

Submitting to the Lord's will (Quality: Good)

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[0 : 00] Dependent entirely on the help of God, I would ask your attention to the reading, 1st book of Samuel chapter 3 and verse 18, 1st book of Samuel chapter 3 and verse 18, Samuel told him every wit and hid nothing from him, and he said, It is the Lord, let him do what seemeth him good. Samuel told him every wit and hid nothing from him, and he said, It is the Lord, let him do what seemeth him good.

I suppose we all know the way of Eli and his sons, but also they are brought to realise that this God is a holy God, and a just God, who cannot look upon sin with any degree of allowance.

In the second chapter, it is described like this, how the sons of Eli were sons of Benio, and they knew not the Lord. They were in the office of priests, but were godless, and were not subject to the Holy Spirit's divine teaching. Furthermore, of course, their father was a godly man, but he was also weak. He didn't forget their sins, he said to them, Why do you such things? For I hear of your evil dealings by all this people. Now, my sons, for it is no good report that I hear. You make the Lord's people to transgress. If one man sin against another, the judge shall judge him. And if a man sin against the Lord, who shall entreat for him? Notwithstanding they hearken not unto the voice of their father, because the Lord would slay them.

There is also something very solemn, respecting this account. that the sins of these two men were not to be pardoned. They were to be destroyed. There was no forgiveness. The Lord spoke to Samuel in that mysterious way, and he said this, For I have told him, that's Eli, that I will judge his house for ever, for the iniquity which he knoweth, because his sons made themselves vile, but he restrained them not. Therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever, the unpardoned sin. How solemn. And yet there seems to be, in

Eli, a resignation to the will of God. It is the Lord, let him do what seemeth him good. There is another side to these words, which we will come to later on. But how solemn that is, it is the Lord. There again, dear friends, may it please the Lord to instruct you and me in his way. If you are the subjects of his grace, to be able to trace those seasons and times when you was brought from the hateful ways of sin, turn to the fold, enter in. You mustn't judge by your own feelings that the sins that these two men committed were different from anyone else, because you can always find, I was going to say, the depths of sin, and the Lord pardons, has pardoned. But you see, they never was right. If you look at the Gospel, you will find Judas, who had part of this ministry, but he never had grace from beginning to end. And he was appointed for his destruction. But in mercy, dear friends, if you can trace and I can trace what's called in the hymn, the change of heart, renew the will and turn the feet to Zion's heel.

[5 : 52] When you consider, dear friends, what it is that has accomplished it, you have to say it is the Lord. Could you turn your feet to Zion's heel? Could you take up with grace and mercy? Would you be able to stand before God as a convinced sinner, as a guilty soul, and feel the sense of his judgment and frown upon your sins? Would you be able to say it is the Lord? You have heard such remarkable work of sovereign grace? It is the work of God. I'm sure you've heard me say many a time, or read many a time to you, of what the Apostle wrote.

Apostle wrote. I mentioned it in prayer, both times when you and I were without Christ and without hope. And the things of God were of no interest or concern. I've often read it because it is so solemn to read.

What's the next verse?

If you can cling to those two words. But now. Or, further back in the chapter, when the Apostle was comparing what he was by nature to what he is by grace.

The second and third verses is what he was by nature. The full thirst but God, who rich in mercy for his great love, wherewith he loved us.

[8 : 10] This holy and just God, who condemned, who condemned, who condemned, off nine Phineas, to eternal woe. And there was no pardon. And there was no forgiveness. There was no desire for it, was there?

No. Say what you like about your conscience, about the times that you and I are troubled. The all-important evidence of grace is that there is a desire for pardon. There's a desire for forgiveness.

How many times have you walked in the Gospel of Luke where the man said, I will arise and go to my Father.

And will say unto him, Father, I have sinned against heaven, and in thy sight are no more worthy to be called thy son. Sensible sinners. Conscious on the one hand of sin. Conscious that there is mercy to be obtained and to be found in the person of Jesus Christ.

And he said, it is the Lord. You know, dear friends, the work of grace doesn't come by attending the house of God.

[9 : 29] God, it comes through the mystery of his personal dealings with his people. This also comes because he has loved them from eternity past.

Having chosen people out of the ruins of the fall, and on the grounds of the choice, or the grounds of love was the choice.

And his dealings with his people, and his dealings with his people are on the grounds of love. They're not left in the state of their natural condition.

They're not left in it. They are drawn away. Draw me, and we will run after thee, was the bride's desire for the bridegroom.

Lord, help you this night, and at other times too, to look back and away.

[10 : 31] You see, when Israel came to the end of their wilderness journey, what lay in front of them was the Jordan.

Across Jordan into Kenya. It was a time of considering, wasn't it, thou shalt remember all the way to which the Lord thy God hath led thee these forty years in the wilderness to humble thee, to prove thee, to know what was in thine heart.

What a blessed occupation when you're able to consider the way. And I have a personal, uh, reconnection.

Somewhere in about, uh, 1981 when we moved into Norfolk. I was on the way to work.

And thinking about things like that, the way the Lord worked. I entered into it from beginning to end. Then it was changed.

[11 : 42] And I saw his path. And I wept all the way to work that day. Wept all the way. How I saw it, I don't know how I managed to drive to work.

I didn't know. But I, you see, there's the mercy of grace. It's not only to trace it in your own, uh, and the providential purposes.

To trace it in your own path. But to be able to trace the purpose of Jesus Christ. In salvation. Came from glory.

I was born of a woman born under the law. Born in a manger. Made in a, born in a stable. Laid in a manger. And, uh, suffered, bled and died for poor, wretched sinners.

Before he was born. It was said. I shall call his name Jesus. For he shall save his people from their sin. And it was testified, of course, as well during his lifetime, during his three years ministry.

[12 : 55] It is the Lord. Let him do what seemeth him good. You know, when it comes to tribulation. When it comes to affliction.

When it comes to, uh, times of distress. The world in us. Will be like the world out there.

They're going to pray. They're going to pray for deliverance. They're going to pray for, to be made well. You know, the purposes of God is to take his children home to glory.

And he'll make a way. So that they shall leave this vile, shibullative pathway. They shall be taken home. Forever with the Lord.

What a blessing, dear friends, when you, and I as well. Because we've got this old nature, haven't we? That fights against the will of God.

[14 : 01] He said, it is the Lord that him do what seemeth him good. Resignation to the will of God. The purposes of God. Oh, how solemn this chapter is.

But nevertheless, it's what you and I will be taught. If you fear the Lord and you desire to walk in his ways. It will be ways which are contrary to our ways.

But he will prove to you to be one that shall, they go with you and before you. Make the crooked places straight and the rough places plain.

And he will do it for his name's sake. And he will do it for your soul's sake. So that you are grounded in the truth. How often do you sing?

Truthfully sing I may. Willingly sing. Rain or us as king. Accomplish thy will. Powerfully bring us forth from all ill. Till falling before thee, we lord thy blessed name.

[15 : 14] Ascribing to glory. Ascribing to glory. Glory to God and the Lamb. You won't be alone, dear friends, by touches of conscience over things like that.

The dear apostle was given a thorn in the flesh. A messenger of Satan to buffet. Christ did I pray. Better walk without it, Paul.

Better walk without it. And he said unto me, My grace is sufficient. He said, It is the Lord.

Let it do what seemeth him good. But I also want to remind you of another. Another occasion. This was an occasion.

In the chapter three. Of the justice of God. The justice of God against sin. And the solemn truth.

[16 : 18] How it is that. The Lord. So. Brought Eli to know. His holiness. His justice.

His unchangeable nature. Oh. The religious world will say. God is a God of love. They forget he is a holy God.

And cannot look on sin. In any degree of allowance. But let me read you another word. A word which is.

Directly opposite. In its. Application. Let me read you another word. If you turn sometime. Into your. desire. In your. Desire. You will read John chapter 21.

[17 : 19] And you will read this. Therefore that disciple. That was John. Whom Jesus loved. Said unto Peter.

It is the Lord. Lord. Oh. You think those words. Connected with that chapter. Connected with that glorious person.

Who. Was. Who had. Taken upon himself. Redemption's work. And.

Atonement for sin. Was made. Sufferings. Beyond. Anything. You and I. Could possibly. Describe. You think about it. Dear friends.

How. That. The Lord of life. And glory. Died. He said. In this same gospel. I have. Talking about his life.

[18 : 16] Or speaking about his life. I have power to lay it down. I have power to take it again. This have I received. Of my father. But he. This is about the resurrection.

Power to take it again. Power over death. Power over the grave. Power over sin. This is the same Jesus.

That is recorded in. Luke chapter 7. Who forgave the sins. Of that dear woman. Who washed the.

Feet of Jesus. With her tears. This is the same Jesus. That in this same gospel. Caused a woman. Who was living in sin.

To say. He told me. All things. Whatever I did. Is not this. To Christ. This is the same Jesus. If you take a look.

[19 : 19] At the 23rd of Luke. Find two thieves. On a cross. What does it say. And Jesus in the midst.

The same Jesus. Who. Was revealed. To one. As a one. That was without sin.

We indeed. Justly. For we receive. The due reward. Of our deeds. But this man. Hath done nothing amiss. Lord. Remember me. When I comest. Into thy kingdom. The same Jesus.

Glorious day. Of resurrection. One of the. Things I often say. Which. I know it's true.

I'll say it again. The day of resurrection. Was the day of revelation. Now. The Lord Jesus Christ. Has showed himself.

[20 : 19] Here and there. To different people. To marry at the tomb. To two. That walked to Emmaus. And who were sad.

But in this occasion. His disciples. Were out. On a boat. And they caught nothing. Caught nothing.

Have you such a religion. That you know. Times when you've caught nothing. Until the Lord Jesus Christ. Revealed himself. And broke your heart.

With his love. And mercy. When the morning was come. Jesus stood on the shore. And the disciples. Knew not. That it was Jesus. You see.

The wonderful way. In which he. Revealed himself. Have you any mate? The answer was no. Cast the net.

[21 : 19] On the right side. Of the ship. You shall find. And they cast. Therefore. Now they were not able. To have drew it. From the multitude of fishes. Therefore. That disciple.

Whom Jesus loved. Seth unto Peter. Tis the Lord. Jesus Christ. Is God. Jesus Christ. Is holy. Just.

Righteous. Reproved. Reproved sinners. Cannot look upon sin. With any degree of allowance. But this is Jesus Christ.

Who. Suffered. The sins of his people. You know. Dear friends. It's coming to time. When we shall be brought.

To the last service. The last day. What are you going to rest on there? Dear friends. This glorious Lord. Wouldn't that rare seek.

[22 : 19] Dear friends. If you could. Trace mercy. Eli could trace. Judgment. Justice. Holiness. Righteousness. Unalterable.

Hatred to sin. And. Eternal. Judgments. Upon his sons. In this blessed.

Account. In John. Chapter 21. It's nothing but mercy. That the Lord of life and glory. Should die for sinners. Should do his life.

A ransom for many. He himself said for. For a good man. Some would even dare to die. But none of these were good men. They were all bad men.

They were all sinners. But there was a difference. You say. The Lord of life and glory. Had in his heart. On his heart. They had a place.

[23 : 17] They had established there. Through sovereign grace. Though his people were. Born in sin. And shaped in iniquity. They became the subjects.

Of his love. You know. That he tested you. He tested. He tested Peter. In this chapter. 15th verse.

And the 21st chapter. Simon. Simon. Son of Jonas. Love his cell me. More than these. Now there's a question. There's no if and but about it.

Or maybe. Dear friends. How does he lie upon. How does he lie. How does he lay. Upon your heart.

[24 : 13] One thing need for the altogether lovely. Is he precious in the want of him. As. We used to have a pastor.

I know. We used to often say. In his preaching. He's precious in the want of him. Is that how it is. Is he precious in the possession of him. Him says.

I could from all things parted be. But never. Never. Lord from day. It is the Lord. If you and I.

To know. Salvation. It is the Lord. He doesn't ask his children. To do this. Or do that.

He doesn't ask them for. Reformation. Give up this. And give up that. That will come. Regeneration first.

[25 : 14] And then reformation. But what he has. Throughout his. Earthly. Pilgrimage. And especially through his. Three years.

Ministry. Has. Brought to the. Disciples. And to all. That. Were graciously taught. The purposes of his walk.

And pathway. His way was much rougher. Much darker than mine. Did Christ my Lord suffer. As you just sung. Shall I reply. What a blessing dear friends.

When you lose sight of your own affliction. Or your own. Complaints. And have views of his. Solemn. Pathway. God.

I'm sorry. Yes. Es sein. The Lord. You know. Dear friends. What. People in religion. Say. Well. all you've got to do is dear friends when you get to that sentence close your ears because you've got nothing to do if you're a child of God nothing to do whatsoever so as the Lord gives you grace to be able to trace the way of salvation we mentioned this now when the Jews ended their 40 years in the wilderness they were to remember all the way which the Lord God had led them what a mercy sometimes it is when we are brought into that exercise to remember the Lord's dealings I know sometimes there's absolute certainty of some of the providential paths that we've walked in time absolutely crystal clear but then you see the hymn says and can he have brought me to trust in his name and thus far hath told me to put me to shame and I believe that's the exercise of the living family of God the Bible the Bible the Bible it's little to the Hebrews has this word in it in that last chapter therefore seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight and the sin which does so easily possess us which is run with patience the race that is set before us looking unto Jesus the author and finisher of our faith who for the joy that was set before him endured the cross despising the shame and he sat down at the right hand of the throne of God or consider him that endures such contradiction of sinners against himself lest you be weary and faint in your minds the author and finisher of our faith how often can you in all truthfulness be able to trace it as being the author and the finisher you see the Lord Jesus Christ had a work to do and his work wasn't finished until he had died in the 17th of John he had an incestatory prayer he says to his father

[28 : 51] I have finished the work which thou gldest me to do he accomplished it and all that was to be done was to lay his life down as a sacrifice but you see his work is finished the work of salvation the work of redemption the work of atonement the work of the Holy Spirit isn't finished otherwise dear friends there wouldn't be a soul on earth that was not in heaven that was destined to heaven the work of the Spirit the work of the Spirit is to reveal the things of Christ not all dear friends the work of the Spirit the work of grace and how essential it is as he said to Nicodemus he must be born again subjects of grace are taught by revelation and the first thing that this gracious God will do is to reveal yourself the greatest enemy dear friends that a Christian can have is his self the the need of salvation comes and it is it is under divine revelation made known to them by showing them exactly what they are they live of course we all live in a vile vile world but it's not the vile world dear friends which is a trouble to us as much as a vile nature the love of sin take away the love of sin alpha and omega b it's born in us we're born with it we we come from the womb speaking lies the scriptures tell us but the purpose of this word in Samuel of course is to show the will and purposes of God and his hatred to sin and his justice but the word in John's gospel is a living proof of him who took sin upon himself suffered and died and rose again mention was made in the vestry of concerning the tomb near it the saviour's tomb was there was a lot of mystery about the tomb wasn't there a lot of unbelief the two men that went to

Emmaus couldn't understand the resurrection no more could they understand the crucifixion their thought through Jesus Christ was slightly different from what his purposes was they thought he would deliver them from the Romans what he was brought into the world for to deliver them from Satan dear friends but when God puts his hand to a work he'll establishes Godhead when he begins he will continue I do I do I'm reminded sometimes what he said in the gospel of John in the gospel of John he says this concerning his people my sheep hear my voice and I know them and they follow me and I do unto them eternal life they shall never perish neither shall any man pluck them out of my hand this is to comfort of the people of God my father which greater than me is greater than all no man is able to pluck them out of my father's hand

I and my father are one when you hear sadly you do don't you of those who leave for the means of grace dear friends if that is if that is the if that is their life rest of their life they were never in the hands of Jesus Christ they were never in the father's hands what a mercy dear friends when you could I must come back to it portray out by revelation what is commonly known as a little known too as a work of grace he saw me ruined in the fall he had loved me not withstanding all

I was just going to look at this hymn determined to save he watched all my path when Satan's blind slave I slaughtered with death and he had taught me to trust in his name and thus I brought me to put me to shame that's where you want to that's where you want to find comfort I hope you and I can find comfort in the authority of a work of grace God's authority what I mean to be able to train it is the Lord that began it is the Lord that maintained and continued to again comment or to quote Paul's words to Agrippa having therefore obtained help of God I continue but you see whether it's

Paul or whether it's you or I you have grace in your soul you will be able to see from time to time I was going to say sadly infrequently because there's much opposition to grace isn't there it's a trial to be a child of God to be concerned with the work of grace in the soul am I made a real Christian washed in the Redeemer's blood have I union with the church's living head or as John Newton said to the point I long to know after it causes anxious thought do I love the Lord or no am I his or am I not see one of the evidences of God's grace dear friends is the desire to know it or to be settled upon it his work will never be pulled down when he begins he will continue being confident of this very thing that he which hath begun a good work in you will perform it unto the day of

[36 : 44] Jesus Christ this is not some religious fervor where people change denominations or something like that this is hard work he begins dear friends to show you and I something of the ruin of the fall in us but I also want to emphasize one truth which should not be needed to be emphasized one of the prophets one word in the prophets one of the prophecies and I can't remember which one I think it's Ezekiel he speaks about giving a new heart and a new spirit dear friends that's a work of grace it's not building on full foundation it's not conversion using the word which is so often used it's not conversion as respecting to the old nature that we got but implanting a new nature new nature of grace a nature that can't sin and therefore comes full opposition dear friends to his work if you want to know dear friends what proof you have of grace look at the opposition where does it come from when the

Lord calls his people to walk in his ways dear friends it may be that the mother of Christ will constrain do you live under that sweet sense of the love of Christ or do you find that it is opposed suggestions temptations or the whispering of Satan concerning the ways of God's grace but dear friends if it is the Lord it will be indeed maintained very solemn it is to lightly think of the ways of God's grace and salvation to be able to say or and some people seem to be able to some religious people seem to be able to speak about an unshakable proof and evidence that they are God's children well dear friends I don't believe many sharp children of God if any could truly say that because if you've got

God's work in your soul you've got Satan's work against it where he puts his work you always find Satan opposing if you go and trace the amongst the sufferings of Jesus Christ immediately the Lord Jesus Christ was baptised in Jordan he went 40 days and 40 nights into the wilderness to be tempted of the devil if there'll be a son of God if he resisted of course as only Jesus Christ could you and I cannot Eve could not resist Satan's suggestion dear friends no more than you and I can resist the tempter's way of distressing and troubling he said it is the

Gabriel asked the reason why and all God the reason give dear friends that will quiet your mind because you can't in any way challenge the purposes and will of God but we must close the time has gone I hope there's a purpose in it I really do God doesn't make any mistake I'm sorry the Lord's servant is too poorly to preach to you but I do hope there's a purpose in it the Lord bless his word to you and help you to continue to amen oh oh oh oh hmm hmm oh oh oh oh

In number 461, Lord, dismiss us with thy blessing, fill our hearts with joy and peace, let us age, thy love possessing, triumph in redeeming grace, O refresh us, travelling through this wilderness.

May thy presence with us evermore in number 461.

[illegible]

Lord, Lord, I will rage of other people, who will be their I work of the Medical Minute and who will superimpose it.