

Jehovah Reigneth,

(PSALM XCIII.)

**The Believers' Strength and
Confidence.**

SECOND EDITION.

By **WALTER SCOTT,**

Author of "The Shepherd and the Sheep;"
"The Suffering Household of Faith, and
Poor of the Flock," etc.

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Jehovah Reigneth.

PSALM XCIII.

THE millennial reign of our blessed Lord is the subject of that interesting group of Psalms; Nos. xciii-c. The extent of the Lord's kingdom will be circumscribed only by the limits of creation (Eph. i. 10; Ps. viii.). The form of government will be that of an absolute monarchy, as set forth in the reign of the Babylonian Nebuchadnezzar,

while grace, authority, and glory will characterise it.

The will of the Lord shall be supreme, and His word and law be obeyed amongst the nations. They will be graciously (Psalm lxxii.) and firmly governed (Ps. ii.). The millennium will *publicly* manifest the government of Jehovah as King over all the earth. The identification of Jehovah with Jesus, of the Creator of the ends of the earth with the wearied man at Sychar, of the Ancient of Days with the Son of Man—is beyond all

most precious to the heart of the Christian.

We greatly delight in this brief psalm of but five verses. We read it in moments of weakness. It has tided us triumphantly over many a danger and many an angry wave. With a feeble grasp on the throne of Jehovah, our pulse is quickened afresh and we become strong in the strength of our God. We mount on the steps of His throne, and the throne becomes our security and our guard. We delight in

the thought of the throne. It is a cordial—a never failing remedy for heart-sinking.

The LORD reigneth NOW among the armies of heaven and the inhabitants of the earth “Know therefore this day and consider it in thine heart”—how fitting the call in these lawless times!—“that the LORD He is God in heaven above and upon the earth beneath; there is none else” (Deut. iv. 39). He has never vacated His throne, nor laid aside the insignia of universal sovereignty. “The

LORD is clothed with strength.”

When one looks round upon men and observes their actions and movements; contemplates the heaving mass of misery, the confusion on every hand, the misrule and oppression on every side, the sin and lawlessness so rampant and increasing moreover in the world and in the Church—the heart gets oppressed, and it seems as if Jehovah had let slip the reins of government, as if He had vacated His place at the helm of affairs.

Ah ! it is only *seeming*. The throne of the Eternal is unmoved—"Thy throne is established of old"—and Jehovah reigns—"Thou art from everlasting." His government is presently exercised in patience, and a strong government as His, can always afford to wait upon the judgment of evil and evil-doers.

Reader, you may have been deeply wronged, and appealed to men for redress ; nay, further you may have taken your hopeless cause to God and laid

it upon His throne. Well, that is right. But now do you complain that your vindication is delayed—that judgment lingers? Does He not know how long to forbear and when to strike? It sometimes takes a long while ere *you* are morally prepared for the vindication prepared for you. Ah! remember, too, that the government of Jehovah is *impartial*, and, further, that *you*, the complainer, have need of self-judgment lest you be amongst the first with which that govern-

ment would deal. Are there no roots of evil in your own heart hitherto unchecked, and which God in love would bring to the surface and so give you to be a partaker of His holiness? God is patient; be you also. Sink your will in His.

Jehovah's reign is supreme; His government minute, special, and universal, and as real, although exercised in patience now, as when it will be publicly displayed in power in millennial times. His eye is on every movement of men and angels.

He has a hand and a purpose in the most trivial event and action, and He everywhere and at all times doeth His will. He creates worlds and yet numbers our hairs. He alone can unravel the complicated, twisted thread of each life's history. Put your life and its circumstances into His hand and then rest.

Men, saints, angels, even Satan, are all instruments in accomplishing the purposes of our God. All beneath His throne may be turmoil—the

nations perplexed, and the Church herself a nursery for division and strife—the serpent's trail may have encircled creation, and even have wrapped its coils round and across the professing Church, but why despond or fear? The LORD reigneth over all, and neither darkness, clouds, circumstances, nor foes all combined can disturb the infinitely deep and eternal calm of *our* God, and His very peace is ours (Phil. iv. 7).

The pride, the passions, the violence of man may rise up as

the waves of the sea, may too, because permitted by a wisdom that never erred, succeed for the moment, but faith's resource in times of helplessness is this : "The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea" (Ps. xciii. 4), and we can be calm and trustful in the tempest, and even smile at the impotent ravings of the creature.

The waves may dash against the throne of Jehovah, but break they *shall*, and that to their own destruction. "The LORD on high is mightier than the noise of many waters, yea,

than the mighty waves of the sea." God is ever at the helm of affairs in Church and State. Let the violent and proud beware; let the tried and suffering be comforted—*the LORD reigneth*. However insolent the power of evil may rise against the saints, let our hearts be established in this, that there is a greater power over all—the power of God and of perfect good—working towards and on behalf of a broken and suffering people.

All around in Church and State seems breaking up. God is thinning the ranks of the pilgrim journeying host, and

honoured leaders are taken home to rest in *His* loved presence ; others are proving unfaithful guides. The downgrade movement has wrecked and ruined many. We refuse to follow them for “Thy testimonies are *very sure*,” and we cleave to the good old doctrines and truths of Holy Writ, and tread still in the good old paths.

Where are those we counted leaders,
Filled with zeal, and love, and truth ?
Old professors, tall as cedars,
Bright examples of our youth ?

Some in whom we once delighted,
We shall meet no more below ;
Some, alas ! we fear are blighted,
Scarce a single leaf they show.

Younger plants—the sight how pleasant '
Covered thick with blossoms stood ;
But they cause us grief at present,
Frosts have nipped them in the bud !

Dearest Saviour, hasten hither,
Thou canst make them bloom again ;
Oh ! permit them not to wither,
Let not all our hopes be vain.

Links of love and Christian fellowship are roughly sundered in these days. Friendships of long standing are severed by a word or act of but small importance in itself. Wrong judgments are strongly maintained, and love to Christ and to each other is at a low ebb. Many are presently suffering under an accumulated load of distress—much of it from saints

loved deeply, and from brethren once in holy and loving companionship. Discipline is oftentimes hastily executed, and exclusion from "fellowship" regarded by some as the only remedy and resource for real or supposed evil.

Separation from evil, always a duty, has, however, become in many places and on many lips a mere technical expression. Coldness and suspicion may be the greeting instead of the former hearty welcome, the loving smile and warm grip of the hand. Arbitrary measures may be carried with a high hand, and the quiet, godly and peace-

loving thrust aside: and it may appear as if the Church was going to wreck, as if there was nothing for God left to contend for, and nothing of His to delight in. In a confidence unshaken, we reiterate with the Apostle: “Nevertheless, the foundation of God *standeth sure.*” The table of the Lord as to *responsibility* (1 Cor. xi.), and the supper of the Lord as to *communion* (1 Cor. x.), will be maintained on earth “till He come.”

God has permitted storm after storm to rise so as to test our patience, our fidelity, our reality; to show, too, our power-

lessness to rule the tempest, and to set the Church and persons and things right; and, further, to deepen in our souls that truth in living power, *JEHOVAH Reigneth*. The LORD has His eye on every one of us, and on all our proceedings. He walks, as the ecclesiastical judge, in the midst of the seven golden candlesticks (Rev. ii. ; iii). The persecutor and the persecuted are alike before Him. When God's work is accomplished in your soul, *then* He will deal with the persecutor who is His servant for the time being, as was Nebuchadnezzar (Jer. xxv. 9-12), and as the

Assyrian will be to guilty Judah (Isaiah x. 5, 6). Let, then, the storm beat upon you, for infinite love permits it. God *prepared* the worm that smote the gourd of Jonah (chap. iv. 7).

Trace all direct as an arrow to the heart of God ; never get occupied with instruments or second causes, or you will surely get angry and chafe and fret as did Jonah of old. When God's work of blessing is fully accomplished, and you are broken in will and chastened in spirit, accepting all directly from His hand as justly deserved, *then* shall He say to the proud waves " Hitherto shalt thou come but

no further.” His controversy will then be, not with thee, but with thy persecutors, who may have gratified their personal feelings or malice in their treatment of thee.

God often weaves a network around the *feet* of His saints ; but never around their *hearts*. Hopelessly they struggle to free themselves. Human aids, props and advice are powerless. What is the lesson? What, too, is the resource? The lesson is to be still in word and action ; do nothing, say nothing and wait only upon God for deliverance. “Be still and know that *I* am God.” In meantime the

solution of every difficulty, the balm for every wound, the reviving cordial for every fainting spirit, the end of all perplexity and the resource of faith at all times and under all circumstances is this—*Jehovah Reigneth*. Here is light for the path, rest for the spirit, and strength for the heart.

One of the most needful lessons in these trying times, and certainly one of the most precious is to stand still and let God act for us. God's vindication of those who are right—sooner or later—is most sure, although it may be delayed till they are morally prepared for it.

The restlessness of spirit and impatience so natural to many, especially witnessed in persons of energy of character, practically hinder the living God's intervention on their behalf. The *Living God*! Oh what a stay for the soul! Your case is in His hands, and He is fully awake to it. The words of the LORD God, the Holy One of Israel, should ever rest on the soul and memory, "In quietness and in confidence shall be your strength."

Again, we often delay deliverance because we think we can do better for ourselves than God will do for us, and so we are

left to shift for ourselves till we learn the utter folly of it all. The LORD reigneth, and we can afford to wait and be calm till He acts. He will do so at the fitting moment, but you cannot hurry God ; His time and way, for vindication or deliverance, are ever best and good. His wisdom and love combined will do their very best, yea, *are* doing their best for you. Be assured of this, that the LORD will certainly baffle every attempt, confound every scheme, defeat the cleverest piece of planning, and completely break up every ground of mere human confidence and wisdom.

“The Lord of Hosts is with us” is a Divine message of strength and encouragement. Fellow-believer in one common life and fellowship; fellow-servant in one common joyous work; fellow-soldier in one common conflict, our Lord knows the changes, the deaths, the sorrows, the difficulties of the time. Governments may be over-turned, crowns broken, sceptres shivered, death may thin our numbers, desertion from the ranks be of frequent occurrence, the Church be assailed by the gates of hell, and truth and righteousness lie bleeding in our streets, *but*

“Jesus Christ is the same yesterday, and to-day, and for ever,” and “The Lord of Hosts is with us.”

Here then is a solid and enduring rock on which weak faith may repose and weary feet securely rest. Here is perpetuity amidst change, and certainty amidst the uncertain. Trusted leaders may die, and wolves in sheep's clothing worry the flock of God, but Christ abideth. He is conducting many sons to glory. His omnipotent power shall break down every barrier. His irresistible love shall press through every obstacle. His unwearied grace provides for

every need. His eye never slumbers. Press on ; press on ye wearied host. The journey is nearly over. A few more struggles, and then “beyond the smiling and the weeping we shall be”—*soon*.

“God for us” (Rom. viii.) is our soul’s boast all along the way, and as all power is “*of* God” (Rom. xiii.) He permits, even its unrighteous exercise up to a certain point, which when reached, the further work of the enemy is futile. But even when all *seems* going wrong, and it looks as if God had forgotten you and left you a prey to circumstances, never

more truly may you confidently say, "*God for us.*" This is faith's triumphant assertion no matter what power of evil or pressure of circumstances may rise against us. The might of Jehovah for our weakness; the testimonies of Jehovah for our guidance; and the holiness of Jehovah's house for our moral preservation are, in brief, the themes of our Psalm.

May we each practically own the present and personal reign of Jehovah over each and all, and count upon the absolute certainty of His intervention on behalf of the soul that waits alone upon Him.

*Luther's Hymn of Strength
and Confidence.*

“Commit thy way unto the LORD ; trust also in Him ; and He shall bring it to pass” (Ps. xxxvii. 5). “Casting all your care upon Him ; for He careth for you” (1 Peter v. 7).

I.

Commit thou all thy griefs
And ways into His hands,
To His sure truth, and tender care,
Who earth and heaven commands ?

II.

Who points the clouds their course,
Whom winds and seas obey ;
He shall direct thy wandering feet,
He shall prepare thy way.

III.

Put thou thy trust in God,
In duty's path go on :
Fix on His Word thy steadfast eye,
So shall thy work be done.

IV.

No profit can'st thou gain
By self-consuming care ;
To Him commend thy cause : His ear
Attends the softest prayer.

V.

Give to the winds thy fears ;
Hope and be undismayed ;
God hears thy sighs, and counts thy tears ;
God shall lift up thy head.

VI.

Through waves, and clouds, and storms
He gently clears thy way ;
Wait thou His time—thy darkest night
Shall end in brightest day !

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