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Substance of Sermon preached by our Pastor Mr. J. W. Spading-Tyler
on Sunday Evening, July 16, 1978. at The Dickes

Lesson. 1 Peter 1.

And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. Luke 24.15.

For conciseness, and realising as led and taught by the Holy Ghost that there is a message to deliver to the living family of God, I would express the summary of the afternoon sermon, especially relating to reason. I have postulated that all in the realm of the Spirit, all that is divine and heavenly, is altogether beyond the scope and reach of human sagacity. There is nothing that can be done in the realm of the Spirit in the salvation of the soul, or that is vital, eternal, divine by the exercise of human sagacity. Infinitely higher, and one of the most precious gifts of the Trinity to all who are loved with an ever-lasting love, is the requisite gift of holy, living, saving faith. It would be difficult for me to express the areas of the exercise of faith in the soul, for by living faith you are able to look back to the vast eternity, when 'the Maker lived alone', and to the ineffable love of God before He created the ^{world} and Adam. By living faith you have a capacity to believe in the glorious Person and work of the Saviour; to see Him, to hear His voice, see His lovely countenance, handle Him, embrace Him, take Him in your arms. By faith you have power, as it is exercised by the Holy Ghost to give credence to every word of God, and especially to the exceeding great and precious promises spoken to you. By faith you look up into Heaven itself. Think of the tremendous power of saving faith bestowed by the Lord in souls, that a poor perishing sinner, knowing continuous revelations by the Spirit of the glorious Person of Christ and divine doctrine, - living faith enables a perishing sinner to believe to the saving of his soul. Think of the field of faith:

"The path that Christians tread
To reason's eye is strange;" (618)

Who can fathom it by human reason?

"Strange and mysterious is my life;

What opposites I feel within!" (728)

Thinking of the path of God's own choosing, it is mysterious, wonderful, but human sagacity cannot fathom it. We have expounded the word written here: they reasoned, and because ~~of it~~ they were left to reason they knew an issue; they reached a conclusion, a deduction. The Saviour had been crucified, was dead and buried, so their deduction was that all their hopes were spilt, they were all in the tomb of Christ, and human reason cannot go beyond the grave. Human reason cannot see the resurrection; it comes to a sombre terminus. If you are left to reason in relation to salvation and holy doctrine and the path of His choosing, you will know the same issue. You will feel bewildered, frustrated, perplexed, sorrowful. It is an important thing that I should seek to get over the message of Heaven to our souls. I have thought of the couplet;

"Never reason more about it,

Only take Him at His word." (237) This is a beautiful summary of the discourse this afternoon. The Lord says to us, "Never reason more about it." That is your trouble: you have been reasoning. "Only take Him at His word." God is faithful; what He has spoken He fulfils. There is the trial of faith: you would wonder if a thing was unreal if there was no trial of faith to pass through, because all that is precious comes through and out of the fire,- it is not consumed. There is another word in the Hymn that is synonymous; "Bow down, sense and reason, faith only reign here." (40) These things will find you if you are a living child of God. I am sure in my soul and in ~~and in~~ spiritual exercise in the ministry, that some of you are in mysterious paths, and it is nothing new. The whole matter of spiritual religion is a mystery to flesh and blood: the matter of your salvation is a mystery. "What opposites I feel within!" I will cite in a simple way something that has always struck me as so mysterious and confounds human reason. You feel deeply your sinnership, and this is a good thing. You say, "I am too black, too vile for the Saviour. He will pass me by; He will turn from me." This is the chain of reaction in your mind. You are in real trouble, and you beg for repentance, saying, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son." This is the mystery: you go tremblingly to the House of God: you creep in spirit beside Him as a worm. What happens? The

Lord comes and overwhelms you with His love. You cannot fathom it. Or something says, you are so black, vile, unworthy. If only you could be different: if you could go and feel you have not grieved Him, or brought a stain on your soul. (There is that in us that is legal) perhaps the Lord would smile on me! Have you ever gone with a legal righteousness, and felt dead, destitute and barren as you could be? This is a summary of it;

"Nothing but sin I Thee can give;

Nothing but love shall I receive." (144)

It is a mystery.

The path of God's own choosing is mysterious to us. You may read of it and walk in it: not all do in the same degree. We read concerning Job that he was "a perfect and an upright man, one that feareth God, and escheweth evil. There is none like him in the earth," said God. Suddenly God gave Satan ^{permission} to touch his things. This is mysterious, and afterwards He gave him permission to touch his body, not his life. Take those who fear God and have honoured Him, and they come to a phase where all goes against them. I am not here to fill your minds with gloom: I am to say that God tells me in His word that He has set the day of adversity over against the day of prosperity, "to the end that man should find nothing after him." It is true: there is a day of adversity. When a poor child of God comes into it it is as if everything goes against him. You say here is a man with great ability, a profound insight into business; or here is a body of praying people: no one can do anything until the Lord turns your captivity. When He does, you will have twice as much as before. When your brightest promises and blessings go into fiery trials it is faith that is needed. If left to reason you feel you will sink. I love the word in the Hymn,

"Pore not on thyself too long,

Lest it sink thee lower;

Look to Jesus, kind as strong-

Mercy joined with power." (780)

That is a good word. It is so easy to become introspective. Look to Jesus: do not keep on reasoning. "Only take Him at His word." Beloved Joseph must have found it a mysterious path after two revelations concerning the purpose of his life, and then to find himself in a sore

plight; so near to death, despised, hated, sold, falsely accused, in prison. I know in measure what this is. The path of a Christian is strange.

"Through regions of the dead,
They frequently must range; because
We must not learn God's truth
As school-boys learn their task." (618)

Ask the Lord to help you not to keep reasoning: take Him at His word. Try it! Do what dear old Mrs Tom Field did. The Lord said to her, "Be still, and know that I am God." and she answered the Lord. She said, "Lord, I will try." What about you to night? Are you ready to say, "I will try."? Faith enables us to do that.

"Never reason more about it,

Only take Him at His word."

It is a waste ^{of} strength, time and energy to keep reasoning about these things.

I feel the next step must be this: we find in the New Testament and the gospels, in the area of Christ and His disciples that this emerges. The teaching of the Spirit is to be comprehended in continuing revelations. Some know the power of revelation. It means that ^{what} ~~that~~ ^{was} ~~is~~ concealed is unveiled to you: and it means that whereas formerly there was a veil on your heart, it is removed so you have an open face, I said continuing revelations by the power of the Spirit to our souls. I will seek to unfold it to you: it is mysterious. The dear disciples, called by the Lord, knew Him, loved Him, and they confessed their faith in Him. When Jesus asked them, "But whom say ye that I am? Peter answered and said, Thou art the Christ, the Son of the living God." Further revelations were needed. We read, "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." These two were among them, so why were they so sorrowful? Because they were reasoning. Didn't they remember the word of God? did they forget it? No wonder He reproveth them and said, "O fools, and slow of heart to believe ~~all~~ that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the

prophets, he expounded unto them in all the scriptures the things concerning himself." The disciples were aware of the Old Testament. Paul gathers together the whole cloud of witnesses: he knew it as one with them in Christ. Christ had told them that on the third day ~~He would~~ ~~rise~~ He would rise again. They needed a continuance of divine revelations; for truths hitherto unknown to be revealed. Peter had said, "Thou art the Christ, the Son of the living God." When the Lord said that He was going to Jerusalem Peter said to the Lord, "Be it far from thee, Lord." In the margin it reads, "Lord, pity thyself." So you see the need for the continuance of divine revelations so we should be taught truths we have been ignorant of. The Lord said to Peter, "Get thee behind me, Satan." What did Peter think the Lord had come for? How would he get his sins forgiven without Calvary and the shedding of His precious blood? This is the cause of the trouble,- reasoning. They had all the scriptures of the prophets. "Thy dead men shall live, together with my dead body shall they arise." They must have known this scripture. "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Pray for continuing revelations of the glory of Christ and the plan of salvation and doctrine divine.

These poor dear men were reasoning, as though all the Lord had told them and the scriptures of the prophets were covered: they had no remembrance of them. We forget the promises, and what the Lord has told us, and His faithfulness and immutability. We reason, because things appear to be so opposites.

"He hides the purpose of His grace,
To make it better known."

How kind the dear Lord was to them. He showed Himself first to Mary Magdalene, and then to all the disciples, and on the same day two of them were on their way to Emmaus, and "Jesus himself drew near, and went with them." He was going to take away their sadness and give them holy joy. He was going to give them infallible proofs of His Deity; to speak to them concerning the Kingdom of God and fill their hearts with gladness. He ~~was~~ was going to show Himself as a risen Saviour, and in the method of making Himself known that it was via the cross to the crown. He was known to them in the breaking of bread. He drew near: have you ever thought about it? In one Hymn there is the other part of it.

None but His favourites may draw near to Him. "Jesus himself drew near." The wicked He knoweth afar off. This people He draws near to because He loves them. Do you think when He draws near you will be conscious of it? will you find your heart burning within you? will you find exquisite sweetness, peace, light, glory? Do you think you will have foretastes of Heaven when Jesus Himself draws near? His people are a people ~~near~~ ~~people~~ near unto Him. He is near to strengthen, comfort, teach, reprove, sustain, revive; to bless them, to commune with them and to confirm them. You can go through life and into the river with this. There is no fear here, no doubts, no despondency, no despair. He does draw near. It is a proof that He is yours and you are His. Precious this is: vital, heavenly, exquisite, surpassing all for the Lord to draw near.

"and went with them." He does. He has been going with us over the years. You do not always see Him: He is there. He goes to protect, defend, embrace, bless, teach, enrich you, and you have proved it. "Jesus himself drew near, and went with them." Blessed be God, Amen.