

I the Lord thy God will hold thy right hand ... fear not, I will help thee. (i) (Quality: Very good)

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Date: 04 January 1981

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- [0 : 00] As the Lord may help me, I would raise your attention to the prophecy of Isaiah, chapter 41, verse 13. The prophecy of Isaiah, chapter 41, verse 13.
- For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee.
- For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee.
- These words will have their application to a variety of cases, and not least the case of the preacher.
- How much we need God to go before us, to uphold us, to strengthen us, to assure us that we shall receive help, and to allay our fears.
- [1 : 30] The preaching of the gospel is a walking by faith. Perhaps, in a greater degree, and in a larger measure, than other pathways.
- It is no easy thing to depend upon God. Nevertheless, we can look at the experiences of the people of God, who will come to a similar conclusion.
- There are many enemies that rise up to fill us with dismay.
- Ammon, Moab, Mount Seir, have sometimes epitomized, in religion, the people that have a name to live, and are dead.
- Moab, and Ammon, and Mount Seir, could claim descent from the royal strain.
- [2 : 49] And with that in mind, they went forward, and still attempted to lay claim to certain things. The same can be said, in respect to some that we meet with, in religious circles, who will lay claim to certain things by reason of their line.
- Their line of their parentage, and so on. And yet, may not be possessors of the same grace. And when such enemies arise, and begin to fight against the people of God, in whose heart the grace of God resides, then such will often be in the place of Jehoshaphat, when he said, neither know we what to do.
- And yet, in his extremity, he did the only thing that he could do, and that is, our eyes are upon thee.
- May our eyes be upon God this morning, as we venture along, step by step, running in that race which is set before us, looking unto Jesus, the author and finisher of our faith.
- This particular chapter, has in it several verses, which contain these words, fear not.
- [4 : 41] The surrounding circumstances, may be said, to be, to relate to those, that were, idolatrous.
- And that, pursued after those things, which though they appear to be religious, yet, basically, there was no heart, in such profession.
- This, would appear to have, to have, dismayed, some, of the people of God, and hence, we have those, precious words, fear thou not, for I am with thee, be not dismayed.

An assurance, that God is with us, will be, a strength indeed. Each of us, in our, various course, may be moving forward, some, some, in one providence, and some, in another.

And, we may wonder, what to do. The future, is never clear to us, to be able to say, I know, that all things will go well.

[6 : 04] But, we are assured, that if God is with us, then, all will be well. And, hence, the prophet, was inspired, to write these words, 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.

And, in the next verse, we get, something, that tells us, the reason, why these words, were spoken. Behold, all they, that were incensed, against thee, shall be ashamed, and confounded, they shall be, as nothing, and they, that strive with thee, shall perish.

Thou shalt seek them, and shalt not find them, even them, that contented with thee, they, that war against thee, shall be as nothing, and as a thing of naught.

And, as it were, to bind up the whole, the words of our text, are, on the other side, of those words. And, therefore, for I, the Lord thy God, will hold thy right hand, saying unto thee, fear not, I will help thee.

Such a word, is precious, unto any person, at any time of their life, and, for all their life.

[7 : 48] To be held, by one's right hand, is indeed, a supreme benefit, especially, when that, holding, is, by the Lord.

Now, first of all, we have these words, for I, the Lord, thy God. It is not easy, to lay claim, to the Lord, being our God, but we shall be able, to do so, if, God speaks to us, I, the Lord, thy God.

We shall be clear then, because, we shall have the words, of, him, that cannot lie. How often, may some of you, wondered if the Lord, is truly your God.

Now, if it's true, God, sometime or other, will convey it to you. And then, what strength, will be conveyed, to your faith?

What help, will be given, to you, to continue on. In thy presence, I am happy, in thy presence, I am secure.

[9 : 03] But then, by contrast, with the gods, of the nations, round about, the Lord, thy God, is a God, that is mighty, and powerful, and able, to deliver.

And God, works in a mysterious way, his wonders, to perform. Who could have thought, when Jehoshaphat, prayed as he did, that God, would bring about, victory, in a way, that God did.

It was not a question, of God, going forth, as the captain, of the armies, of, Jehoshaphat.

But, confusion, was brought, amongst the enemies. Confusion, was brought, amongst those, who were, incensed, against, Jehoshaphat, against Judah, against the people, of Israel.

For I, thy God. But, how do we begin, to, come into this place, where, the Lord, discovers to us, that he is our God?

[10 : 22] Do we know the Lord? Have we professed, to know him, over a long time? Have we a confidence, that God is the Lord? One of the manners, in which, a clear profession, was made, is he recorded, in the scriptures, of truth, coming forth, from the lips, of Thomas.

You will recall, that after, the, Lord, had risen from the dead, he appeared, unto a company, that were meeting, together, and, he spoke, to them, saying, peace be unto you.

But, Thomas was not there, and, Thomas said, when he was told, that the Lord, had appeared, that he would not believe, unless, he, could, thrust his hand, into, the Lord's side, and put his finger, in the print, of the nails.

And so, after eight days, I met again, they met again, and, Thomas was with them. And the Lord, spoke to Thomas, first, after, the, blessed introduction, peace be with you.

He said, Thomas, reach it, at thy finger, and, put it, in the print, of the nails. And thy hand, and thrust it, into my side.

[11 : 54] And be not faithless, but believing. And then it was, that Thomas said, my Lord, and my God.

God discovers himself, sometimes, when he tells us, that he knows, what we have been thinking. Do you think, that he is aware, of any unbelief, that you may have?

Do you think, that he has heard, your hard speeches? Did Thomas think, that he knew, that God would hear, if he burst forth, with a certain amount, of freedom of language, I will not believe?

He may well, not have thought, that, God, would hear him. On paper, we believe, that God, hears, all things.

But do we believe, it in our hearts? Well, Thomas, believed, that, the Lord, was his Lord, and, was his God, through, this strange, path, where he expressed, in strong terms, the, workings of unbelief, in his heart.

[13 : 20] The Lord, graciously, rebuked him. And, he afterwards said, ye, have believed, because ye have seen. Blessed are those, who, will yet believe, and yet have not seen.

For I, the Lord, by God. We can only know this, then, by, revelation from God himself. How it is done, may be quite various.

The case of Thomas, is one. The case of Peter, may serve to show us, another manner, in which, the Lord God, manifest himself, to be such.

You will remember, that Peter, and others with him, had, toiled, all the night, and caught nothing. And the Lord said, cast, thy net on the right side, and, there shall gather, and Peter, uttering his, confession, that he had toiled, all the night, nevertheless, at thy command, we will let down the net.

And then, the net, was filled, with fishes. And Peter, said, Lord, depart from me, for I am a sinful man.

[14 : 56] Now, we do not understand, that ever, to mean, that Peter, wished the Lord, to depart, in the same way, that, the, gatherines, wanted, the Lord, to depart, out of their coasts.

He felt himself, to be such a sinner, so unbelieving, so lacking in prayer. And, with all his toiling, he got nothing.

And, now, the Lord, had come over that, demonstrated, his power, by a miracle. And, brought, Peter, to feel, what a sinful man, he was.

But, you know, the Lord, did not tell him, to go away. And, neither, did the Lord, go away from him. Do you think, that God, will depart, from you, because, you are a sinner, and because, you feel your sins, and because, you feel, that you are a sinful person, and ought not to be, in the presence of God.

May we not be encouraged, by, the words in Luke, words of the Pharisees. This man, receiveth sinners, and eateth with them.

[16 : 23] And yet, it was this man, that, was the Lord, was the God, of these, poor, publicans, and sinners.

though he can, he met with them, it was, that they might be benefited, by his gracious conversation.

Wicked men, have, used this scripture, to give them license, to engage, in all sorts of ungodliness. But, we should remember, that when this man, received sinners, that he received them, because their hearts, had been touched.

He received them, because, they, had come, as sinners do come, saying, have mercy upon me. Oh God, have mercy upon me.

And Jesus, received them. And, he sat with them. And, he slept with them. And, he spoke, assuring words, to them.

[17 : 38] For I, the Lord, thy God, the man, Christ Jesus, through whom, and by whom, we see the glory, of God, in his face.

This man, this, great, and all glorious, God, receiveth sinners, in the person, of, the Son of God, Jesus Christ.

For I, the Lord, thy God. What an affinity, must have been felt, by those, sinners, and publicans, that came to Jesus Christ, when he was here, upon earth.

Can you imagine, that he that was holy, harmless, undefiled, and separate from sinners, would have, have lulled himself, to engage, in their filthy conversation?

Would not, the very atmosphere, have become purified, by his presence? And, what do we know, of Christ, receiving sinners?

[18 : 50] What do we know, of the influence, of Christ's presence, with us? We shall know, that it is, so very different, from, engaging, with, worldly people, in worldly pursuits.

Now, it was so different, when, the Lord Jesus, was scorned, by the Pharisees, because, he received, sinners. He received, needy sinners.

He received, desperate sinners. He received, sinners who could not, under any circumstances, project, one favorable thing, in respect, to their own case.

The Pharisees, would boast, of their self-righteousness, and of their uprightness, according to their view, that, the sinners, that came to Jesus Christ, they could boast, in no such thing.

They could, they were only filled, with shame, and confusion, of faces. And to hear, the gracious words, that proceeded, out of his mouth, would have been, balm indeed, to their souls.

[20 : 08] Have we ever thought, have we ever felt, have we been exercised, about this great question, as to whether, God can save me? Can he save me?

We can understand, the natural mind, understands, or thinks it does, for salvation, that comes to people, that have, lived a good life.

But they cannot understand, and can scarcely hope, for those, who have, nothing to, report, but sin, and wickedness, and departures, from God.

And yet, in the Lord's teaching, he says, I came not to call, the righteous, but sinners, to repentance.

Now, sinners, are those, that feel, to be such, in their hearts. What are you, before God? What confessions, do you make, in secret, before God?

[21 : 16] Do you say, do you feel, that you are a sinner? And being such, are you, on the verge of despair? Are you ready, to throw up your hands, and say, it is all up with me, because I see things, now, that I have never, seen before.

And there are, enemies, which are incensed, against me. And those enemies, are within my own bosom, because my natural mind, is enmity, against God.

And therefore, will do all it can, to frustrate, the desires, of my soul, now quickened, by the spirit of God. A sinner, is a sacred thing, the Holy Ghost, has made him so.

The purpose, of course, and intention, of the poet there, is that, the Holy Ghost, made him feel, made her feel, that, each were, sinners.

When we are, in this condition, we are also, aware, of God's holiness.

[22 : 35] A glimpse, of God's holiness, just a flash, will be sufficient, to make us, realize, that we are sinners. Rules, will not make us, know that we are sinners.

The law of God, will not make us, know that we are sinners, in one sense of it. It may charge us, with transgressions. And yet, people may attempt, to, restore themselves, and do better, and watch against, not doing that, and be assured, that they do the other.

But when God appears, then, he is holy. And, he is pure. There's a lot of significance, although we do not, want to, resort to, poor illustrations, between, one of the advertisements, for washing powders, which is whiter, than the rest.

Now, when you, bring your very best, your best, that you can, and think it is so clean, and you put it, beside the, God himself, immediately.

At very best, it is grey. Can never, be white at all. God's whiteness, is a whiteness, in depth. not just, the whiteness, on the surface, but a whiteness, in depth.

[24 : 15] For I, the Lord, thy God. But then, to have God, approach to us, in such holiness, will devour us.

How can we approach, to God? Wherewith, should I, approach to God, and stand, before his, throne, by pleading, what the Lord, has done, and trusting, Christ alone.

And that's the only way, that sinners, can venture to God, and can, know God, and can rejoice, in God, in the words, of our text, for I, the Lord, thy God.

The Lord, thy God, that hath mercy, upon me. If we have feared, that the Lord God, will consume us, because our God, is a consuming fire, and yet, we have not been consumed.

Then, shall we not look up, and wonder why, and inquire, after the reason, Moses, saw the, burning bush, and yet, it was not consumed.

[25 : 33] And a voice, speaking out, of that bush, saying unto Moses, put off, thy shoes, from off thy feet, for the place, whereon thou standest, is holy ground.

And before him, was, the Lord, his God. For I am, the Lord, thy God. how good it is, to have a positive experience, and to, have this witness, in our own hearts, that this God, is the God, we adore.

A faithful, unchangeable, friend. The psalmist says, this God, is our God, he will be our guide, even unto death.

For I, the Lord, thy God. This, is Father, Son, and Holy Spirit.

And so, we have, the love of the Father, and the love of the Son, and the love of the Spirit. Each of those persons, in one God, speaking to us, and saying, I will hold, thy right hand.

[26 : 59] For I, the Lord, will hold, thy right hand. What God says, is, is accompanied, by an action. When a word, is spoken like this, it is not, in respect, to a promise, that is to come.

If we were, in great danger, if we were, in great distress, how little comfort, should we derive, from a person, who said, I will hold you, your right hand.

I will come eventually. You're in danger now, but, I shall not come, at the moment, I will come. No, God does not, make promises, of that description, when a person, is in danger.

I, will, hold, thy right hand. Now, God, knows the extent, of our danger, knows the extent, of our distress.

And so, when we think about, these great words, for Lord, thy God, we are thinking about, one, who can, understand, exactly how we feel.

[28 : 10] How can, humans, really understand, the depth, of a person's feelings? How can we understand, really, what distress abounds?

How can we understand, the fears, that arise? the heart, knoweth its own bitterness. Who can understand, the bitterness?

I, the Lord, thy God, will hold, thy right hand. Now, when God, holds, your hand, it will be, a hand of power, that holds, your hand.

if you should be on, as it were, the edge of a precipice, and it is known, sometimes, for people, to be on the edge, of a precipice, and they feel, that they must be, dashed to pieces, any minute.

And then, hold, God, to appear, and say, I am the Lord, thy God. I am the only one, that can save you. I am the only one, that can deliver you. I will hold, thy right hand.

[29 : 21] And that, shall be deliverance. That, shall be confidence. The Lord, shall be thy confidence, says the wise man.

And, being the confidence, of the people of God, the people of God, are able to go, forward. Do we need, to be strengthened?

I will strengthen thee, with might, in thy inner man. The right hand, we may take, in one view, as being, the hand of faith.

The hand, which puts, its hand, so to speak, in the hand of God, and the hand of God, in that hand. Trust in the Lord, at all times, and God says, I will hold that hand.

hand. Because, it is, a hand of divine power. It is a hand, which divine power, is given. If God, held our, right hand, naturally, then, having no faith, in that right hand, of itself, we may not, find any benefit, at all.

[30 : 38] But, God holds, that right hand, of power, which is communicated, to the children, of God, faith in God, faith in Jesus, can repel, all the fiery, darts of hell.

And these, may be said, to be included, behold, all they, that were incensed, against thee, shall be ashamed, and confounded.

Certainly, if our religion, is right, if our worship, of God, is right, there will be, sometimes, when, the powers, of hell, working, by the spirits, and sometimes, working, through men, and sometimes, working, through children, will, all the while, be contending, against us.

But, if the Lord says, I, the Lord, thy God, will hold, thy right hand, and I will be, the strength, of thy faith. One thing, for us, to have faith, and to speak, about faith, that the strength, of faith, is in God.

We're reconcerning, Joseph, that his hands, were made strong, by the hands, of the mighty God, of Jacob. And the faith, of the children, of God, is equally made strong, in that same way.

[32 : 03] If I say, I have no faith, my faith is weak, I cannot go, I cannot do this, I must stay, where I am, I must go back. But, when God says, for I, am the Lord, thy God, and I will, hold, thy right hand, one meaning, certainly, can be this, that he puts power, he giveth power, to the faint, and to them, that have no strength, no might, increase his strength.

Even the youth, shall faint, and be weary, and the young men, shall utterly fall, but they, that wait upon the Lord, shall renew their strength. And they shall mount up, with wings as eagles, they shall run, and not be weary, and they shall walk, and not faint.

And here we learn, something about, the greatness, and glory, of the Lord God, the Lord thy God. This knowledge, is not conveyed to us, by reading.

We may learn, many things about, the Lord God, reading, various treatises, on such a subject, that, we have to prove it, in the field of experience.

And then we can say, as Thomas did, my Lord, and my God, he could have, studied a great deal, and yet, never came to come, to that conclusion, with such assurance.

[33 : 42] And God performed it, in a moment or two. In saying this, of course, we're not speaking, against study, in its proper way.

But we do know this, that, the truth of God, are learned, in the field of experience. And how good it is, when we learn, of this great truth, that the Lord, is our God, when he holds us, by our right hand, and we believe, because he puts power, into our hearts, to believe.

The well-known case, in the scriptures, a benefit, to so many, of the saints of God, brings us, to see, how the Lord, brings his people, to a point.

And this poor man says, if thou canst, do anything, anything, then, wilt thou help us. Whereupon the Lord says, all things, are possible, to him, that believe it.

And, although it is not written, yet, can we see, an analogy, with, the words of the text, for I, the Lord thy God, will hold thy right hand.

[35 : 11] And the effect, on that man, was profound. And with tears, he cried, Lord, I believe, help thou, mine unbelief.

And he believed, because, of the power of God, taking the right hand, of his faith, the right hand, whereby he may, lay him, his hand upon God.

And it was strengthened. And he believed. Believing, is, a very important point, and exercise, of Christian experience.

Are we believers? Then, these are those, that follow Jesus Christ. Sometimes, people are referred to, under denominational names.

Broadly speaking, they are referred to, as Christians. But then, the true followers, of Jesus Christ, can dispense, with all those names, and all those distinctions, and bring themselves, to just this one word, believer.

[36 : 29] A believer, in Jesus Christ. Now, do you follow, Jesus Christ? Because, you are a believer, in Jesus Christ.

Now, true believers, in Jesus Christ, will believe, that they can, do everything, like Job said. And, the characters, referred to, in this chapter, and indeed, throughout the whole, of the scriptures, are such, that are believers, believers.

And, they believe, that, the Lord, can do everything. Now, this has to be proved. This has to be proved.

And, this is the reason, sometimes, why you may be brought, into great difficulties. Because, God will expand, your, the, horizon, as it were, of your faith.

When, under the greatest, difficulties, you are able, to say, I still believe, I cannot, but, hope, that the Lord, will appear.

[37 : 43] I cannot, but feel, that the Lord, must do, that for me, which, he has promised, to do for me. And, all this while, the Lord, is revealing, himself, to you, as your God.

As I have said, from time to time, all religion, that is worth, anything at all, is personal, and is to do, with God, and your soul.

To feel, that God, is working in you, it is God, that worketh in you, both to will, and to do, of his good pleasure, is, just another, evidence, of, knowing, that the Lord, is thy God.

I will hold thee, by thy right hand. Now, we can also, look at these words, in respect to, the Lord, leading his people on.

And also, that the Lord, is near. The Lord, cannot hold our hand, at a distance. Do we feel, that God is near?

[39 : 02] Or do we feel, that he is at a distance? We may well be anxious, we may be well concerned, we may well be in the dark, and in distress, if God is at a distance, according to our feelings.

But, if he holds our right hand, then he is near. Oh, he is near. And how blessed it is, to feel, and to believe, that the Lord, is near.

I believe, one of our poets, puts it like this, I know, the Lord is near. And what have you got, near you, when the Lord is near?

You've got, the greatest power, on earth. Who is he, that will harm you, if ye be followers, of that which is good? Now, whilst the Lord, may indeed, walk by the side, of you sometimes, we shall also, be a follower, because we shall be led, as he leads.

Lead me. Again, and again, in the Psalms, we read words, of that kind. Lead me, guide me, show me, direct me, teach me.

[40 : 22] Now, for I, the Lord, thy God, will hold, thy right hand. Now, the power of God, is manifested, in this way, that in the time, of our fears, God will put, strength into us.

Oh, how we need, to feel, that God is near, when hosts, of enemies, rise up, to fill us, with dismay. What a word, that is. Have we ever, considered it, when hosts, of enemies, rise up, they're outside of us, but they have, an internal effect.

They fill us, with dismay. And that begins, to weaken us. And the word, of God says, he weakens, their strength, their strength, in the way.

And why? In order, that he may, demonstrate his glory. In order, that the poor sinner, will cry and say, oh Lord, what shall I do?

Enemies surround me. Have mercy upon me. The people, are gathered together. The psalmist says, there be many, which say, who will show us, any good?

[41 : 45] Lord, lift thou up, the light of thy, countenance upon us. In other words, for, fulfill that, which is written, for I, the Lord thy God, will hold, thy right hand.

And as I hold, thy right hand, you'll be able, to go, forward. Because, feel in the presence, of God, you will feel, that it is a presence, of power.

But also, you will feel, that it is, a presence, of protection. The sovereign, protector I have, unseen, but forever, at hand.

You know, we live in a dangerous, world. world. And we're, surrounded, with dangers, of every shape, and name. Well, what shall we do?

Where, from where, shall we find comfort? In these words, a sovereign, protector I have, unseen, yet, forever, ever at hand.

[42 : 54] And who can say that? people that may name, themselves, by, various, denominational names, or call themselves, Christians. The people that say it, are believers.

Are believers. Are we believers? Do we believe, that we have, a sovereign protector? I will lay me down, and, and, sleep, peacefully, for, he that keepeth Israel, neither slumbers, nor sleeps.

Has that been a, consolation, sometimes, to you? For I, the Lord thy God, will hold thy, right hand. And that touch, will be sufficient, to assure me, that I'm safe, in my Redeemer's hands, that I have, a protector, who is, sovereign, and therefore, can see, extreme, broadly, broadly, in the extreme.

Nothing escapes his eye. How good it is, to have such a protector. There are people, of eminence, in our, day and generation, who never move, without having, their security force, round about them.

And those people, are, paid to be, continually vigilant, to make sure, that the least sign, of an attack, on that person's life, they will, arise, and do their duty.

[44 : 36] Now you know, I've given, thy life for a prey, says, the word of God, in Jeremiah, life, a life, thy life for a prey.

In other words, there are many, many that are, attempting to destroy, thy life, to take it away. Matter of life, spiritual life.

But, we have a protector. A protector. And that protector, is the Lord, thy God.

All seeing, all powerful, in all places, at all times, are able to save, to the uttermost, all that come unto him, through Jesus Christ.

The Lord, shall be thy shade, upon thy right hand. A thousand, shall fall at thy, side, and ten thousand, at thy right hand, but it shall not come, nigh thee.

[45 : 43] So, the children of God, they go through, go through life, surrounded with perils. Paul speaks, about perils, devotes the whole verse, to perils.

Perils in the sea. Perils by fellow, by his countrymen. Perils, amongst, those that, appear to be, his enemies, his friends, and yet, were his enemies.

Perils, of every kind. And yet, he had a confidence, in God. And, would know, what the prophet, here speaks of, for I, the Lord thy God, will hold thy right hand.

Protection. Provision. Provision. The Lord will provide. Provide for us, in every time of need. And provision, is a very wide word, when we link this word, with God.

it is wonderful, to give thanks, for, a table provided, full of food. Clothing provided, a house, and a roof, over our head, provided.

[46 : 59] And, the apostle says, having, therefore, food and raiment, let us be there, with content. Why? Why? Because, these are, so many tokens, from God, that the Lord, will take care of you.

Casting all your care, upon him, for he, careth for you. And, how can we do that? If the Lord, even, is at arm's length, but if he is near.

For I, the Lord, thy God, will hold, thy right hand, be thy leader, be thy provider, be thy protector, be everything, unto thee, at all times.

May the Lord, cause us to know, something, of, such an experience, to the comfort, and strength, of our own souls. Amen. Amen. Amen.