

# God's sovereign guidance of His people (Quality: Average)

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 27 September 1998

Preacher: Bradstock, Reginald J

- [ 0 : 0 0 ] I'll ask you to turn again to Psalm 37 and at verse 5. Psalm 37 verse 5 Commit thy way unto the Lord.
- Trust also in him and he shall bring it to pass. We have said this morning as we commenced that this is the remedy which God has given for threatfulness.
- You see, we live in this earth. We see things from this side. But God is above and he knoweth all things.
- He knows the end from the beginning. His purposes. And he will work his purposes out for the good of his own dear people.
- They may, like David and Asaph, as they look about them, they look upon the world, they may come to the conclusion as they view these things from a natural viewpoint that things are working against them.
- [ 1 : 5 1 ] They may say, or perhaps if they haven't said it, they speak in their own heart and say, all these things are against me.
- You see, Jacob did. Jacob had things in his pathway which seemed to him to be working against him.
- And remember that God found Jacob. Jacob was one of God's own dear people, Jacob of I loved.
- And he found him. Where? In the waste-howling wilderness. He found him. He came right down to where he was and found him.
- And he led him about. And he instructed him. And he kept him as the apple of his eye. Because, you see, he loved Jacob.
- [ 2 : 5 7 ] And those whom he loves, he will lead them on day by day. And he will work his purposes out concerning them.
- He did with Jacob and he did with David, of course. With each of his people. And Job. What about Job?
- Job, who, now we read in the commencement of that book, that he was a very wealthy man, well respected, and he had many, many possessions, great flocks and herds and a family.
- And the adversary was permitted, wasn't he, to touch these things. the adversary couldn't have done a thing if the Lord had prevented him.
- But it was his purposes, his purpose, that Job should lose that which the Lord had blessed him with, be bereft of his family, be afflicted in his own poor body.
- [ 4 : 2 0 ] And where do we find him? Sitting in the ashes. Those three that came to him. They couldn't speak, they couldn't speak a word.
- They sat in silence there. But Job had faith. Job was a child of God, wasn't he? Hast thou considered my servant Job, an upright man, a man who was too to evil?

Hast thou considered my servant Job? Look what happened. But Job was able to say this, wasn't he?

Not likely. Not likely, my friends. he knoweth the way that I take. When he hath tried me, I shall come forth as gold.

That's a pathway of tribulation, isn't it? That's what tribulation is, my friends. When one is found in the furnace. Or like Peter, found in Satan's sieve, being shaken about in that sieve.

[ 5 : 36 ] What was the purpose? What was the end? It was this, that the chaff should be separated from the wheat.

Or in the furnace, the gold to be refined, the silver to be refined. And Malachi tells us that the Lord sits as a refiner and purifier of silver.

He sits there. To me, that means he's not in a hurry. The gold smith waits, doesn't he?

As I understand it, he waits there with the metal in the crucible. And the heat brings the scum, the dross to the top and it's taken off.

Gold in the furnace tried, ne'er loses all but dross. So is the Christian purified and battered by the cross. And is it then a comfortable, painful to the flesh, isn't it?

[ 6 : 44 ] Painful to the flesh. You may, like David, look around, and like Asaph did in the 73rd Psalm, you may look around, look at the world, see how they prosper, see how they live, why they're so careless, so indifferent, aren't they?

But you know, my friends, there is this, isn't it, to consider, there is this to consider, and, you know, we are to solemnly consider these things.

The world live for this life and this life only, whether they live few years or many years, their life is taken up, isn't it, with this world and the things, that this world has to offer.

But if the Lord has begun with you and if he's begun with me, he will make us walk, we shall have to walk in that way which he has appointed for us.

I said this morning, the children of Israel didn't choose the way. The Lord didn't lead them to choose the way, and not even after they'd gone across the Red Sea.

[ 8 : 06 ] gone into the wilderness. He didn't say to them, did he? Now I've brought you this far, I've delivered you from the Egyptians and I've brought you over the Red Sea.

Now you can continue on your own. Now, 40 years, 40 years he suffered their manners in the wilderness, 40 years he bore with them, 40 years they journeyed around about, 40 years he provided for them, 40 years they did drink of that water from the float from the rock which followed them, 40 years.

And they knew this, that one day to reach the promised land they must pass over the Jordan. And he was with them, wasn't he?

He was with them, he brought them right up, brought them to the Jordan, yes, and carried them over, carried them over into the land of promise.

I will never leave thee, nor forsake thee. You may have many fears, and they would have had many fears. David had fears, Jacob had fears, fears not of fear.

[ 9 : 30 ] the Lord, the Lord, the Lord has spoken to his people. Why has he said so many times, fear not? Why do we read those beautiful words, and we can turn again and again to them, can we not?

Fear thou not, 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.

Fear not, and again, the sweet word which he has spoken to his people. Fear not, for I have redeemed thee.

I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned, neither shall the flame kinder upon thee.

When, my friends, when, not perhaps, not maybe, you'll have to walk through the waters. It's not something which applies to some of the Lord's people, not to others.

[ 10 : 52 ] It includes them all. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.

But, ah, you have to commit your way, commit your way unto the Lord. Trust also in him to bring you through, to fulfill that promise which he has made, that when you come into the waters, he'll be there with you.

And through the fires, did not leave you there to be overcome, to be swallowed up in the midst of it.

Like the children of Israel, when that pathway was made for them through the Red Sea, and they went over, we read, on dry land, on dry land to the other side.

You see, the pathway was made for Israel only, for the Lord's people only. The Egyptians couldn't pass over. When they attempted, the waters closed up over them, and they were carried away.

[ 12 : 05 ] What are the fires? Ah, what happened to Shadrach, Meshach, and Abednego? The fires were heated seven times hotter.

even those who were given the duty of casting those three Hebrew sons into the flames were burned themselves.

So hard, so fierce were the flames. You know, these are not fables, these are not stories.

These are things that happened. It's in the word of God, God's word. Those three that were found in the fire, they had one with them, one with them there.

They were brought forth, weren't they? And Daniel, in the den of the lions, these accounts are left on record, aren't they, for the Lord's people.

[ 13 : 23 ] I don't know your pathway, your present experience, but I know mine. And I feel this, that how good it is to see this word and to be enabled by grace to commit one's way unto the Lord and trust also in him.

Commit thy way, commit thy way unto the Lord. Well, of course, I said, the Lord didn't leave his people to choose their way.

so the way you walk is his way. The way I walk is his way. May sound strange, but the Lord has a way along which each one of his people must walk and that is the way.

That's the way. Tribulation. That's it. Tribulation. I've hinted at tribulation and what it means, putting it simply.

It's a separation. A separation. To separate the wheat from the chaff, the drafts from the gold and the silver.

[ 14 : 52 ] Tribulation. It is for much tribulation you must enter the kingdom. Now, tribulation work with patience. Patience, experience.

experience. Experience hope. Hope. Make it not ashamed. The world may look over the fence at the child of God and they may know something of the believer's pathway as they view it.

They may say, well, that man, that woman, that one who serves God seems to have many problems, many difficulties.

Why is it? Shouldn't it be easier for them? I've had it said to me, you know. A man said once, he said, I don't know.

He said, you people, you serve God, you worship God, and you have different troubles. of course, why is it? Commit thy way unto the Lord, trust also in him, and he shall bring it to pass.

[ 16 : 08 ] Now, my friend, you see, what is this life? What is it really? We spend our years in this earth, the years allotted to us, and we do not know the length of our days.

we are exhorted to a number of days that we may apply our hearts unto wisdom. We do not know. The Lord has hidden that from us.

When we shall be called away from this earth, it's not always the old and the very old, is it? The old, of course, must die, but not always the old.

Saddest day in my ministry was when I stood by the graveside of my grandson, who died age knowing. A little lad, I know he had an affliction, I know he wasn't very strong, but he was taken in a moment, in a moment.

He was at school one day and died the next morning. And it was a sad occasion for us to see the Lord.

[ 17 : 23 ] He knew, didn't he? He knew, he knew when that lad was born, before he was born. And we believe there was good that came out of it, that even.

The sweet hope that one had concerning him and his soul. this is what matters, isn't it?

You have a soul, I have a soul, which is the partner of this body, this human frame that we have. And one day it will be separated, the soul will be separated from this body.

And we lay the mortal remains, of the Lord's people in the grave, and we have a sweet hope that their soul has departed, entered into eternity, and there's a good hope through grace of them.

And we, of course, we sorrow, we mourn their departure, but we do not sorrow as those do that have no hope.

[ 18 : 43 ] But how stands the case, my soul with thee? Have you got credentials for heaven? These are solemn things, aren't they?

How stands the case, my soul with thee? For heaven are thy credentials clear? it's your prayer, my prayer, prepare me, gracious God, to stand before thy face, thy spirit must the work perform, for it is all of grace, commit thy way unto the Lord, trust also in him.

You see, there's the beginning of the way, when the Lord begins with you, and he gives you the feel that he is God over everything, that he has complete control over everything, your life, and your life's minutest circumstances, subject to his eye, your providence, he has control over that, and that applies to every day of your life.

Ah, isn't it good, isn't it good then, that you commit your way in the morning to the Lord, when you rise, your eyes are up to him, Lord, do go before me this day, do help me this day, do give me wisdom, Lord, this day, do give me that grace which I need, help me Lord, when I have to speak, when I have to give an answer, and keep me, Lord, from speaking evil, keep me, Lord, in this dark, sinful world as I come, as I have to move about, and come into contact with men, ungodly men, and women.

We read of Lot, who was vexed with the filthy conversation of the wicked. He was a child of God. Lot. And you know what happened to him, don't you?

[ 20 : 47 ] Lot's nephew, he, his herd men, and Lot's herd men were quarrelling. Things weren't too good between them.

And Abraham, in his wisdom, he said to Lot, he said, look, we can't have this. and he gave him a choice. He said, if you go to the right hand, if you go to the left hand, I'll go to the right.

If you go to the right, I'll go to the left. And Lot, you know, ah, you see, the Lord wasn't in it, was he? The Lord wasn't in it.

Lot looked out. Ah, the plains of Jordan looked very good out there. That passed just right from my flocks and herds. thought of himself, didn't he?

Thought of himself. Thought of prosperity, how he could prosper more. So he chose to go down to the plains of Jordan.

[ 21 : 53 ] And it was after he'd gone that the Lord appeared to Abraham. The Lord wasn't in Lot going down. Ah, and see what happened to him. Read what happened to Lot down there.

Might have looked all right to him. But the Lord wasn't there, was he? The Lord delivered him. The Lord brought him out. But we read, even then when he was told to come out, he lingered, he lingered there.

Lingered in that sinful, dark, sinful place. Abraham, the Lord, came to Abraham, didn't he? Spoke to Abraham.

Abraham, and when we read of him, we think of the man of faith, the friend of God. Commit thy way unto the Lord.

Trust also in him. Now, my friends, you do not make the choice, but I leave him to make the choice. Leave God to open the way.

[ 23 : 03 ] Leave God to make it plain. When he closes a door, the door is closed, and that's it.

When he opens the door, he says, behold, I've set before thee an open door, and no man can shut it. An open door, and no man can commit thy way unto the Lord.

Humbly, isn't it? Humbly committing your way, your everything, your all. It's like this, isn't it?

When you say, Lord, I can't manage anything. I can't. I'm hopeless. I can't do it, Lord. Manage it for me.

Undertake for me. Undertake for me. Oh, do, Lord, take everything in hand, and tell me, tell me, Lord, what I must do.

[ 24 : 10 ] Lord, give me that sweet obedience to do that, that which thou wouldst have me do. Not to be rebellious, not to murmur, to complain against things, not to think it's hard, and a hard lot.

there were those, you know, who were appointed a lot, and they thought it was a hard lot. They compared their lot with others. They thought the others had got an easy lot, a better portion.

But the lot is cast into the lap, and the whole disposing thereof is of the Lord. commit thy way. I said a moment ago, the Lord begins with his people, and they are made very tender, aren't they, in these things?

Are they, you know, you go back to your early days, and you think of the beginnings, and how the Lord was so near, seen to be so near, and you were helped to lay everything before him, and you were made willing, weren't you, in the day of his power, to leave all there in his hand, and to know no will but his.

Ah, yes, when in our youth we might have set our heart on something, I know the experience when you set your heart on something, something which is not wrong to have, others have had it, others got it, but it's been denied, the Lord has shut the door, the Lord has denied you, and the old nature rises up, doesn't it, like a little child, why can't I have this, why, why, why can't I have it, he's got it, and he lived to prove, you know, that the Lord knows best, he is a wise God, isn't he, like a wise father, doesn't let his children have everything they want, but, like as a father pities his children, so the Lord pitieth them that fear him, thou art our father, we read in the prophecy of

[ 26 : 49 ] Isaiah, thou art our father, we are thy children, a father to his people, and he supplies their every need, my God shall supply all your need according to his riches in glory by Christ Jesus, we read this evening, didn't we, the exhortation given by the Lord's, through his servant, Peter, casting all your care upon him, for he careth for you, all your care, all your care, everything, all your providential care, and the greater matters of the soul, your care, we read a word, a beautiful word of exhortation, be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your request be made, no doubt, to God, be careful for nothing, it doesn't mean be careless, it doesn't mean be indifferent, it doesn't mean falling into a fatalistic attitude and saying, well, what will be, will be, and I can't do anything about it, be careful, it means this, let not your mind be torn asunder, do not be over anxious about things, do not be over anxious, do not let these things so tear your mind apart, but commit it to him, bring it all before him, lay it before your

God, commit thy way unto the Lord, trust also in him, he will bring it to pass, bring it to pass, exactly what you want, exactly what you intend, doesn't say that, does it, he will bring to pass his own will, his own purposes, and it will be for your good and my good, and for the good of it your soul, and he will bring it to pass, he performeth the thing appointed for me, and many such things are with him, he knoweth the way that I take, and when he tried me I shall come forth as gold, he knows, said Job, he knoweth, he knows, he knoweth, knoweth everything, and Job could say I know, and there's a great mercy my friends, if you can say I know, and I can say

I know, know what? We live in a day when people say, oh I know, I know this, I know something else, I know everything, and in the end you find they know nothing, nothing of these things, but Job said, I know that my redeemer liveth, I know there is a redeemer, I know the redeemer is alive, and I know he is mine, he is mine, my redeemer, my God, this God is my God, this God is our God, this redeemer is mine, said Job, and the word which I believe I quoted this morning from the lips of the apostle, I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day,

I know, great thing, you know, it's a great thing if you can say I know, I know him, I know this God, I may, you may say, well I don't seem to know much, but I believe I know this God is a faithful God, I know this God is a God who will never leave me nor forsake me, I believe this God will bring me through, will be my helper day by day, and be my helper right through to the end, I know this God will bring me over the Jordan into the land of promise, the Lord has intimated to you, heart of great mercy, isn't it, if he has given you to feel that you are part of that inheritance, inheritance, we read something in here this morning of the inheritance, yes, the Lord knoweth the days of the upright, and their inheritance shall be forever, inheritance,

Peter speaks of it, doesn't he, an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven, reserved in heaven, for you, he said, for you, may Lord, one so unworthy, one so unworthy as I, giving thanks, said the apostle, in his writing to the Colossians, giving thanks, unto the father, which hath made us meet, to be partakers of the inheritance of the saints in light, an inheritance, it is, there is an inheritance, you can't buy it, you can't merit it, you can't earn it, it's an inheritance of the saints in light, the saints,

[ 33 : 11 ] Lord's people, and it is one eternal light, this is what matters, isn't it, this is what matters, that which is before us each, and it is an eternity, eternity, tremendous sound, isn't it, tremendous sound, eternity, I remember when a little lad, my brother sitting at her mother's knee, and she used to read to us, and coming to that word, couldn't understand it, eternity, what does it mean?

what does eternity mean? It means something that goes on and on and on and on and on and never ends, but surely it must come to an end someday, no, eternity, tremendous sound, oh, commit thy way unto the Lord, trust also in him, and he shall bring it to pass, may the Lord add his blessing, amen.

Amen. Let us conclude this service by singing hymn number 326, 3, 2, 6.

Let me but hear my Saviour say, strength shall be equal to thy day, then I rejoice in deep distress, leaning on all sufficient grace.

Hymn 326. ■■■■■ When You Know You Thank you.

[ 35 : 51 ] Thank you.

Thank you. Thank you.

Thank you. Amen.

Amen. Amen. Amen. Amen. Amen.

Amen. Amen. bless thine own word may the grace of the Lord Jesus and the love of God the communion of the Holy Spirit abide with us Amen