



Bethel Pulpit

Sermon 93

None Like God!

**Sermon preached at Bethel Chapel, Luton,
by Mr. B. A. Ramsbottom,
on Lord's day morning, 4th April, 1993**

Text: *“There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms” (Deuteronomy 33. 26, 27).*

This is the dying testimony of Moses, the man of God. The Lord had just ordered him to go up to the top of Mount Nebo and there to die in the mount, and Moses was ready. The commandment did not take him by surprise, did not take him unawares. All he had to do was to die. Now beloved friends, one day the same commandment will come to you and me, that we are to go up and die. There will not be any excuses. There will not be any putting it off to the next week or the next day. Even now there is a date written in God's calendar for each one of us which will be our last day upon earth. And then God will come to you, God will come to me, like He came to Moses with this same commandment, to die. May I affectionately ask you if that command came today or tomorrow, would you, like Moses, be able to face it happily, peacefully? Let me affectionately ask you, are you ready to meet God? Are you “made a real Christian, washed in the Redeemer's blood”? Because only reality will do then. The one vital thing, the one thing which matters, is to be made a real Christian. I do hope many of you have to lay up prayers against that day, that many of you in spirit have to pray, “Prepare me, gracious God, to stand before Thy face.” O beware of taking it for granted, resting on the good opinion other people have about you, thinking that there is plenty of time. It is this: to be blessed with a vital, personal, saving knowledge of the Son of God. Nothing less than that will do.

Well then, these were Moses' last words, and he speaks well of God. He has not got one word to say against God. And let us be clear, in one sense Moses died a disappointed man. He had had a longing all his life, and God said, No. He wanted to enter the Promises Land. He wanted to see the land which flows with milk and honey, and God said, No. Although on one occasion Moses pleaded with Him, the Lord said, “Speak

no more unto Me of this matter.” Moses knew the chastening hand of God. He knew the disappointing hand of God. What had he to say about all this when he came to the end? “He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He.” I believe when we come to end of our pilgrimage, we shall have to bless God for all His dealings with us. There will not be any complaints.

“With mercy and with judgment
My web of time He wove,
And e’en the dews of sorrow
Were lustred with His love:
I’ll bless the hand that guided,
I’ll bless the heart that planned,
When throned where glory dwelleth
In Immanuel’s land.”

So this is the last word Moses spoke, his dying testimony, and he speaks of God as being incomparable, the incomparable God. There is none like Him. “There is none like unto the God of Jeshurun” – Jeshurun, signifying the upright one, being another name for God’s people, God’s Israel. The God of Jeshurun. Moses says there is none like Him, not just because He had read it in a text book but because he had proved it. There is none like Him. I wonder how many of you here this morning can lay your hand on your heart and look up to heaven and say of your God, “There is none like Him.” Like David did with the sword of Goliath. You remember how he went to the priests in Nob and he requested a sword, and they said, “We have no sword, saving the sword of Goliath.” David said, “There is none like that; give it me.” And the Lord’s people speak like that about their God. There is none like Him, “none like unto the God of Jeshurun.”

Well, we prove it, don’t we? There is none like Him in holiness, the holy, holy, holy God. What about His faithfulness? How we have proved it! “Tell of His wondrous faithfulness.” No faithfulness like the faithfulness of God. The wonders of His love! O there is no love like the everlasting love of God to His people! What about His mercy? How Moses proved it; how Israel proved it! The wonderful mercy of God, despite all *their* sin, backsliding, unworthiness, guilt, despite all our sin,

unworthiness and guilt. And the almighty power of God. Moses saw it in Egypt. He saw it on the banks of the Red Sea. He saw it in the manna. He saw it in the smiting of the rock. He saw it in the defeat of Amalek. He saw it in the earth swallowing up Korah, Dathan and Abiram.

“There is none like unto the God of Jeshurun.” I wonder how many of you can say that this morning. And then Moses adds something else. There is none like His people. No God like the Lord; no people like His people. Moses dearly loved the people of God. Right at the beginning when the Lord first dealt with him, he made that wonderful choice by faith. He chose “rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.” What a choice! And that life, that life of trial, trouble, difficulty with the people of God, yet when he comes to the end, he still loves them. I think some of you know that experience, don’t you? In your early days, what a love you felt to the Lord’s people! This people shall be my people, and their God my God. O such a love to them, such a desire to be found amongst them! And then you have the trials and the difficulties and the problems, but this love will stand at the end. Philpot once said it is the first grace to be given, love to the people of God, and it is the last grace to hold out. But then there are those times when you see them in Christ as having neither spot, nor wrinkle, nor any such thing. And you can say like Moses, “Happy art thou, O Israel: who is like unto thee, O people saved by the Lord!” No people like God’s people, no God like their God!

“There is none like unto the God of Jeshurun.” And Moses takes up just one point concerning the greatness of this incomparable God. It is a very beautiful point, a simple point and a precious point, and it is one which means a lot to all God’s people, and it is this: the way in which He graciously helps them in their time of need. Now “there is none like unto the God of Jeshurun” in that, the wonderful way in which He helps us. So much of our experience is praying for help, receiving help, and “there is none like unto the God of Jeshurun” in the kind way in which He gives it. He is still the God of Jeshurun. He still helps His people. You go day after day after day, but there is none like Him in the way He keeps on giving help. Like the poor minister in that time of need, every Lord’s day morning when He entered his vestry, there was an envelope with a kind gift of money for him. There was no name on the envelope, but on it was written: “more to follow.” That is the way the Lord helps His people. Did

He help you yesterday? And have you a need today? Well, He still helps. And what about tomorrow, and the unknown way? Well, there is *more to follow*. “There is none like unto the God of Jeshurun” who keeps on helping His poor, needy people, and that despite our sin and backsliding and unworthiness and guilt and forgetfulness and ingratitude.

“There is none like unto the God of Jeshurun” in the way He continually helps. We have to pray, “Lord, help me,” and the Lord kindly helps. You see, not only does He promise His help, but He says, “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea I will help thee; yea, I will uphold thee with the right hand of My righteousness.” He not only *promises*, but He *does help*, however great the need.

And then as I have told you over and over again, in Scripture *help* is almost the same as salvation – not just a little assistance, a little aid, a little helping hand. “Israel shall be saved in the Lord with an everlasting salvation.” That is the help you and I need, to be saved from sinking into the bottomless pit, to be delivered from our guilt, to be upheld by His divine, almighty power, to be brought safely through, to be taken to heaven at last. That is the help we need, and that is the help the God of Jeshurun gives. There is none like Him because none other can give help like this, even salvation. “Let Thy mercies come also unto me, O Lord, even Thy salvation, according to Thy Word.” So the point of faith is this, and I wonder how many of you have come to this point of faith:

“To Christ for help I fly,
The Friend of sinners lost,
A refuge sweet, and sure, and nigh,
And there is all my trust.”

That is real faith. That is the religion which takes a sinner to heaven: a helpless sinner seeking divine help from an almighty Saviour. And “there is none like unto the God of Jeshurun” to give it.

Now then, notice the majestic language Moses uses. “There is none like unto the God of Jeshurun.” How does He help His people? “Who rideth upon the heaven in thy help, and in His excellency on the sky.” There is almighty God in heaven, sovereign, gracious, above everything, all things at His control. How does He help? He “rideth upon

the heaven in thy help, and in His excellency” – or in His majesty – “on the sky.” Now what does that mean, He “rideth upon the heaven in thy help”? It means one or two things, one or two very blessed things. It means He can come swiftly; He can come in a moment. He “rideth upon the heaven in thy help.”

“He sees when I am sunk in grief,
And quickly flies to my relief.”

He “rideth upon the heaven in thy help.”

It also means He can make a way where there is no way. It means He can come to help you when no other one can come. It means He can help when no other one is capable of helping, in providence and in grace. He “rideth upon the heaven in thy help.” I want to speak very advisedly and reverently here, because we do need to be very careful in giving human comparisons, but I think I am justified in giving this comparison. You read of a person sometimes mountain climbing, and right at the top of some jagged rock that person sustains a fall and breaks his leg. No-one can get to him, and if they could, they could not get him down. The poor man lies in agony and pain. Then suddenly a helicopter appears in the sky. It does not have to climb the mountain; it comes right where he is and he is rescued. I know that this is a faint picture, but it is something like that with the Lord and His people. There is this wounded one, this bruised one. You cannot see any way of escape, any way of deliverance, any way out. Then the Lord Himself comes right over all these mountains and comes right where you are and He picks you up and does everything for you. I believe that is what it means, that the Lord God of heaven rides upon heaven for your help. And surely some of you this morning can put your *T and P* against this, *tried and proved*. You say, there have been those times when no-one could help, and I could not help myself, but the Lord came right over the mountains, right where I was, and did everything for me. May we this morning bless Him and love Him and adore Him. “There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky.” It is divine help. It is almighty help. It is suitable help.

He “rideth upon the heaven in thy help.” And of course in its fullest, most sacred, most blessed sense, we see it in the glorious work of the Lord and Saviour Jesus Christ. Beloved friends, this morning think of

your lost, ruined, helpless condition, and think of the Lord and Saviour Jesus Christ riding upon the heavens for thy help as He came from heaven to earth, His mysterious incarnation, His holy life, His sin-atonement death, His burial, His resurrection, His ascension: that glorious work of salvation as the eternal Son of God rode upon the heaven for your help, and in His excellency on the sky.

Beloved friends, I bring this word before you this morning specially concerning your prayers. Earlier in the week, being very burdened in prayer especially for a relative in deep affliction, as I tried to wrestle in prayer, this word came so powerfully: “There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky.” I felt this is just what we want the Lord to do – His blessed ability to hear and answer prayer.

But what a word it is! Some of you this morning have a difficulty, you are in trouble, you have a need. It may be your soul. It may be temptation, your sins, the day of your death. It may be the fear of the unknown way; it may be something in your family, your business, your circumstances, your relationships with other people. It may be bodily affliction, illness, pain. It may be loneliness; it may be disappointment; it may be trouble. But here you are and you are trying to pray about it. The case seems difficult; it may seem impossible. O beloved, may you be able to hold this fast by faith, to look up to heaven and see the God of Jeshurun, to see what kind of God He is in love and mercy, to see what He is able to do. With Him nothing shall be impossible. He “rideth upon the heaven in thy help, and in His excellency on the sky.” May you be able to cry to Him to come and do for you all you need, whatever your case, however hard, however difficult, because not only is He able to do it, but also He has promised to do it.

“There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky.” And then what a word is this: “The eternal God is thy refuge, and underneath are the everlasting arms.” How many of God’s people down the ages have felt the sacred comfort there! The eternal God Himself is thy refuge. You need a refuge; you must have a refuge; you cannot do without a refuge. The eternal God Himself is that refuge. Now Moses could die with that, and if

the Lord seals it home to your heart, you will be able to die with that, to find that glorious refuge in God, in the Person of His beloved Son.

“And underneath are the everlasting arms.” You remember the old preachers used to say, “the everlasting arms of love and mercy.” Perhaps some of you in the hour of your affliction have felt beneath you those everlasting arms. Perhaps some of you feel that this morning it is those everlasting arms you need. You see, He “rideth upon the heaven in thy help” – that is almighty God above you. “The eternal God is thy refuge, and underneath are the everlasting arms” – that is almighty God underneath you. And if you read the context, it is almighty God before you and behind you and all around you.

It is a wonderful word this, *underneath*. You can sink into those everlasting arms.

“My soul into thy arms I cast;
I trust I shall be saved at last.”

They will never fail you. They will not let you go. You can never sink with the everlasting arms beneath you. “Underneath are the everlasting arms.” You cannot get any lower than that word *underneath*, can you? There is not anything lower than *underneath*. However deep you sink, however low you fall, however down you are, you can never get beyond this and you can never get beneath it. At all times, in every state, in all places, despite your sin, “underneath are the everlasting arms.” Then however great your trial, you cannot sink. In the swellings of Jordan you cannot sink.

This is one of those scriptures which seems so sacred and yet so simple and so clear that any comment on it almost seems to spoil it. It seems as if it does not need any explanation, any opening up. It is so simple and so sacred and so clear that the eternal God comes to a poor, lost, ruined, helpless sinner with the sweet assurance that He is “thy refuge, and underneath are the everlasting arms.” Dr. Watts sings,

“The arms of everlasting love
Beneath my soul He placed,
And on the Rock of Ages set
My slippery footsteps fast.”

Here then is the safety, the eternal security of the people of God, even the feeblest, even the weakest.

“There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms.” Well then, here we have the blessedness of the people of God, His chosen, His redeemed – their eternal blessedness. “What more can He say than to you He has said?” Now may some of you this morning for the first time have a little glimpse of the blessedness of God’s people. Some of us go back to the first time when we saw God had a people, a people saved in Christ with an everlasting salvation. We looked on them as the excellent of the earth, none like them. Perhaps we had despised them, thought they were strange. But now we saw them as they stood in Christ, without blemish, without spot, a glorious people. It was something like what the angel did for John: “Come hither, I will shew thee the bride, the Lamb’s wife.” We saw them in all their glory. Then came the realisation that unless we were numbered amongst them, hell must be our deserved but dread abode. Then there came that longing to be found amongst that blessed people. There is none like them, none like their God, none like their salvation.

May some of you for the first time have those believing views of the everlasting blessedness of the people of God in Christ, and may there be some of you very, very deeply concerned as to whether you are found amongst them; and how solemn if you are not found amongst them! May there be those desires, those longings: “With them numbered may I be, now and to eternity.” May this people be my people and their God my God. And may some of you have that blessed assurance that their favoured lot is yours: “Thou hast given me the heritage of those that fear Thy name”; “the lines are fallen unto me in pleasant places”; that the eternal God is *thy* refuge and thine for ever, and underneath the everlasting arms. Then you can look on the world with its pleasures and its allurements and its riches and its prosperity; but you have something better. “The eternal God is thy refuge.”

“In vain they boast their little stores;
Trifles are theirs, a kingdom yours.”

Perhaps as you look on the world with all its prosperity, you look on yourself with all your sorrows and your fears and disappointments and all

your trouble, but may you look at it in the light of this and in the light of eternity. “The eternal God is *thy* refuge.” Then you can “tread the world beneath your feet, and all that earth calls good or great.” “There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky. The eternal God is thy refuge” – now and to all eternity – “and underneath are the everlasting arms.”