

Be Still

By William Scott

sermonaudio.com

Bible Text: Psalm 46:10; 1 Kings 19:12; Psalm 23:2

Preached on: Sunday, September 20, 2009

Free Reformed Church of Pompton Plains

160 West Parkway

Pompton Plains, NJ 07444

Website: www.frcpp.org

Online Sermons: www.sermonaudio.com/frcpomptonplains

Turn with me, please, and we shall read in God's Word in Psalm 46. And then we shall read in 1 Kings chapter 19, but first in Psalm 46.

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early.

The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

Come, behold the works of the LORD, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The LORD of hosts is with us; the God of Jacob is our refuge. Selah.¹

And also in 1 Kings chapter 19 and we will read from verse nine to verse 18. This is Elijah.

And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?

And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars,

¹ Psalm 46:1-11.

and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.²

Let us further read in God's Word in Psalm 23.

The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.³

And then may God bless unto us these readings from his Word. To his name be the praise, the honor and the glory.

² 1 Kings 19:9-18.

³ Psalm 23:1-6.

Turn with me, please and in turn to three portions of the Word of God, to Psalm 46, to 1 Kings chapter 19 and then to Psalm 23.

Psalm 46 and verse 10:

“Be still, and know that I am God.”⁴

1 Kings 19 verse 12:

“...after the fire a still small voice.”⁵

And then in Psalm 23 verse two:

“...he leadeth me beside the still waters.”⁶

Be still, and know, be still and hear, be still and rest.

At times we encounter a stillness in the world around us when even the wind is hushed and high above white tufted clouds are following each other across the sky when even the bird's song is silent in the trees and there is almost a solemn stillness holding us in its throng. But the world of man is never still. Even now in newspaper offices up and down our lands there are those who are rushing like demented souls looking for the last word for that special deadline that will catch the eyes of people tomorrow. There are those in banks who are seeking to bolster their resources. There are those in homes across the countries yet anxious regarding one thing or another.

In each heart and in each mind there is no stillness. There are many avenues presented by the world offering stillness, alluringly, promising it falsely. Turmoil is raging. Lack of peace and contentment appear to be victorious. Countries are tearing themselves apart. Communities are covering up the cracks in their immediate areas.

And if and when individuals will take time to look into their own hearts, there is the same lack of stillness, the same restless controversy in each individual. For the human heart is at war with God.

It may be that from a heart here and there slips a cry for peace, a longing for stillness. But in the midst of the strains and the storms and the stresses of living, they might know a moment of rare stillness and there comes one who walks on the raging waters of trouble and sorrow, the Lord of the sabbath, the Lord of the Hebrew word shabbat, it means a cessation. It means a stopping in order to rest, a stopping from work to be calm, to be peaceful, to be still. And we know that he stilled the tempest on the sea with a word. And we know that his actions and his words that day brought an even more fearful turmoil into the hearts and into the minds of those who were with him.

⁴ Psalm 46:10.

⁵ 1 Kings 19:12.

⁶ Psalm 23:2.

Before he spoke, before he raised a hand, they were afraid of their very lives, but when he stilled the storm instantly and the sea was calm, they said to one another:

“What manner of man is this, that even the wind and the sea obey him?”⁷

What kind of a man is Jesus of Nazareth? Crucified in weakness, raised in power, sitting at the right hand of God on high. What kind of a being can do this?

We know that man is born to trouble as the sparks fly upwards. The Scriptures tell us. We see it around us. We know it in our own heart. And we know that he has come to many here with a word, with a gesture, the word of authority, the gesture of the power of loving kindness. His hand is raised. His words are few. Peace, be still. Be still and know.

We may have been troubled and may well be troubled and filled with anxiety, because we have misunderstood the actions or the words of a friend, of a loved one. And what assurance comes to us when they come to us and they reassure us and they tell us, “But you must know. I would never do anything, I would never say anything to hurt you.”

Be still and know that God says to his people, “I want you to know, I want you to understand that I will never cause you a needless tear. I will never cause you a needless heartache. I will never bring a needless trouble to you. But in all of that, I will bring myself.”

The reassurance matches what we know of that friend when they come to us in this way. And we are still and we are still together. Oh, we have been hurt by what we thought was the wrong action or the hasty word of a friend, a loved one, but when they come and reassure us, then we know that our knowledge of them was right. They would never do this. And together we are still.

In Psalm 46 the psalmist describes the fearful and the horrendous things that almighty God does with this world in which we live. Crushing boulders on a mountain slide, rushing across the valley to harm men and women and children, seas roaring heavenwards to crash down and hurt and maim and destroy, the raging of nations, the violence that destroys countries from within and the personal pain of the storm in our lives and amongst our children. And we cry with the disciples:

“Master, carest thou not that we perish?”⁸

“Is there no love for us, Lord? Is there no kindness? Is there no understanding of our turmoil? Is there no knowing the fear that we are in, the fear for ourselves and for our loved ones? Carest thou not that we perish?”

And then comes the question that seems to hurt and twist in our hearts and very souls.

⁷ Mark 4:41.

⁸ Mark 4:38.

Where is your faith? Why are you so fearful? How is it that you have no faith? Didn't my Father give you faith to believe in me? Didn't he give you faith to trust the knowledge that you have of me to the saving of your souls? For by grace are ye saved and that through faith, faith that is the gift of God. What have you done with my Father's gift? It is a pure gift. It is a holy gift. It is a wholesome gift. It is a righteous gift, the gift of faith to believe on me, the gift of faith to know me and to trust me. Have you spurned it? Have you cast it aside in preference to what you believe of yourself, to what you think you know of your own heart? That heart is deceitful. That heart is desolate. It is wicked. Don't you know this? Hasn't your heart proved this to you over and over and over again?

It hurts, doesn't it, when Christ comes to us and asks, "Where is your faith?"

Later he would answer Thomas.

"I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also."⁹

And then to Philip.

"Have I been so long time with you, and yet hast thou not known me, Philip?"¹⁰

Some time before this he had said:

"I am the good shepherd, and know my sheep, and am known of mine."¹¹

Thomas, you should have known me. Philip, such a long time with you and yet you don't know me? But I am known of my sheep. They should have known him when he was asleep in the storm. They should have known him. They should have known that he was with them in their troubles. He was with them in their fear of death by drowning. They should have known him. They should have known him by proving his tender care and love at all times in storm and in sunshine, proving the promises of God concerning him, proving the word that shows that both he and the Father are one, that it was the Father's will, he was even then hastening to fulfill. It was the knowledge of Christ that kept Paul in faith. It was the knowledge of Christ that kept faith in Paul's heart when, as he tells us:

...in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in

⁹ John 14:6-7.

¹⁰ John 14:9.

¹¹ John 10:14.

perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.¹²

It was his knowledge of Christ that kept Paul in faith. It was knowing Jesus that kept faith in Paul. Paul's faith did not lie in his ability. That was total weakness. It didn't lie in anything within himself. His faith was anchored in what he knew of the person Jesus Christ. It was anchored in what he knew and what he had personally experienced of Christ in every step that he took, in trouble, in trial, in temptation to fear and to doubt. He could say:

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."¹³

It was knowing Jesus, it was knowing him to be Lord and sovereign. It was knowing him to be Savior. It was knowing him to be friend, knowing him to be Redeemer, knowing him to be husbandman. It was knowing Jesus the person of Christ, discovering what it is to know of the loveliness of Christ, to know the tender almighty power of Christ keeping him, holding him, supporting him. What he knew of Jesus. Jesus able not to sin and able to bear our sins in his own body, able to give his life a ransom for many, able to keep, able to bless, able to succor, able to enrich our hearts and our lives, because he abides in us, sustaining us. What he knew of Jesus, able to be with him in all his afflictions and Jesus he knew was able to take him even unto glory itself. Oh, be still, oh, be still, greatly beloved of the Lord and know I am God.

And there is so much to know, isn't there, in this world? You youngsters at school are learning and you are getting to know much. I was speaking to a little boy just two or three weeks ago. He had been in school for one whole week, two hours a day, Monday, Tuesday, Wednesday, Thursday, Friday, two hours a day and those of you who are doing math you know that that is 10 hours. Ten hours of school and he said to his mom, "Mom, that school is no good. I want to go to another school." Why? "Well, I have been at school for a week and I can't read yet. I can't read my psalms. I can't read my Psalter. Do you think I can go to another school?"

You know what it is to be at school. There are many things you don't know and there are some things that you are learning to know. And you know what it is to come into church and to come to Sunday school and catechism class and you are learning. And more important than anything, you must learn to know Jesus. And you must learn to know all about Jesus and you learn this when you study how the Lord Jesus Christ was even with little children. He had a yes face, didn't he?

Some grownups have a no face and you don't want to go and be beside them. They are going to say no, no, no. But some have a grown up face that says yes. And you know that you can trust that. Jesus has a yes face. He has the best, best yes face that was ever

¹² 2 Corinthians 1:23-27.

¹³ 2 Timothy 1:12.

known in this world. Come unto me, even you little children and learn of me and I will give you rest from all your fears. And sometimes as little children we have lots of fears. We don't know our homework and so we are afraid to go to school or we know our homework, but we are still afraid to go to school, because there is a nasty person in our class that doesn't leave us in peace. And Jesus said, "Whatever your fears are, you come to me and I will give you rest."

Peter, among other things, wanted two things for God's people. First, that they grow in grace and, secondly, you know what I am going to say, that they would grow in their knowledge of our Lord and Savior Jesus Christ. That is what he wanted for them, grace, grace upon grace and that they would grow in their knowledge of Jesus as Lord and Savior.

Paul gave up everything. He set aside his learning and it was great. He turned away from his pedigree and it was outstanding. His labors were phenomenal and he said, "They are nothing." He cast them all into the dung hill and why? For the excellency of the knowledge of Christ Jesus my Lord. That is all. I am determined to know nothing among you except Jesus Christ and one other thing, Jesus Christ and him crucified.

Paul also tells us that he, too, wanted two things for God's people, that ye might walk worthy of the Lord unto all pleasing being fruitful in every good work increasing in the knowledge of God.

Peter and Paul seeing it different ways, but saying the same thing. Grow and deepen in your knowledge of Christ, of God. Be still in all situations and know that I am God.

Oh, we have got to learn to be still before God's providence. At times it seems so cruel. At times the providence of God is so harsh. At times it peers into the very depth of heart and being, the providence of God. Be still before God's providence and know him. Be still before God's will, how it runs in conflict with your own will. Oh, be still then. No matter how difficult the matter, no matter how irksome the will of God is as revealed for you, be still before that will. Be still in your heart and in your soul to know God and to mistrust your feelings.

Be still and know that I am God. It is faith that is God given, the God given key to the knowledge of God. God given faith that lets us see what God says about himself in his Word. And we have faith to believe that. It is faith that brings to us that knowledge of God as he reveals himself in our experience and as he makes himself known according to his Word in our experience, day by day.

Faith fed by the Word of God helps us, for example, to set our sins against what we know of the power of God to forgive us our sins and to cleanse us. Faith feeds on the Word of God encouraging us to hope in despair of the ways of the world, of pain and hurt and darkness, because faith opens the book of the knowledge of God that we might be still and know God.

We love the Emmaus road story. Christ walked unknown among two of his own disciples. They didn't recognize him, but they knew him. They didn't recognize him, but they had knowledge of Christ. They knew him. And he walked with his own and as he walked he spoke of himself, of his sufferings, of his glory. He spoke of himself from the Word of God and we read:

“And they told what things were done in the way, and how he was known of them in breaking of bread.”¹⁴

So many things to know of Christ. But even when we come to a communion Lord's Day and a silent sermon is preached... Mendelssohn wrote some lovely piano pieces that he called songs without words and that is just what they are. They are songs the piano plays and the piano accompanies itself. And the Lord's supper, when the bread is broken, the wine poured out, there we have a sermon even without words. And we apply what we see with our eyes to what we know of Christ and what we know of Christ giving himself there on Calvary, my body broken for you, my blood shed for you. Oh, we recognize Christ in the broken bread.

As a little fellow I would be sent out to the bread van, a horse drawn bread van, a white horse, four wheel cart and there was the bread on it and before going out I would ask mom, “Do we want fresh bread or cutting bread?” Do you ever speak of that? Fresh bread or cutting bread? Cutting bread is a day or two older. And it cuts easily. It is drier. Fresh bread, newly out of the oven, you try and cut it and it tears.

Christ took the body that was prepared for him and then a body that was so fresh. Oh, the nails tore at his hands and the spear tore at his side. The nails tore at his feet. He was so fresh and lovely. The Son of God who became flesh and dwelt among us and the broken bread and the poured out wine speaks to us of what we know of the Lord Jesus Christ.

So many things to know of Christ. There is a hymn, *Break though the bread of life, dear Lord, to me* and it has this verse.

O send Thy Spirit, Lord, Now unto me,
That He may touch my eyes, And make me see.
Show me the truth concealed Within Thy Word,
That in Thy Book revealed I see Thee, Lord.

In the Scriptures I see Jesus. In the Scriptures I know my God. I know Christ. Christ was dead to Thomas. Is he dead to you, as good as dead to you tonight? Thomas, you see, maintained:

“Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.”¹⁵

¹⁴ Luke 24:35.

¹⁵ John 20:25.

I won't believe what I know of Jesus. I won't believe what I know he said about himself going up to Jerusalem. I will not believe it.

Are you saying this in the depth of your heart tonight? I will not believe what I know about Jesus Christ. I will not come. I will not seek him.

The only Savior, his the only name given under heaven among men whereby we must, we must, we must be saved.

When Christ heard Thomas and Christ came and Christ said, "Peace, be still." And Thomas was still. When he recognized the Jesus he knew and when he heard Christ speak to him:

"Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."¹⁶

"Believe me. Believe what you know of me. Be still and know that I am God."

And Thomas fears and Thomas doubts and Thomas unbelief was stilled and Thomas knew. And do you remember the four little words he said?

"My Lord and my God."¹⁷

Jesus, I know you are my Lord. Jesus, I know you are my God. Oh, Jesus, I know you whom to know is life eternal.

That word, "Be still" in Hebrew means to cause to fall, to let go. Let it all go before what you know of Christ revealed in the Word, let it all go. Be still and know God.

"Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."¹⁸

They have believed what the Scriptures have said about me.

Stayed upon Jehovah Hearts are fully blest,
Finding, as He promised, Perfect peace and rest.

We have still got two more points together, but they will be shorter, I promise. They will be shorter than this one.

Be still and know, be still and hear.

¹⁶ John 20:27.

¹⁷ John 20:28.

¹⁸ John 20:29.

And after the fire a still small voice.”¹⁹

Elijah knew God, oh Elijah knew God so very well. He knew God so well that he challenged Baal’s prophets. He mocked them.

“Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.”²⁰

He knew God so well that he could stand in the power of God and declare that mocking to the priests of Baal. He knew God so well, the God would answer by fire, that he called upon God:

...let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. Then the fire of the LORD fell...²¹

Oh, yes, Elijah knew God. But wasn’t it that he knew God for the sake of God’s people? And wasn’t it that he knew God for the sake of the widow of Zarephath and her son? He knew God would answer and glorify himself for his people before Baal and he knew God, that God would act in gracious ways in giving this widow bread or oil and in giving her some life. He knew God for Israel. He knew God for the individual.

“And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.”²²

Elijah wanted God’s people not only to know God, but to know that he was God’s servant. That seemed to be so important to Elijah that the people may know that I am your servant. Wasn’t that his complaint before God? I only am left. There are no others, Lord. Who will do your work? Who will do your preaching? Who will challenge Baal? Who will be sent to Zarephath to bring oil to a widow, to bring her son to life again? Lord, I am the only one and my time is short. My days are nearing an end.

Oh the greatness of the blessings that came to many others because Elijah knew God, powerful, almighty, gracious, tender and loving. In so many ways in personal experience in serving God Elijah grew in his knowledge of God as a servant, as a slave of God, as a prophet of God. Elijah knew God for many and even for one the widow. But Elijah had to learn to be still and to hear for himself.

I am sure I am not the first pastor who has had the following experience, that in a quiet time, a personal time alone with the Lord, the Word has opened up and I wrote it down

¹⁹ 1 Kings 19:12.

²⁰ 1 Kings 18:27.

²¹ 1 Kings 18:36-38.

²² 1 Kings 17:24.

and I made one great mistake. I tried to preach a word that was only for my soul, only for my heart. It wasn't for the people of God. It was for me and for me alone.

Elijah, you have been listening to God. You have been hearing God speak and you have served God for the people, for the nation, even for the individual and her child. Elijah, be still and hear for your soul.

Elder, deacon, Sunday school teacher, leader in the catechism, don't make that mistake. Don't hear a word of God for you and then give it to anyone else. Oh, he will give you much and you will have much to give to others, but not the personal word that is for your soul and your soul only.

He knew God to be jealous and he was jealous for God. He knew God would not give glory to another. Elijah rejoiced and gloried in what he knew of God. God to be almighty and God to be tender. Elijah himself knew that he was the servant slave of God. He did all these things at the Word of God. He knew God to work in glory and in mercy.

Why then was he so afraid for himself? Why did he run for his life? He knew God would take care of his own glory before Baal. He knew God would take care of his grace before the widow. Why then didn't he trust God to take care of him and to take care of his own work when Elijah would be called from this earth? He knew God to be so powerful. He wasn't surprised at the power of the wind that rent rocks. He wasn't surprised at the earthquake that shook the ground. He wasn't surprised at the power of the fire that consumed. For he knew God to be far powerful. But God wasn't in the wind and God wasn't in the earthquake and God wasn't in the fire.

“...and after the fire a still small voice.”²³

And Elijah began to learn even at this late stage in his wonderful ministry for God, he began to learn to be still and to hear God. I will hear what God the Lord will speak to his folk, he will speak peace.

Elijah, you will go and do a work for me yet. Hazael and Jehu. And her is the word, Elijah, that you need to know.

“I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.”²⁴

I have got 7000. You didn't think the remnant was so big, did you, Elijah? You thought it was only confined to the little circle around yourself, Elijah. I have got 7000. Elijah, your ministry has not been in vain. Your challenging the priests of Baal was not in vain. Others among sinful Israel haven't bowed to Baal. They haven't kissed him. There are 7000. Let me tell you something else, Elijah. Elisha will serve when I take you to be with me.

²³ 1 Kings 19:12.

²⁴ 1 Kings 19:18.

"Be all at rest!" for rest is highest service;
To the still heart God doth His secrets tell;
Thus shalt thou learn to wait, and watch, and labor,
Strengthened to bear, since Christ in thee doth dwell.

To the still heart God makes his secrets known. Elijah heard the still small voice in calm and peace. Your ministry, Elijah, has been blessed. You are not alone. Elisha will take up your mantle and I will take you to be with myself.

And, finally, be still and rest.

"...he leadeth me beside the still waters."²⁵

No shepherd will lead his flock to drink at the mountain roaring stream tumbling over the rocks and falls and cataracts, but he will lead them to the still waters where they will drink without fear or danger and rest.

There is a stillness before God that brings a knowledge of God, a stillness when we hear God, a stillness when we ourselves are still before God, a stillness that brings rest. Waters of stillness, waters of peace, waters of hope, waters of rest, brought safely by his hand thus far. Why wilt thou now give place to fear? How canst thou fear if he provide or lose the way with such a guide? Did ever trouble yet befall and he refuse to hear thy call?

The sheep in John chapter 10 we discover know quite an amazing amount about their shepherd. We read they know him. They will not go to another shepherd. They know their own shepherd. We read they hear his voice. They recognize his voice. They ignore all other voices. We read they hear him call them each by their name. They know that he knows them personally and they love him and they trust him and they follow him and in him they find the waters of stillness rest and refreshing. It is Christ who gives any place stillness. It is Christ who gives the waters a restfulness. It is Christ and in Christ we find calmness of soul and heart and mind and we need this resting place in this world. We know that as we pass through it, we meet with tribulation as he promised. We can be so troubled and so busy with not a moment of peace to set our mind upon Christ.

Scarce how one would know we claim to own the peace that passeth all understanding, but isn't it true that the believer who is brought by Christ to the place of still waters has a stillness, a restfulness in Christ?

"Be all at rest!" for rest alone becometh
The soul that casts on Him its every care;
"Be all at rest!" so shall thy life proclaim Him
A God who worketh and who heareth prayer.

²⁵ Psalm 23:2.

“Be all at rest!” so shalt thou be an answer
To those who question, "Who is God, and where?"
For God is rest, and where He dwells is stillness,
And they who dwell in Him that rest shall share.

Be still and know God. Be still and hear God. Be still and rest in God.

Dearly beloved, I can ask no better things for you, no greater things than that you are still
and know him in Christ, that you are still and hear the voice of Christ, that you are still
and your rest is such sweet rest in Christ.