are in union with Christ, if God is your Father, if you have fellowship with a dear Redeemer you can bear the loss of the whole world.

"Therefore will not we fear, though the earth be removed." This is an amazing statement, and it has remained with me. You will have noticed as we joined together around the Throne to pray and praise, there is a sweet sense where the earth is removed. You come to Gethsemane, to Calvary, to see the Lamb slain, to have your heart filled with dying love, to know your vile sins are forgiven, that He has made atonement for you, and you are washed, and clothed in white robes.- This is to be coveted,- to be married in white. Many care not; many do, to be married in white as a virgin.- How wonderful if the Lord has provided for you, and clothed you in white robes; if you are sanctified by the Spirit of holiness, and know what it is to view His bleeding cross and your/poor broken heart is healed. He has loved you with an everlasting love. The earth is removed; you are carried away in spirit. The preacher knows it although unworthy, so as you have heard me say I can adopt the terms in the hymn, and exceed them in one sense, and say not only "I could; I am at this moment. I could from all things parted be." (1105) What a place for heaven to begin below!

"Therefore will not we fear." This has been good to me this last week. "though the earth be removed, and though the mountains, - mountains stand for kingdoms, institutions, everything built here on the earth that looks solid and secure, - "though the mountains be carried into the midst of the sea." What about it? These dispensations have come; there is mercy. I read it so in my spirit.

The third you are acquainted with from Thursday. "But the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee." (Deut. 23.5) So really the whole of the text to day is permeated, as I view it, with His divine mercy. I am amazed to see He has touched every idol of our hearts and of this land. I will go deeper. He has touched money, the excessive love of money, avarice, greed. He has touched sensual pleasures, and He has touched (I say it in a discreet way) the box people's eyes are glued to. It does not matter what it is; every idol God has touched. Where are the tens of thousands on the roads on the Lord's Day? It may be you are willing for this to be dashed on the rocks. You have found yourself so clogged. It is a healthy exercise to have administered a cathartic or an emetic so "sick, they cast their idols up." (898) I have told you the preacher is a hearer.

So you see how wonderful is the hand of God. We are not to go to God and say; "Lord, remove these evils quickly." No; "Lord, sanctify them." Job did not say (I know his case was different, I am not making an inference that he had a lot of idols to be cleansed from) but Job did not say; "Lord, get me out of the furnace at once." No; he said; "When he hath tried me, I shall come forth as gold." (Job 23.10) and when the Lord has finished His work He will do it. You say; "Lord, I need the furnace, I need cleansing, purifying. Lord, when Thou hast tried me and Thy work is accomplished bring me forth as gold." I hope I shall feel later that ~~what~~ I have said in your midst ~~in the Name of God~~ what is right in the Name of God. This is His message. So we are here to thank God for tribulation, to bless God for His hand, hoping it is in mercy. It must be, because to correct means to make right.

"He causeth it to come." Are you able to follow this artery of truth? because not only does it come on a national scale and international, but

on a family and personal scale. "He causeth it to come." You have walked bitter things in your time I am sure. Any complaints? No; not if you are under the sanctifying Spirit of God, only about yourself. You were singing;

"Let me not murmur nor repine
Under these trying strokes of Thine." (275)

So what is the conclusion? "He causeth it to come." I acknowledge there are profound depths there. Don't try to understand them according to natural sagacity; you never will. God is not the Author of evil, but He allows things to take place. Job did not say; "Why did God send the wind when my children were in the house? Why did the fire come and burn up the animals? Why did the Sabeans and the Chaldeans carry away the cattle?" He said; "The Lord gave, and the Lord hath taken away." There was one word taught me in the first year of my ministry,- I was taught it before I preached in a special way. One text so confirmed it. "For thou, O God, hast proved us: thou hast tried us, as silver is tried. Thou broughtest us into the net; thou laidst affliction upon our loins.- It was this.- Thou hast caused men to ride,- not permitted, caused." We used to hear often that God had permitted this and the other. I seldom use the term. "Thou hast caused men to ride over our heads." "He causeth it to come."

Look, I want to bring before you a blessed manual of instructions to profit. It is not for us to ask God to take away. It is for profit, for purging, for preparation to live, for fruitfulness, preparation to die, to conform us to Christ's image. "Sanctify them, Lord, and when Thou hast accomplished Thy work as a Refiner I shall come forth as gold." Have you been brought to an advanced level of divine teaching where you recognise that painful trials are the hand of God and among your greatest blessings? He has turned the curse to a blessing. This is a wonderful concept of faith and principle of the gospel. You will see and feel it, and begin to feel something of the benefit that has accrued to you through the sanctifying grace of the Holy Ghost. You will begin to take a contrasting view of your soul and state between one decade and another, and you will evaluate the blessing this dispensation has been made to you. Wonderful favour! I suggest to you this soul walking a deep path, there will be a certain dispensation with you which He caused to come, and you will put

your finger on it and two or three join together. You may ^{not} mention it for a while. You go back and the Spirit of God is with you to show you and you say; "He caused it to come."

A further point. Not only is a gracious attitude before God and men so vital and essential in these dispensations, but the next is as to what fruit there is, because it would be of little avail if we came into these dispensations and sank back into the same old morass, the same idols. The next vital thing is to know by the power ~~sixth power~~ of the Spirit, not moral rearmament, - that is excellent on a social level, - but to know the power of God in reforming our spirits and lives. I am certain what I said this morning is one of the surest evidences and proofs of vital godliness, when God is first in our souls and lives. That touches every facet, every strata of life and existence. God is first; the House of God, the Bible, the means of grace, the things of God and everything else is in the second place. It does not matter if you have only a few pounds in your pocket: God is first. I can say to you; happy soul! There are a few happy souls in this place to preach to. God is your All. You honour Him to the very utmost of your ability and power twentyfour hours of the day.

So there are these dispensations. What of the fruit? "He causeth it to come." I cannot communicate to you some of the information in my possession. It has quite amazed me, the acknowledging of deep thinking people who have tried to put religion away as if it were a negative thing, that they are convinced the confluence of calamities relates to a supreme power to bring us in a few weeks almost to economic disaster. But there is a falling under these dispensations and then fruit, - amendment, recognition of our folly and the sins of our way, and casting off our sins by righteousness. "He causeth it to come."

I will go further. The concept of the text is God is making different uses of water. The context is of clouds and the various methods He has of using water. "He causeth it to come." Egypt knew what it was for a great rain of hail to come, and as we had on Tuesday, there was a great rain when the Lord destroyed the face of the earth with water. The windows of heaven were opened and all the fountains of the great deep broken up. - There was this confluence. "He causeth it to come."

There are other uses of water. "He causeth it to come." For instance, extensive flooding and inundation. We have terrible floods in the earth with thousands of lives lost and homes destroyed. "He causeth it to come." Then you see there are three things; whether for correction." You say this is judgment, and that is correct. I am not beating the air. If God sends a dispensation to His dear people it has a direct reference to sin and His displeasure, and you will be able to discern that it is God in judgment and mercy. You feel it. How wonderful is mercy!

"With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lusted with His love."

"whether for correction." You will feel it. Wonderful this is, because correction is not a word of wrath; it is of love: it is to set you right. There is the correction, and there is the administration of it, and there is the fruit of it. It is love to correct you, so what better thing could there be? "whether for correction, or for his land, or for mercy,"- mercy to me. "or for his land. There is only one land. Land to a child of God is the land of promise, and it spells out heaven. But in particular it is "the dear Lord's garden, planted here below."- His land. You point to the Holy Land and you are right, but to take it further into the realm of the spirit it is every heart that glows with love to Christ in the whole world; every heart that knows what it is to be broken, repentant, contrite, ~~is~~ filled with love. This is the Church universal.

"He causeth it to come, whether for correction, or for his land." God grant that this confluence of calamities may prove to be for the blessing of His land; that the Church may be purged, cleansed, purified, pruned, made fruitful. This seems to point to the early and latter rain, the sweet dew of heaven, the gift of the Spirit at Pentecost, the pouring out of the Spirit, showers of blessing for His land.

"or for mercy." Mercy is one of the most wonderful words in the Book of God. It is one of the attributes of Jehovah whereby He pities and relieves the miseries of His people. "He causeth it to come, whether for correction,

or for his land, or for mercy." All day I have spoken to you spontaneously. I lean on Him and deliver to you what opens to me here. "or for mercy." "He causeth it to come." He caused His boundless, electing love, redeeming blood. He caused our Saviour to come, for mercy. Our dear Saviour came, the long-awaited, expected Redeemer. What caused Him to come? Love. He was very poor, despised and rejected; He had no money. He was born of a poor woman in a stable; Think of His sufferings; think of His infinite stoop. He who was rich, "for your sakes became poor, that ye through his poverty might be rich." (2 Cor.8.9) It was for mercy, and this love took Him through Gethsemane and to the cross. Mr Kelly has a beautiful word on this, and it takes up the key word in the text. "Himself He cannot save." (1012)

"It were an easy part
For Him the cross to fly;
But love to sinners fills His heart,
And makes Him choose to die."

Now what? "Tis love the cause unfolds. "He causeth it to come."
The deep mysterious cause,
Why He who all the world upholds,
Hangs upon yonder cross.

Now can we join in? Let carnal Jews blaspheme,
And worldly wisdom mock;
The Saviour's cross shall be my theme,
And Christ Himself my Rock." Amen.