

The Lord's chastening work (Quality: Average)

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[0 : 00] Trusting the Lord, Lord Albert, we venture to speak from Hebrews chapter 12, verse 11. The twelfth chapter in the epistle to the Hebrews, and the eleventh verse.

Now, no chastening for the present seemeth to be joyous, but grievous. Nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

I wonder if one here this evening has been asking the Lord today for a token for good.

Show me the token, Lord, for good. Some special token of thy love.

Or maybe has asked the Lord for a confirmation. The confirmation is to reassure one concerning something that has taken place beforehand, a previous word, a previous blessing, to confirm it, to renew it.

[1 : 38] Or one may have felt that they can only ask the Lord to bless them.

Lord, has there not one blessing from thee? I know words like that came from a profane person, even Esau.

But nevertheless, the people of God are there sometimes, with a request similar to his, not after an earthly portion, a farfitted birthright.

Not that, but after some heavenly blessing, a heavenly visitation of the Lord Jesus to the soul.

Something with substance in it. Something with substance in it.

[3 : 08] Something with substance in it.

Something with substance in it. Something with substance in it. And a lot of things with substance in it. And a lot of things with substance in it. And it's called the doctrine of God's chastening or chastisement.

You'll find it right through the Word of God in the lives of the Lord's little ones, as well as those more eminent ones. You'll find it. and you'll find it in your lives too you'll find that the Lord is continually chastening correcting rebuking and perhaps much more than we realise as I hope he may show us a little this evening what is chastening?

I believe the word means mainly instruction but one may be instructed taught and don't we need instruction?

the word of God is inspired in every part of it so that sinners may be instructed in righteousness their souls edified their souls enlightened that is of course as the Holy Spirit is pleased sovereignly to use his word to their end instruction it is correction and straight away we can see this if the Lord show it to us that if one needs correcting they're wrong to correct is to make right and aren't we wrong?

[5 : 38] I mean by nature as well as in so many ways in practice we're wrong we need to be made right sometimes one prays Lord make me right and keep me right then the Lord will answer that prayer and how will he do it?

very largely by chastening a process of chastening chastening is to humble to humble a soul look at some of the words Moses inspired Moses the man of God in Deuteronomy especially thou shalt remember the way 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 whether thou would keep his commandments or no and the fifth verse in that eighth chapter of Deuteronomy reads like this and thou shalt remember this as well that as a man chasteneth his son so the Lord thy God chasteneth thee you'll find that the man after God's own heart at whom it was said in the early days arise and anoint him this is he he was chastened sorely and he was chastened to the end of his life you'll find that the Lord Jesus the prophets the old patriarchs all came under or rather were all all taught they taught this same thing

Christ taught it Christ used chastisement to bring about his good and merciful ends ah sometimes so gently a look toward Peter brought about the desired and the designed effect just a look the Lord turned and looked upon wayward backsliding swearing Peter thrice denying his Lord and he went out and wept bitterly he was chastened instructed humbled corrected chastening is humbling and have you found this sometimes in your own case that when the Lord has brought something to bear down upon you with some degree of solemn weight upon the soul rather like the word that Peter speaks in his epistle humble yourselves therefore under the mighty hand of God what do you do do you rebel and repine and complain or do you rather go away in some quiet spot alone get down on your knees and confess your sins that's chastening and how good a state that soul is in who thus falls before the Lord when the

Lord's hand is felt to be upon they don't say to him Lord I've nothing to be chastened for you go and confess your sin acknowledge your need of chastening and thank him for it when does chastening arise chastening he once says well from God that is correct but there's more in it than that my friends let us look at it here in this chapter verse 6 for for whom the Lord loveth he chastened whom the Lord loveth he chastened so love precedes chastening it's not chastening first you will notice love first whom the Lord loveth he chastened and there's a lot in this here is something we are very apt to overlook love first chastening is love put into effect chastening is love being exercised by the

Lord toward his own you can find that in the third chapter of Amos can't you where the Lord directs a word to the house of Israel says he I brought you up out of the land of Egypt you only have I known of all the families of the earth therefore therefore I will punish you for your sins can to walk together except they be agreed so chastening you see is also this to bring together that God and sinners may work together in union and in love think also of the house of

[12 : 26] Israel grievous things are said in the word about Ephraim backsliding yes backsliding as a backsliding heifer Ephraim is joined to idols Ephraim has played in order terrible things are written and true things of course about Ephraim is Ephraim my dear son as though the Lord would seem to look upon Ephraim speaking not of Ephraim of course as an individual person so much as the house of Ephraim is Ephraim my dear son behold what abominations she has given herself do see how far gone how far she has gone and strayed and heard from what she knew to be right see how she has turned her back upon me and not her face toward me is

Ephraim can Ephraim be my dear son is he a pleasant child with all these abominations is he a pleasant child how would you listen since I spake against him I do earnestly remember him still my bells are troubled for him and again how shall I put one such amongst the children not that God is ever faced with a problem or difficulty my friends because he isn't he never has been he never can be problems belong to us what a mercy that as he enables we are free to take them to him but he's never confronted with a difficulty he's called never and yet he says how shall

I put thee among the children chastening how did Ephraim continue he speaks about chastening we see how he acted under the chastenings of the Lord first he was as a bullock unaccustomed to the yoke a restraint was put upon him his strength was diminished he was brought down to nothing he was tempted now that's chastening that's the object of the Lord's chastening or to use a word from the parable of the prodigal son when he came to himself he fought upon his father's house we need that my friends we need to be chastened that we might be brought to ourselves to their senses to their right position and what or rather how was it with the prodigal son he resolved what he would do at all costs he would come back to his father's house

I will arise and go to my father and will say unto him father I have sinned against heaven and in thy sight unto no more worthy to be called thy son make me as one of thy hired servants and you know the happy issue in that case the father saw him when he was yet a great way off he had compassion he ran fell on his neck kissed him and there was rejoicing in the house he wasn't left outside like a servant after all he was restored my friends chastening is to restore us to bring us to God to bring us down at his dear feet and to bring this this necessary vital confession out of their hearts before the

Lord a frank free full open confession just like that of the dear woman who when she held she could not be hid she told him everything chastening then proceeds from the love of God toward his own heart and this is to be noted and remembered by way of caution or warning that all people have troubles and the Lord's people may have just the same troubles as the ungodly but the one is not chasing the other is the one has the penal wrath of God in it the wrath of God is manifested against their unrighteousness and sometimes the people of God say and feel yes and against mine

[18 : 56] Lord you feel it you feel the anger of God you feel the truth of what we read the last verse here for our God is a consuming fire but with the Lord's people there's no evil wrath the vengeance of God fell upon a substitute of his own providing God will provide himself a lamb for a burnt offering now you who are parents no doubt you remember the time when you chastened your children why did you do it well if we take the word here it says that we have had fathers after the flesh or fathers of their flesh which corrected us they did it for a few days after their own pleasure or as it seemed good to them for a few days certainly it is done because the parent loves the child and does not wish to see the child spoiled spare the rod and spoil the child

God will not spoil his children we gave them reverence we gave their fathers reverence we were subject unto them shall we not much rather be in subjection unto the father of spirits and live there's life in chastening then isn't there life and we know that from the experience of good king hezekiah and yet he who made such a mistake after he was in the depths but restored as we will note now you know the word that was sent to hezekiah it turned him to the world and he wept wept bitterly god heard his prayer saw his tears and added unto him fifteen years an extension of the brief lease of life oh how he cried in that awful condition he was in which is portrayed by his attitude in facing the wall have you ever faced the wall my friends and wept bitterly over your sins at a guilty sinner and after

Jesus Christ but the point in my mind was this oh lord by these things men live and in all these things is the life of my spirit there's life in it you will remember this that back in the days of Moses when the tabernacle was being erected and had been formed in fact they were to bring the rods one for each tribe one was placed before the ark of the testimony that was at first Moses rod and then it passed on to Aaron now that rod budded and blossomed and brought forth yet to look at was like the others doubtless a dry dead stink lifeless now we would be the same my friend dead dry barren unfruitful were it not for chastening chastening is to make fruitful there's a word in the scriptures that if ye do these things they make you that ye shall be neither barren nor unfruitful in the knowledge of God so it is here to be fruitful fruitful in prayer lively in prayer not a fleshly activity not this but a spiritual activity before the throne of God and at his dear footstool of mercy

I know that I need trials and chastenings to bring me to the Lord my friends and chastening will do it so effectively so profitably profitable to the soul but the word before us is this no no chastening for the present seemeth to be joyous but grievous for the present that is when it is being experienced when one is under the chastening of the Lord when they are being corrected for sin for waywardness for backsliding for looseness or laxity or indifference or wrong thoughts wrong words and wrong deeds it doesn't seem to be joyous does it sometimes it seems immediately to stir up all that is base and vile in us and makes us rebellious rebellious because this chastening shows that we are not free it shows that we are not independent and we much like to be both don't we free and independent we like to serve ourselves we would were it not

I believe for the chastenings of the Lord we would serve ourselves self interest would sway the holy lives possibly were it not for the chastenings of the Lord oh this is vital my friends that we are chastened although it's a solemn thing mind you to go before God and say Lord chasten me but sometimes we are forced to do it aren't we because we know we need it and how solemn and terrible if the Lord did not chasten us we would only prove that we are not sons after all but bastards we feel it to be grievous sometimes because the chastening of the

[27 : 20] Lord is portentous or evil it seems to set forth the Lord's frown we don't like it we don't like it because it deals an effective blow to air pride my friends that's why we don't like it I've had some of this in various ways in my life injured pride is a terrible thing isn't it we don't like it because self pity arises again and stirs itself up we don't like it because it is bitter it isn't natural we should like bitter things is it we like sweet things the heart know it its own bitterness and that may well be much connected with the

Lord's chastening is secret yet nonetheless powerful chastenings that no one else can witness that only we are conscious of no chastening for the present then seeming to be joyous but grievous grievous too because it seems to bring such hard thoughts against God and his dealings I remember in one instance in my own case certainly I needed chastening but I saw it more afterwards than at the time when the Lord delivered me from it and made things right I saw more light on that particular instance of chastening than I did at the time grievous because such wrong hard thoughts of God prayer into the mind

I was so rebellious once that I I really wished and desired and almost came to pray that this particular thing that was clearly a chastening of the Lord in my case might fall on the next door neighbor an ungodly person not me why me I'm thankful to say that the same day the Lord put everything into his right place I believe including myself there was a yielding the yielding nevertheless afterwards he yielded the peaceable fruit of righteousness unto them which are exercised thereby thereby I just know this in passing the analogy of teaching here seems to show that it is possible for one to be chastened of the

Lord but not to be exercised thereby at least not to be exercised rightly thereby as a yielding in the case of those who are exercised thereby we've said nothing about the various forms of chastening and time will not permit for that but I have this in mind there's one thing I will mention we may get into such a hard barren unspiritual state my friends that we might not be conscious of the Lord's chastening especially when that chastening is in this form a withholding of a blessing or a delay as would seem apparent to us in an answer to prayer one might settle down almost in a careless condition the Lord's chastening is upon one but there's not a right exercise in it and there's nothing yielded therefore there is not this peaceable fruit of righteousness following it's so easy in these days these days of small things to settle down and to not to have it so and easily but with a few pious efforts a few concerns and exercises a form of prayer which may well amount to nothing more than a form of godliness of which we deny the power there's no power in it unto them which are exercised thereby that is by chastening exercised by it and if we are rightly exercised under chastening or by chastening it will bring us to the

Lord Jesus it won't drive us away from him it will humble us before him it will not lift us up it will not leave us in a barren dead former condition there will be an exercise toward god this yielding it yieldeth like the blood like the rod we mentioned in the parents that yieldeth so will this yield there will be a yield something will come out of it something will come forth from it and it is called the peaceable fruit of righteousness that is to say righteousness is a peaceable fruit righteousness and peace go together my friends there's no peace without righteousness or putting it simply as

[34 : 33] I think I can there can be no peace with a child of God unless he is made right with God it cannot be there can be no righteousness apart from peace the two things are integral they're joined my friends you see particularly in this scripture the scripture which speaks on this wise the work of righteousness is peace that's God's work of righteousness is God's righteousness is God's peace the work of righteousness is peace the effect of righteousness is quietness and assurance forever that effect is what the sinner has who is rightly exercised by chastening righteousness as it is in Isaiah too in quietness and assurance or confidence in quietness and in confidence shall be your peace the two things go together righteousness is sown in peace of them that make peace righteousness and peace certainly go together and from righteousness there arises this sweet fruit of the spirit of

Christ called peace so there's an end in chastening it is to bring a person to peace to righteousness in fact as it says elsewhere in this chapter that we might be partakers of his holiness which is a glorious end in chastening my friends isn't it as it were that by this or by these means he might be partakers of the divine nature holiness what could be better than the Lord brings it to pass by this discipline this godly discipline called chastening he gave it the peaceable fruit of righteousness we shall never enter heaven without righteousness my friends never except ours exceed that of the scribes and

Pharisees we shall in home enter into the kingdom of heaven what was that then of the scribes and Pharisees hopefully it was perfect perfect yet it might be said of them yet lack he one thing what spiritual life godliness the spirit of Christ so except it exceed theirs we shall not enter into the kingdom of heaven my friends the Lord the Lord chastens to bring his people to heaven chastening is a preparation a preparation and is a preparation for peace lasting peace heavenly peace it yielded the peaceable fruit of righteousness righteousness we said just now that chastening or correction is to make right righteousness is rightness to be right and it is the work of the

Lord Jesus Christ God's beloved son to work a righteousness for his people life of Christ was vicarious as was his death his life was a substitutionary life as was his death that is to say he lived and he died for others he worked or he wove a scheme of righteousness or a road of righteousness for his people and that righteousness as it were healed of peace of fruit of peace his man is peace peace by his cross as Jesus made the church his everlasting head all this is connected with chastening and you my dear friends trace some such yielding under the

Lord's chastening hand I know it is a difficult question to put to one because at least for the most part one does not see their own fruit grace recognises grace in another but the people of God cannot see their own spot so to speak it is in their forehead using a figure of speech they cannot see it but nevertheless is there and surely the Lord's people do know when they are right they know when they're wrong unless their conscience be so defiled that they have not even any bricks in their conscience even not even a brick in their conscience such a state is so easily come into but the Lord prevents it by his chastening for his people what a mercy that is to prevent an ever hardening state of soul and mind where the conscience is seared as it were with a hot iron

[41 : 58] God forbid that we should be left to that may we pray for chastening knowing realizing believing that the Lord is a sovereign and he will do what he will with his own the Lord do so gently sometimes I'll close on this note so gently in chastening one dear servant of God well known to you and esteemed by you said to me once when I went there as pastor years ago I was told that as I was going to those people I should need to be as a sharp thrashing instrument having teeth no he said to me not long ago but you know it wasn't so

I been helped to be like one but rather like a nurse that cherishes her children and yet faithful in the ministry fulfilling that word as the Lord enabled him preach the word be instant in season out of season rebuke exhort with all authority let know and despise him and they don't despise him they love him he makes me think to a dear man a godly man in Kent who said to me not long ago he was unchastening said I did something wrong when I was a boy and my mother called me in and she got the cane ready but instead of giving me the cane she gave me a big kiss and

I have never forgotten that dear man he he wept as he told it to me and I wept with him chastening in life no chastening for the present seemeth to be joyous but his joyous after as a nevertheless afterward my friends let us remember this the Lord will not chide forever though he cause grief yet will he have compassion according to the multitude of his tender mercies amen he to j serve to go