

The voice of the Lord's rod (Quality: Very good)

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[0 : 00] The Lord may help we will turn again this evening to the book of Micah chapter 6 the last clause in verse 9.

Micah chapter 6 the last clause in verse 9 the full verse reading the Lord's voice cryeth unto the city and the man of wisdom shall see thy name hear ye the rod and who hath appointed it.

Reading these words this morning by way of text before you we sought to consider them under three headings or three thoughts to consider who hath appointed the rod the appointer of the rod and then secondly to consider the rod itself and then thirdly the voice of the rod and the counsel that is given by it hear he said hear ye the rod.

The time this morning was taken with just a thought or two upon the appointer of the rod and we saw in this that the word here refers to God himself.

The Lord himself our covenant keeping God. The more time we sought to tally with the rod of what this rod is composed of.

[2 : 03] Those things that the Lord causes to be a rod unto his people. And that word I believe it is in Ezekiel that comes to mind as I stand now before you where he says and I will cause you to pass under the rod.

The work is his. The work is his. He performeth the thing that is appointed for me. And many such things are with him. So we looked at some of those things that compose this rod.

And that there is the time when it shall be withheld. And that the rod is appointed and as there is the appointment for it to be laid to be used so And so there is the appointed time when it shall be withheld.

Now this evening as the Lord may help us for a few minutes I want to come to this third thought. Hear ye the rod. And who hath appointed it?

The voice of the rod. For my dear as this rod speaks. I said this morning that reason might say it would be better rendered feel ye the rod.

[3 : 37] But you know not always does the Lord cause us to feel his rod. There are some times even in the natural chastening of our children.

There are some times my ears when we can show them the rod and that will have an effect. We don't always have to lay the rod upon them. And so it is sometimes in a like way with the rod that the Lord will cause his people to pass under.

Hear. Hear. As they see the rod. And hear the voice of the rod. It has its effect. That is the desired effect that the Lord would have the rod to have.

And so he says hear, hear ye the rod. Now what does this rod say? What does this rod say?

Whether it be that rod as we looked at this morning in those things of an afflictive dispensation. Even to a bodily affliction.

[4 : 44] Whether it be that rod that is a voice unto us in those trials and difficulties and problems.

Through which the children of God are brought to know. Whether it be that rod of martyrdom. Whether it be that rod of the hiding of God's face.

The withdrawing of his manifested presence. What is this rod saying unto us? Hear ye the rod.

Is it a voice unto us that is calling us back? We know what this is to stray, to err from his ways.

One said he brings my wandering spirit back when I forsake his ways. But ah, hear, how does the Lord do it? Do we know what this is to wander wide?

[6 : 00] To stray from the path? To go into ways of our own choosing? Our own reasoning concluding that Vypath Meadow is a more comfortable way.

And yet, as Bunyan's pilgrim saw it, it seemed, it appeared at the outset to run parallel to the appointed way.

But friend, you see what troubles and what problems it brought him into. But of he chastised, but ne'er forsook the people that he chaste.

And here we come into these paths, into these places where we wonder why. Maybe in the early days when our hearts perhaps seemed so full of zeal.

We couldn't understand how they wanted to be a turning aside or wandering away. You see friend, that is possible to have a zeal without knowledge.

[7 : 14] But then, as there is a journey in God in the Christian life.

And as we learn by experience, and we do learn by experience. And as we begin to tread this path and walk that way.

We live to prove, and prove as we live, that the way is not all ease and comfort. You know in those days of the first love, how many have thought that the way would be smiles and sunshine all the way.

All their troubles were past. Friend, they didn't know that it was really the beginning of the conflict, did they? Did you? And then, how we have turned aside.

How we have wandered. Like sheep from the fold. We need to be brought back.

[8 : 19] We need to be sought after. And I say one of the ways in which the Lord will do this, is to bring us under the rod. Hear ye the rod.

Friend, is the rod tonight calling you back? Perhaps in the light of some of those things that we sought to speak of this morning.

I don't know what consideration any may have given to those things through the day. You know it is good, it is profitable to beat the word out.

And it may be in some consideration of the word, one or another has felt under this rod, or that rod, that the Lord is dealing with them. But hear it, do you say why?

Do you say why? Why is it that the Lord has called you to pass under the rod? Is it because you have wandered?

[9 : 20] Is it because you are wandering? Is it because in your folly you judge that your knowledge is better than God's?

Is it because you have wandered? Is it because you have wandered? That he has appointed this path, but you think this way is better? Is reason gaining the day? Is he wanting to walk by sight and not by faith?

A way which is contrary to scripture teachings? The Lord will bring you back. The Lord will bring you back. You see, such is his love and such is his mercy, he'll never lose a sheep.

The sheep will never stray beyond being recovered. The way in which the Lord does it. Now is he calling you back tonight?

We do well to ponder the path of our feet. Is he causing you to pass under the rod to correct you?

[10 : 29] You see, whilst we, Sergeant, here below, we stand in need of correction. We are not as yet and shall not be in this time state brought to a state of perfection.

God grant that we may grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. We are never brought to a state of perfection here.

We know something of the body, this body of sin and death, even that the apostle knew of. And you marked with the apostle after years of experience.

He cried out, O wretched man that I am. Who shall deliver me from the body of this death? The apostle needed correction.

We need correction. Is the Lord bringing us under the rod in order to correct us?

[11 : 36] In order that he will have us at last in his glory to shine. Is this that which the rod is saying unto us?

Is the Lord expostulating with us on account of our sin, our guilt, our shortcoming?

Hear ye the rod and who hath appointed it. I hear it may be that the Lord is speaking to us.

Even sealing a word home to our heart. And we'll seal that word home with power under the rod. What if he speaks a word like this?

Thou art mine. Why, how many have received such a word under the rod? When called to pass through afflictions, thought he may.

[12 : 47] When brought to tread to pass through deep waters. There the Lord seals the word, Thou art mine.

Friend, how strengthening and how encouraging to the soul. That even in a path of waywardness, in a path of backsliding, the Lord should so deal.

The Lord should so deal. And that the Lord should so speak. Never to lose his saints. And never to permit them to lose their God.

But he seals the word home, Thou art mine. Hear ye the rod. It may be that unto the rod he will speak unto the soul.

To convey a sense of his love. Oh, how many went unto the rod. Who truly felt Christ to be near.

[13 : 53] Christ to be lovely. To see a beauty in him. That the worldling does not see. That the worldling does not desire.

And that they, when left in their own strength. And prove their strength to be weakness. Friend, they don't know it. But it's when the Lord comes.

When the Lord draws near. When the Lord sanctifies the child. When the Lord comes. When the Lord comes. When the soul can speak. When the soul can speak.

When the soul can speak. Of the preciousness of Christ unto it. This is good. But true love. Even natural love.

Which does not. Really compare to a spiritual love. But in natural love. And most certainly it is so. In a spiritual love. Friend, there's a return of love. There's a return of it.

[14 : 53] I say it's one thing to speak. Of Christ being precious. Favored soul that knows it. But hear of what? When Jesus tells that soul.

That he is precious to Christ. Oh, has the Lord done this to you? The Lord spoken unto you.

Sealed home with power. You are precious to him. You are precious to him. Giving you to prove that your love.

And your affection. Which flows out of your heart. Toward him. Is but a return. Of his love to you. I so often say. All beginnings, my hearers.

In spiritual matters. Are with him. Not with us. And I quote yet again. John in his epistle. We love him. Because he first loved us.

[15 : 52] And do you hear this voice. Under the rocks. That the Lord has a love toward you. That you are precious in his sight.

Is he calling you to return? Do you know something of a path of backsliding? A path that can only be known to God's dear people.

The ungodly can't backslide. But the path of backsliding is a path that is known. Only to the Lord's dear people.

We don't justify the pathway here. But all that word that he has spoken. I will heal their backsliding. I will love them freely.

Do you hear this? Under the rocks. Do you know what that is? To return unto him. To confess your guilt.

[16 : 53] To confess your sin. To confess your shortcomings. And to take up the language of the poet. Then do you know what this is? To kiss the rod.

To kiss the rod. Thy sins confess. Hear the rod. And who hath appointed him. Friend, is there that which the Lord demands of you?

I speak that in a full sense. In the gospel sense of you. I think of that word that is brought before us. As the voice of wisdom.

In the book of the prophets. My son. Give me thy heart. Do you know something of this? Being spoken to you.

And you hear it. Under the rod. Hear ye the rod. And who hath appointed it.

[17 : 55] Well now. I want to come more particularly. As to what it is. To hear the rod. What it is. To hear the rod. To hear the rod.

To hear the rod. To hear the rod. Is to submit to the will of God. These are ends.

he has in view and he'll then accomplish too. And here is whilst we are so wayward whilst we are so stubborn whilst we are so full of rebellion we should know what that is still for the Lord that caused us to hear the wrong and it may even be to feel the wrong.

But he will have his own. He will have us to bow to his will. He will have us to submit to his will.

Is the one here tonight who is yet does not unreservedly submit to the will of God.

[19 : 20] My hearer don't expect for the rod to be lifted. Don't expect for the rod to be removed until that rod has done its work.

It is said more of a natural rod. It says spare the rod and spoil the child. In those things my hearer, the Lord will never spoil his children.

No he won't. His love is too great for the rod. His love is too great for them. There is no real love toward a spoiled child, is there? There may be a formal acknowledgement of a love, but there is no real love toward a spoiled child.

The Lord will lay this rod. And cause this rod to lay there until his will, his purpose is accomplished.

Until he has brought us to this submission to it. Now we looked at one or two instances at least.

[20 : 30] We just mentioned them by name this morning. And I feel to come to this point to hear the rod. And what it is to hear the rod, we must for necessity mention the same cases before you this evening.

We mentioned one or two before you by way of illustrating how that the rod was laid upon them. But then my hearer, you see there is the balance.

There is the balance of matters. And also we see in the word of God, not only that the rod was laid upon them, in this way or that way, but how they heard the rod and the issue that came out of him.

Now in the 16th chapter in the 2nd book of Samuel, we've got there the case of David. We said this morning concerning David of how he knew what that was, to be under the rod of being dealt with by ungodly men.

And how that, we referred you then to the 17th Psalm, of how there was David's prayer concerning those that oppressed him, that he might be delivered from ungodly men.

[21 : 50] But then my hearers, we come to a time in David's life. We know that David had a very checkered pathway. How we sometimes look at David in the language of some of the Psalms and we think what a favoured sheep he was.

How the Lord greatly favoured him and blessed him and taught him and instructed him. He did my hearer. But I don't know that we would always cover some of the paths that David had to pass through.

He could say as he did say in that sweet 32nd Psalm, concerning the Lord's work, concerning him, I will instruct thee and teach thee in the way which thou shalt go.

I'll guide thee with mine eye. But friend, it wasn't always easy instruction. It wasn't always teaching that was pleasing to his nature. In this 16th chapter, we have the time when we have Shimei coming out against David.

He cast stones at David and at all the servants of King David. Thus said Shimei when he cursed, Come out, thou bloody man, thou man of Belial.

[23 : 09] The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned. And the Lord hath delivered the kingdom into the hand of Absalom thy son.

And behold, thou art taken in thy mischief, because thou art a bloody man. For my hearer, what a rod. David now passes under.

Amen. And as the account goes on, we find Abishai, the son of Zariah, saying unto the king, Why should this dead dog curse my lord the king?

He said, Let me go over, I pray thee, and take off his head. The zeal of Abishai to stand for David. The king said, What am I to do with you?

So let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou so done?

[24 : 17] David said to Abishai and to all his servants, Behold my son, which came forth of my bowels, seeketh my life. Now much more, now may this Benjamite do it.

Let him alone, let him curse, for the Lord hath been on him. All my hearers, how many of us would submit to this?

In such language, we might, in one sense, judge it to be unjust. We might have more of the spirit of Abishai than we have the spirit of David.

And see where David was. Let him curse, for the Lord hath been on him. The Lord's appointed this. The rod's in the Lord's hand, he's appointed it.

He said, It may be, it may be, that the Lord will look on mine affliction, and that the Lord will require me good for his cursing this day.

[25 : 26] And as David and his men went by the way, Shimei went along on the hillside over against him, and cursed as he went, and threw stones at him, and cast dust.

And the king, and all the people that were with him, came weary, and they refreshed themselves there, in the mountain, in the hillside.

See David's submission to the will of God. Friend, are we ready to submit to trials?

Are we ready to yield to these times, which are evidently the Lord's hand, the Lord's doing, the Lord's permitting?

Why, friend, is to teach us. This is what it's for. And when David was brought to this point, it may be, that the Lord will look on mine affliction, and that the Lord will require me good for this cursing.

[26 : 31] You see, soon after that, David was delivered, even from the cursings of Shimei. Now hear ye the rod, and who hath appointed him?

Friend, do we know, I say, what this is to come where David did in this submission to the will of the Lord? Not to kick, not to rebel, not to repine, but rather, my hearers, to come to this, as to what the Lord is speaking.

To know what blessing shall be given us, what blessing we shall be the recipients of under the rod. I also mentioned to you this morning the case of Eli.

That one who had that honoured place, that honoured position in the Lord's house. But of those things that were there most solemnly taking place, those things of his sons, Hophni and Phinehas, were indulging in, and how in these things Eli never corrected them as he should.

The Lord marked it. We observed this morning how that, whilst these things were going on, there came a time when Hannah was brought into the temple, pleading and wrestling with the Lord, and in answer to that prayer, the Lord gave her Samuel.

[28 : 25] And in the fullness of the appointed time, she brought the child into the temple. And here, Samuel was, under the care of Eli, that helped the Lord use the child to lead this old man of 90 years of age, to speak a word unto him, a very solemn word.

And Eli was brought to hear the rod, to hear the voice that it spake. You need not that we tarry at all on the narrative as it is given us in the third chapter of the first book of Samuel, of the Lord calling of Samuel, and how that it took three times for Eli to perceive what the Lord called the child.

And what thoughts Eli must have had as he had said unto Samuel that third time, say, Speak, Lord, for thy servant hear him. Maybe much of the remaining hours of the night with Eli there were, but what is the Lord speaking to the child?

It was evidently with him and it remained with him for in the morning how that Eli said unto him, What is the thing that the Lord hath said unto thee?

What is the thing that the Lord hath said unto thee? Perhaps it will realize when he put the question to young Samuel that it was a matter concerning himself. Perhaps he thought it was going to be some favorable thing wherein he might further instruct and rejoice with Samuel in it.

[30 : 19] And how solemnly did he lay that charge to Samuel. He says, I pray thee hide it not from me. God do so to me and more also if thou hide anything from me of all the things that he said unto thee.

Ah, my hero, there are some things which we are so anxious to know and so ready to pry into which if we knew the issue I wonder whether we should be so eager.

I don't say that's going to hinder the purpose of God whatsoever. But I wonder whether we should show such eagerness if we knew the outcome of some of those matters that we appear to be so eager in.

Now how Eli spake unto Samuel in this matter Samuel told him every whit and hid nothing from the Lord.

Friend, this was no easy thing for Samuel, was it? I would feel that there was at least with Samuel in this place where he was in the temple of the Lord would be a measure of respect to Eli the high priest.

[31 : 39] Right? That it should be so. and now to deliver such a solemn message as he had to deliver wouldn't have been an easy thing to Samuel.

But he that hath my word let him speak my word faithfully. And this was true for Samuel as it is true for each and every servant of God today.

Let's be faithful with God's word. friend. For may the Lord ever keep us from this to stand before any of you and to look upon you and say well now this word may offend that word may cut deep that point is better left unsaid know my hearers he that hath my word let him speak my word faithfully.

You see dear hearer I've got to answer for every word but I'm not going to answer for it before you. I've got to answer for every word that is uttered before the judge of the whole earth.

It is true my hearer you're going to answer for every word that you hear as to whether any of those words are reduced to practice or whether those words are rejected.

[32 : 56] Oh never never lose sight of our accountability to God. My hearer may solemnly be lent to pass these things over for a few moments in this fleeting world but oh how will it be with you in the day of judgment.

Oh that God may keep us from a spirit of our own in directing or attempting to direct a word to a soul that my hearer if he is pleased to use the poor instrument in any way that he sees fit oh may that word be attended with his power may be sealed home with his power whether it be to encourage to cheer whether it be to reprove to rebuke hear ye the rod and who hath appointed him and dear Eli he fell under this rug how might nature reacted you can't bring natural things into such a solemn thing can I say how might nature reacted to this to a young lad speaking to a man who had been years in a profession no friend he heard the rod he heard the word as the voice of the Lord not as the voice of

Samuel my friend may it ever be so with you whether you gather from time to time in this place or wherever you gather hear the word as the word of the Lord not as the one that stands before you friend our word will profit nothing his word will profit everything where was Eli in this matter Samuel told him every whit and he hid nothing from him I fear Eli here began to tremble knowing that this word had gone forth out of God's mouth and that it should be performed but how did he hear it he heard it like this it is the Lord it is the Lord let him do what seemeth in good that's how he heard the word how do we know what it is thus to heal the wrath it is the

Lord let him do what seemeth in God I say a natural reaction may turn from the instrument there may be a word spoken home and you'll say well I'm not going to listen to that and you'll move in this way you'll go in that direction to be away from him but friend is it his wrath and think not if you run this way or turn that way you'll escape the wrath but it is the Lord let him do what seemeth in God friend how Eli had to smile for his sins you look at the things that Eli learned in a day he grieved as the tidings were brought to him that

Hothni and Bini was slain in the battle but friend when the ark of the Lord was taken he fell from his seat backwards and break his neck what a solemn what a solemn passing out of time friend I leave the whole issue with this that he was brought to submission to the Lord's will it is the Lord let him do what seemeth him good hear ye the rod and who hath appointed him I mentioned too this morning in the case of Aaron you know that office to which he was called even to the office of the priesthood there is brought before us in the book of the Leviticus of that time when the glory of the Lord appeared before all the people there came a fire out from before the Lord and he consumed upon the altar the burnt offering and the fad which when all the people saw they shouted and fell on their faces and now mark the two sons of Aaron of Nadab and Abihu and they took either of them his censer and they put fire therein and they put incense therein and they offered strange fire before the Lord and which the Lord commanded them not what solemn characters were in doing those things the Lord that commanded them not the sin of presumption is a terrible sin the Lord not sin and because they were found doing these things which the Lord had not commanded them to do there went out a fire from the Lord and it devoured them and they died before the Lord then see what Moses speaks unto

[39 : 11] Aaron he said this is it that the Lord spake saying I will be sanctified in them that come nigh me and before all the people I will be glorified here is Moses as the Lord mouthpiece speaking unto Aaron Aaron's under the rod his sons there are slain even before the altar where they offered strange fire unto the Lord hear ye the rod and who hath appointed it where do you find Aaron in this path there again in that tenth chapter of Leviticus the third verse I believe it is he there has this and Aaron held his peace Aaron held his peace he made no attempt to excuse his son there was disobedience in his sons in this way that they did those things that the

Lord had not commanding not in the general pattern of things where there's not the doing of the things the Lord has commanded see how close the walk is the Lord marks when there is disobedience to those things that he speaks and commands and the Lord marks when there are those things that are done that he has not commanded him my hearers that is very true in these matters ignorance is no excuse ignorance won't stand before the Lord they did that which the Lord commanded them not that ever held his peace the same pastor as dear Eli it is the Lord let him do what seemeth him good hear ye the God and who hath appointed him

I think of dear Job it was Job's case as we read it before you at the prayer meeting last Monday evening that has kept this word somewhat with me through the week for that road that Job was under when the Lord caused that the servants should come to him and tell Job of those things that were taking place and how that whilst one was coming and speaking whilst he was yet speaking there came another and he had another calamity to set before Job and while he was speaking there came yet another with a calamity to set before Job to see where Job was under this rod the Lord gave the Lord has taken away blessed be the name of the

Lord is what the rod was speaking to Job and again after the Lord gave that further permission unto Satan to further try and afflict Job as that is brought before us in the second chapter how that his wife said unto him that thou still retain thine integrity curse God and die that he said unto her thou speakest as one of the foolish women speaking what shall we receive good at the hand of God and shall we not receive even in all this did not Job sin with his lips here he is my hearers in a place of submission to the will of God hear ye the rod and who hath appointed it

I believe we also mentioned to you this morning the case of Hezekiah and of that word that came unto him and he knew what this was to be under the rod relative to bodily affliction and as the Lord had spoken that word unto him that he should set his house in order for thou shalt die and not live and in that 38th chapter of Isaiah's prophecy you have got there something of Hezekiah's prayer and his tears even before the Lord and of the pathway that he passed through and then there were those things that Hezekiah king of Judah wrote when he was recovered of his sickness and amongst many precious truths that he spake in that word he says this what shall

[44 : 38] I say what shall I say he hath both spoken unto me and himself hath done it I shall go softly all my years in the bitterness of my soul himself above himself above lord by these things men live and in all these things is the light of my spirit so will thou recover me and make me to live remember how the lord gave unto Hezekiah through the prophet that sign that he would extend his life by those fifteen years for what the rod spake Hezekiah himself hath done it so we have sought to bring before you one or two instances here we could go on but time will forbid it this evening

I think of David in that thirty-ninth psalm I believe it is thereabouts when he comes with this word what he learned unto the rod I was done with Simon why because thou ditched him that's what he learned under the rod now my hearers we've got these things in the word of God for our instruction now what have we learned under the rod or what are we learning under the rod as yet we may not be brought into the place of submission to the will of God we may still be where the apostle was and the Lord said unto him and that was one of the earliest lessons that Saul ever learned it is hard for thee to kick against the prince it's hard for thee to kick against the prince my hero are you kicking against the prince under the rod murmuring complaining rebellion rebellious thou hast been and art rebellious still since in love

I took thee in my promise I'll fulfill my friend the Lord will break our heart our stubborn will he will bring us into submission to his own that word I sometimes quote before you the rebellious dwell in the dry land and they do they do and if you're rebellious to the will of the Lord to the way of the Lord to the word of the Lord I I hear you'll find it you'll prove it to be a dry land but oh when there is this submission to his will this yielding unto him then my hearer it will be profit then you'll hear the rod and then you'll realize something of the blessings that flow out unto the people of God from under the rod I believe there are some even gathered here this evening who can speak of this to the honour and glory of God of the blessings that you have known the blessings that you have enjoyed as you have been brought into submission to the

Lord's will friend it's been against your nature it's been against your natural designs it's been against your reason that when you have come to this place and fallen completely into the hand of the Lord oh what blessings follow you've tasted but a little but you've tasted a little of that peace the fullness of which passeth all understanding my hear when he gives quietness who then can make trouble I won't rest the scriptures friend but follow me in the thought when he gives trouble who's going to make quietness when he raises the rod friend who's going to make quietness the Lord will have his way it may be in the wind it may be in the storm it may be in the fire but he'll cause his voice to be heard and he will have his way even with this blessed end in view the honour and glory of his name and for the good of us all my dear hearer when you know what this is thus to hear the rod and who hath appointed him when you're brought into submission to his will

I believe you'll know something by way of four pains of that which is before the joy prepared for suffering saints friend these are strange ways to human reason they're mysterious ways to us in which the Lord works when the soul is blessed and his great name is glorified I hear would we have one thing on to you may know what that is now to groan somewhat under the toils and trials of the way but said one very sweet the toils of the road will see nothing when we get to the end of the way in p an o Like say as

[50 : 50] Thank you.