

# In quietness and confidence - Part Sermon

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[ 0 : 00 ] Isaiah chapter 3, chapter 13, and the 15th verse.

For thou shalt the Lord God, the Holy One who is Thou. In returning and rest shall ye be saved. In quietness and in confidence shall be good rest. But he says, no, for we will flee upon horses. Therefore shall ye flee. And we will ride upon the swift. Therefore shall they that pursue you be with you.

Especially the 16th verse. In returning and rest shall ye be saved. In quietness and in confidence shall he be blessed.

[ 1 : 16 ] That he would not. Let's not let me try to consider a little more.

The first part of this statement. In returning and rest shall ye be saved.

And the returning here refers to. Is the return to God.

At which we desiccate by the name of the Father. It is a turning unto the Lord.

It is a coming to the Lord. It is also a coming to oneself. It is a restoration of the highest form that the exercise of reason can take.

[ 2 : 35 ] The highest factor of which the reason is capable. Is to know and to acknowledge God as God.

And until one does that. One may indeed be said to be beside oneself.

There is the coming to oneself. As we read of the Son. As we read of the Son. Who had come into the far country.

And who had wasted the Father's goods in wildness living. When he was feeding the swine.

We read that he came to himself. He came to himself. And said. And said. How many of my Father's servants.

[ 3 : 43 ] How good. Good enough unto space. While I die. Of hunger. He came to himself.

And he said. I will arise and go. To my Father. Now it is in return.

And in confidence. Or in rest. Shall ye be saved. Now that returning. Is in separation.

From the rest of souls. To which the Lord. If hell shall he say. Come unto me. And I will give you rest.

In returning there is rest. The blessed rest of ceasing. From the impossible task.

[ 4 : 52 ] Of worthiest unarcheousness. For one's rest. The rest that comes from beholding. What the Lord hath done.

That he has accomplished. In the presence of his son. When he abolished death. And brought life. And immortality to life.

Through the God. Now that is the. The most profound rest. Of which us all is capable.

This height of heaven. The rest of it. It is an earnest. A poor gift. But rest.

The Sabbath keeping. The Sabbath keeping. That remains. For the people. Of God. God. Thus shall he be saved.

[ 5 : 59 ] In returning. And rest. The Lord is not a hard task. He hath informed his people.

Again and again. Of his salvation. And the way to process him. But theirs would not. They still continued.

In their own forward way. They still continued. In the task. Of working out. For themselves.

That which would command them. To God. They will wear it. Aimless. Yes. They would have none.

Of the Lord. World. They preferred their own way. Even when it led them. To. The greatest.

[ 7 : 03 ] Discastle. And finally. To endless perdition. But that seemed done. Returning.

And resting. And thereby being saved. That's not the whole story. There is something else.

In quietness. And in confidence. There. Shall be. Shall be. You.

Stress. Now why was strength needed at all? Why couldn't they do without stress?

Why was it so important. That they should be. From. In the Lord. And in the power.

[ 8 : 02 ] Of his might. Because. There was. More. There was. About fear to be carried on.

I will. They still have to fight. I will. I will hold no memory. away against storm and wind and time.

So that we are to distinguish between things that differ in quietness and in confidence does not mean an inactivity.

It does not mean you have nothing to do. It does not mean you may not or need not gird up the lines of your mind.

But you need not gird up to the whole arm of God. But this is a distinction that is often overfiegged.

[ 9 : 28 ] And things that are of art, as if quietness and confidence preclude its struggle.

Or on the other hand, as if struggle preclude its quietness and confidence. They are not in antithesis. They are complementary.

In the one ye shall have the other. Now there is a teaching regarding the Christian life, which has been expressed in these words, Let go and let God.

That is to say, all you have to do is to sit quietly and let God do the work. This is your strength.

Well, of course, understood in the scripture, as said, there is profound meaning in these terms.

[ 10 : 44 ] It is absolutely essential if we are to be engaged mentally and spiritually in a physical world.

And in the word is, it is absolutely essential that we should cease from our work as God did from his.

But the fallacy comes in here now. If we mean all work when we say that one is to cease from his own work.

If that means that the Christian life is a life of inactivity, a life of sloth, a life when one needs sloth, be careful as to hold one to one.

If it means that then obviously it is on scripture. But the struggle with which the scriptures present for us are an essential part of the Christian life.

[ 12 : 09 ] If that means that it is not to be described in the terms, let go and let God.

Take that instance, the epistles of the New Testament. We know that there is a definite order followed in the way the epistles are put out.

Usually there is a definite order followed. Usually there is a doctrine to which our attention is called.

And doctrine means knowledge of what God has done and what God has declared.

But having given the doctrine, that is what we as who believe, there is always the practical exhortation.

It is never overlooked. And that exhortation implies a struggle, a girding up of the line of one's mind, a facing of the enemy, an encounter not merely with flesh and blood, but with principalities and power, with the rulers of the darkness of this world, the spirit that now works in the children of his obedience.

[ 14 : 06 ] There is the worth of people.

And how is this to be waged in strength? In the strength of the Lord and in the power of his might.

And it becomes imperative to ask, how is this strength to be imparted to the weak?

How is this strength to operate in the weak? Well, that is exactly, if we understand it all right, what the prophet here brings before.

In wideness and in confidence shall be your strength.

[ 15 : 25 ] Note this is opposed to something else. If one's strength is to be in wideness and in confidence, it means that it is not to be in the hustle and bustle of the flesh.

That is first what is excluded. It is the running hither and hither which the flesh decays that is excluded.

And, one will say the flesh, we mean the unregenerate heart of the Christian being.

But while he has a new life, while he has been renewed in the image of God, there is still that much of the old image.

The image of the flesh. And the flesh decays the same remedy all the time and everywhere. There would seem to be the idea that the flesh of the unbeliever decays one thing.

[ 16 : 59 ] But the flesh decays another thing. But the flesh decays another thing. So that is all in all. The flesh decays always in the same way, whatever it is.

It has no change. It may change its method, but its principle it cannot change. And it can apply, or formerly it applied in a secular way.

It can now apply in a religious way. And this is where self-examination becomes so imperative.

There is the religious flesh, as well as the irreligious flesh.

There is the religious old native, as well as the irreligious old native. And the religious old native dictates along the ridge of life.

[ 18 : 16 ] But its principle it cannot change. And its principle is always this. Its motive is always the same. Do this and live. Do this and live.

Do this and live. Do this and live. Now it is in opposition to this.

To the dictate of the flesh. To the religion of the flesh. That we have these words. In wiseness. And in confidence. Shall be used to dress. Of course the first thing that God does in dealing with man is to bring him to a standstill. To bring him to a standstill.

To bring him to a. For. To a.

That is the first thing. Yet, in, the. To. The. Of course, the first thing about God does in dealing with man is to bring him to a standstill. To bring him to a standstill. To bring him to a standstill.

[ 19 : 16 ] But. That is the first thing. Yet. To. That is the first thing. That is the first thing. Yet. Well, that is the first thing.

Yet. This is what the Lord taught us. In instructing, in teaching to people, he brings them again and again and again to what they're doing.

Stop. And the best thing that could happen to much religiosity of the day is to be brought to a stop. A dead stop. Stop. But why? What is to the Lord?

And what is apt to be overlooked in the religious bustle of the flesh? What is apt to be overlooked?

[ 20 : 27 ] It is the first principle of all Godliness. Be still and know that I am God.

Be still and know that. And this is the first essential in the whiteness and confidence of which the family here speaks these days.

Now it would seem that this is a contradiction of what we said before. If the life of faith is a worthy, then how does that comport with being still?

So they slow to the thought before they're apart. And the thought of warfare. And the thought of being still at one and the same time.

But this is precisely what we have. Be still. And know that I am God. It is not the stillness of inactivity.

[ 22 : 09 ] But that you, Jesus, I take back sometimes the stillness that falls upon the soul.

in the knowledge that God is God. The solemnity that the glory of God casts upon the soul that is brought into God that there is and under the influence thereof.

is the nearest that can be in a human soul to be perfectly still.

there is a stillness in which spiritual expecies one oom, one strength.

the stillness of divine nearness and divine grace.

[ 23 : 36 ] be still. be still. be still. I am God.

know this. there is nothing higher that can be in a world. there is nothing higher that can be in a world. there is no more for a time to fall in a world. there is no more for a time to fall in a world. there is nothing higher that can be in a world. there is no more for a time to fall in a world. there is nothing higher that can be in a world.

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there is no more for a time to fall in a world. there is nothing higher that can be in a world.

there is no more for a time to fall in a world. I am God. I am God.

And this being the case, there must be a stillness of soul when this voice of majesty and authority is recognized.

[ 24 : 50 ] There is a quiet, a remaining quiet, that's the word implies, a remaining quiet.

But this is such a strength in one for what is to come that there is something connected with this that does not or should not disappear.

Remains wise. That is to say, I am God and you must not take one single step.

But as I lead and as I come out, how different then from the activity of the flesh that makes out its own program, that follows its own purpose.

And that does not need to waste. For the world of love. Wildness.

[ 26 : 09 ] Know what I am and what this entity is. No life can be so much under authority.

Or at least more under authority than the life of faith. Because faith is faith in God. And faith in God means not only relying on God.

But it means taking orders from God and from God only. And what is the truth of God only. Life. It is the price of expectation.

What is expected? The world of the Lord. The Lord is Christ. It is the attitude of man expressed in the prayer. Teach me the way that I should walk. I lift my soul. to the end. To the end. What is expected?

The world of the Lord. The Lord is present. It is the attitude of man that's first in the prayer.

[ 27 : 26 ] Teach me the way that I should walk. I lift my soul to thee. To thee.

Teach me. Direct me of all things. Now, this is the very untributed of the religious vessel of the flesh. But then, this is one thing.

Without my breath and without my direction. But knowing this, know also that you can go every step in which I direct you.

I can be by myself. Confidence. Confidence. In quietness and confidence shall be blessed.

[ 29 : 07 ] Notice we have in the words of the New Testament. That's the perfect. The perfect. The perfect. The perfect. The perfect. The perfect.

to earth things through consciousness. That's that's it. That's consciousness.

Rightness is high glory in my environment, if I go. There's nothing on that side but environment.

Nothing but weakness. Nothing but darkness. But on the other hand, there is light. There is light.

There is energy. There is all that is required to be here and much more. In the farthest out there isn't only bread enough.

[ 30 : 07 ] There is that. But there's enough on to space. But there is so much that it will never be used. There is plenty of on to space.

But when all needs have been made, when all thoughts have been made of form, this inner force of the soul is still as full as it was before.

I don't have time to access to life. In this way, it's totally inadequate. And I don't have time to have spacelo Sorama alone. There is a purpose inHope ■■■ed in the Jerry mácht pareil este april■ n Green why?

There are so many people which are singing and you now.