

## 2 Samuel 22:31-33 (William (Bill) Brockmeier) 206159

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We cannot always trace the way, for Thou our gracious Lord does move, but we can always surely say that God is love #9 in the appendix. With. I assume. For God. Is our water all of our? Turn, if you would first please, to second Samuel 22. Like to. Draw our attention this afternoon to a few passages that have to do with the ways of the Lord. And then to branch out a little bit into our pathway through this world and maybe some comments or some principles from the word that would help us and those matters where there is not a direct scripture to guide us or to direct us. Now. If we turn to Psalm 18, we would find this effectively, not quite, but effectively, a verbatim rehearsal of Second Samuel chapter 22. One difference being verse one of chapter 22 of Second Samuel is more the introduction of the preface in Psalm 18. There's a couple reasons I'm reading for from this chapter, but before I comment on those, let's just read from verse 31. As for God, His way is perfect. The word of the Lord has tried. He is a buckler to all them that trust in him. For who is God save the Lord, and who is a rock save our God.

God is my strength and power, and He maketh. My way perfect. The second Samuel comes in at the end of David's life. Next chapter we find the last words of David. But this chapter does not, was not occur at the end of David's life. On the contrary, it was written at the time of the beginning of his life or the beginning of his reign. Actually, before he was even on the throne. He sang, he spoke this song. The day that the Lord had delivered him out of the hands of Saul. 40 years more or less before. Why do we have it here now at the end of his life? Somewhere in these meetings I believe there was a comment made something to this effect of our appreciation as we get older. Of that which occurred before. That's a very poor paraphrase of the thought expressed, but it's one of the benefit of experience, isn't it, that? It's a privilege to be able to look back 40 years and think about how the hand of God helped and kept us and preserved us at a time. And it's true, we may have appreciated that the time and thank the Lord for it. At the time. David no doubt was very grateful for the deliverance from the hand of Saul. But it strikes me in the sense that here at the end of his life, this, this portion is brought in just before the words of the mighty men, that there is a fresh and a deep and a richer appreciation of all that he experienced in his pathway before. And one thing that he had come to realize was, As for God, his way. Is perfect. Shortly after my grandfather Smith died April 7, 1978, I was standing with my grandmother, I don't remember where exactly, and different ones would come up to her and say a word of comfort. And there was one. Older sister that came up to her and said well he hasn't made a mistake yet. If you know Doctor Lois Groth, he would understand the way that was framed. I thought at the time, I thought, well, that's a unique way of expressing comfort at this time. But as the years have gone by, I can hear our sister's voice. Well, he hasn't made a mistake yet. As for God, his way is perfect. But you know, there's something else very beautiful. And I thought of this too, at the end of the readings this morning. Faithful is he that calleth you, who also will do it. Notice the end of verse 33. And he maketh my way perfect. Faith says Amen has forgot his way is perfect, but to say he makes my way perfect. The other reason, the one reason of reading Second Samuel is because it's the end of David's life instead of reading the passage in Psalm 18. The other is if you have the Darby translation of this, you will notice that he translates that he makes my way. Perfectly smooth where you don't have that. I don't know why. It's the same Hebrew word, but he doesn't translate it that way in Psalm 18. He makes that way perfectly smooth. And it struck me in this way, and perhaps there's better and deeper thoughts than the way it's presented itself to me. We know that God's way is perfect, and all His ways are perfect with us in our imperfect ways. But God's work is too, if I can put it this way, bring our pathway, our life. Into Communion. And consonance with himself into alignment with himself. I was thinking that verse there in John is a Chapter 11 when the Lord Jesus is at the grave of Lazarus and he prays and says, Father, I thank you that thou hast heard me. And I'm not quoting it exactly, but the thought is he was not praying. But he was praying for the benefit of those that heard him. And the blessed Son of God, he there was always complete communion. He always had that complete sense of communion with the Father, oneness of mind, oneness of thought with respect to the Father. We don't have that so much, but this is the path the Lord would seek to bring us on. But the first comment here about the way. Of God, it's perfect. And faith stays with what the Scripture says, as we have this morning. We may not understand it, we may not be able to reason it out, We may not even be able to figure how can anything good come out of this. But faith says this for God. His way is perfect. Now turnover for the next passage, please, to Hosea, chapter 14. That's the last chapter of this prophet.

And just because of time, I'm just going to make a few. References about this book before we come to the closing end. Then said Hosea was written to Judah about Israel, but both Judah and Israel are addressed in it. And when we say Judah and Israel, Judah has to do. With the two tribes, Judah and Benjamin, there in Jerusalem, you remember during the time of Jeroboam 10 tribes. Israel, they went to the northern Kingdom, to Ephraim. Samaria was their center, and there was that breach between the 10 tribes and two tribes that exist until this day. In this book, primarily, not exclusively, but primarily, it's addressed to Ephraim. Judah is addressed, and it really brings before us the restoration of the 10 tribes. You get a similar thought in Jeremiah chapter 31. It's not addressing there the remnant of Jews. It's not addressing to those that were guilty of blood, guiltiness, crucifying their Messiah. They were not in the land when He was there. Jeremiah 31, we read the expression the remnant of Israel, not of Judah, but of Israel, the 10 tribes, the songs of degrees that we enjoy Psalm 120 to Psalm 134. It has to do with the restoration of Israel as they're going to come back into. Fellowship with their brethren and praise the Lord. One other thought on Ephraim, you remember in Nehemiah, we're familiar with the third chapter in the 10 gates there and there's two gates mentioned in Nemi. They're not in the third chapter, the prison gate and the gate of Ephraim. I love the thought of Ephraim because God says there are those that went out of the 10 tribes. There will be a gate of Ephraim for the 10 tribes to come back in and they will in the coming day. But Ephraim had their own set of issues. Judah had theirs. Ephraim had theirs. Idolatry hold your place in chapter 14. I should read just a couple to. To get a thought here chapter 4, verse 17. Just again, I'm going to read a couple of there's other verses you can just go through the references to Ephraim and you can see it's not an uplifting picture, but in chapter 4, verse 17, the word is Ephraim is joined to idols. Let him alone. A solemn word. You're linked up, you're lined up, you're committed to these idolatries. The Lord backs up, let him alone. What a sad and sorry thing it is to get to the point where we're beyond correction. Maybe the Lord's people. Maybe the Lord just backs off, lets you go. Chapter 7.

When I would have healed Israel, then the iniquity of Ephraim was discovered in the wickedness of Samaria will stop there. It seems like the Lord is coming in here. He wants to heal Israel. He wants to heal the 10 tribes. And to use the proverbial expression, pulling back the layers of the onions, He comes to heal Israel. He pulls back on what happens. The iniquity of Ephraim is discovered. It's a tribe, but it's a tribe that's spoken of characteristically of the nation. So he peels it back, and now we've got iniquity. As the Lord comes in to bless, He exposes iniquity. It was discovered and the wickedness of Samaria pulling it back further. It's not just the tribe now, it's the it's the city, it's the capital center. And as the Lord comes into healing, into restoration, he pulls things back. Oh, there's more problems. There's more problems. We got to get to the root of this Chapter 10. First one says Israel is an empty vine. We have thoughts of bearing fruit for the Lord, but Israel was not bearing fruit for the Lord. It was an empty vine, nothing for him in it. But now in verse four it says of Ephraim or Israel, they have spoken words of the Darby translation puts it they have spoken mere words. I'll talk no action, no sincerity, no genuineness, no authenticity, mere words. But now in chapter 14. The Lord loves his people. We won't read it all, but he says in verse. Two, take with you words. I love that in chapter 10 he says they have spoken mere words, but now he says take with you words. The Lord wants to hear words, not mere words, not words without meaning, without substance, without. Reality but he wants to hear words and turn to the Lord and say unto him take away all iniquity and receive us graciously. So will we run to the calves of our list. Oh we see in the book of Hosea. If I can characterize it this way. There seems to be three things that work through this book that brings those that that nation back to the Lord and the first is they follow their own way and it's seen in the life of Hosea's wife who left him and was unfaithful. The first thing is.

She realizes that the nation realizes the path they are choosing and what they hope to attain. It all fizzled. There wasn't the joy, there wasn't the satisfaction, there wasn't the answer what they were seeking for. They chose the path and they're made to feel the emptiness of it all. But there's something else in addition to that, and there is the Lord's chastening hand upon them because of their ways. Not only the emptiness of the path, but then also the Lord's hand upon them. But there's a third thing, and without it there would be no restoration. It's a remembrance of his love. I will heal their backsliding, I will love them freely. Chapter two he speaks of alluring them and the result of this what seems to be an impossible situation for me for more it says he joined idols. Let him alone. And I just say as a word to my own heart, let's never give up any of the Lord's people. Are any in a place so far as Ephraim let him alone? He's joined the idols. The Lord's going to restore Ephraim or the Lord? And we've had the privilege of seeing it, haven't we? In case, as we say, this is, it's over, there's no hope and the Lord in sovereign way comes in and brings restoration and healing and blessing. But now the last two verses of chapter 14. And I'm going to read this. Pardon me if you keep referencing the Darby, but it makes the point clear. Ephraim shall say, what have I to do anymore with idols in parentheses? The Lord speaking, I answer him, and I will observe him. Close the parentheses. Ephraim says I am like a green fir tree, and the Lord responds from me. Is thy fruit found? He from the one that was joined the idols. Now comes to the point. Says What have I to do anymore with idols? I'm done with that. And the Lord says I've heard him and I've observed him. It's not mere words. There's a life that corresponds to that. Ephraim is done with idolatry. Ephraim says I am like a green fir tree. Oh, what a delightful thing to see the sign of life and of growth and a blessing. How do you get there from me as thy fruit frowned. It's not from us. But now this point is to the ways of the Lord in verse nine. Who is wise, and he shall understand. These things prudent, and he shall know them, for the ways of the Lord are right. And the justice shall walk in them, but the transgressors shall fall therein. For God, his way is perfect, and here are the ways of the Lord are right. To see the Lord working in a marvelous way in restoration. And the summation is the ways of the Lord are right. One more passage and that's in Romans Chapter 11. As to the ways of the Lord. We're familiar that in the Epistle to Romans. And so fully sets out the gospel of God. Chapters 10 11 and 12 are something of a parentheses. So in chapter 8, you end up with the doxology. And now we're going to come up with the doxology at the end of Chapter 11. At the end of chapter 8. It's in reference to the love of God and the love of Christ and Paul is. Can't constrain himself or restrain himself as he bursts forth in this praise to the blessed Lord. But now in Chapter 11, the subject is not the love and the grace of God, but it's the ways of God. Read from verse 32. For God hath concluded them all in unbelief, that is, Gentile and Jew. That he might have mercy upon all. Oh, the depth of the riches, both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out. For who hath known the mind of the Lord, or who hath been his counselor, or who hath first given to him? And it shall be recompensed unto him again. For of him and through him and to Him are all things to whom be glory forever. Amen.

The depths of the riches, both of the wisdom and knowledge of God. In reference to. The Jews in an hour place of blessings, seen as the olive tree. They failed. God graft in the Gentiles into the olive tree. That place a favor of the Spirit's favor on earth. They'll be cut out again and the jewel will be brought in. Now one word here. We don't want to mix metaphors. Maybe that's not the right expression or mixed symbols. The green, the olive tree is not the body of Christ. You know, the body of Christ and the House of God are two aspects of the assembly per SE, but they're different, just different lines of things. Well, the olive tree is neither one. It's not it's not the church at all, but it's a place of the Spirit's blessing on earth today is primarily occupied by the Gentiles. That's true that the Church of God, all that love, the Savior are in that place, but it is an outward place. And so about being cut in and. Out of the the the the olive tree is no reference to the body of Christ. We're we're mixing things that differ if we do that. But as Paul surveys this, he says the depth of the wisdom and of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out now that hymn we sang. I've sometimes thought more accurately with saying we can rarely if ever. Trace the ways with our gracious God to smooth but. And reading this verse, I say even that's even. That's too strong. His ways are unsearchable, are untraceable. Untraceable, we cannot trace out other than what he's revealed to us or is unsearchable as judgments and his ways past finding out is untraceable and his ways are untraceable. Unsearchable and untraceable unless he reveals them to us. And then the show who's known the mind of the Lord, who's been his counselor. There's no one here that would give. Maybe we've been brash enough to give the Lord counsel, but he doesn't take counsel from us. No, not in his wisdom and his end in view for blessing what I find here as Paul surveys the work of God. And the Gentiles being grafted in and then the Jews being grafted in because of unbelief. How God accomplishes even the unbelief of Jew and Gentile for his own glory. He burst forth in praise for of him the Source, and through him the instrumentality and of to him or for him the end in view are all things to whom be glory forever. The ways of the Lord. So Simply put, we took a lot of time, but these three things as to the way of God is perfect. It's right and it's untraceable and faith says I accept it and thank God and praise God for that. Now I'd like to address a few things. I think especially of younger brother and I realize that there's plenty that are my peers are older. I I'm not going to come across as exhorting you dear ones, but maybe to share a few things have been helped to me that maybe can be helped others in the guidance of the Lord. Where we don't have exact scriptures but before we do. Only two verses in First Thessalonians, one of which we just read in the readings and one in chapter 4, that have specifically to do with the will of God. Things that are direct are specific. That we do or not? Do we know we're doing the will of God? First Thessalonians, chapter 4. In verse 3. For this is the will of God, even your sanctification. That you should abstain from fornication. I'll just hold it right there. Portion goes on. Fornication is a general term for all sexual sin and morality, but the will of God is that we abstain from it. I find that in one sense hugely encouraging, because here is something that you don't do, and by not doing it, you're doing the will of God. So there are times life where we

don't do something and by not doing it, we know. We're doing the will of God now. Chapter 5 and verse. 18 and everything give thanks for this is the will of God in Christ Jesus concerning you, something that we don't do. We know that we're doing the will of God and something that we should do in giving thanks. We do know we're doing the will of God. I only bring it up for this point. Not every passage of Scripture that directs us what we should do says it's the will of God, but it clearly is. Children obey your parents. For instance, a child can know he's obeying his parents that he's doing the will of God.

But the reason I bring it in here is because. There are often questions in our life. We want the Lord to guide us. We want the Lord to show us His way, to show us His way. But first we need to come back and say, is there anything in my life? That I am allowing and I am going on with that I know to be wrong. That I know is against the will of God. How can I expect God to show me his will in a more general area if what he has specifically told me not to do, I'm doing? Conversely, if I'm not giving thanks in all things, which is the will of God in Christ Jesus concerning us. If I'm not doing that again, how can I expect God to show me his mind and his will and those things that are less specific? So we want to walk according to the light that God has given to us. What have we often heard? That light refused brings darkness, so the will of God? Now turn back if you went to Proverbs chapter one. Power has been said. It's heavenly wisdom for an earthly path. And I like to think of verses 2 Through 4 as the table of contents of the book of Proverbs. There's 10 things identified here that we will learn, that we will gain in considering the Proverbs to know wisdom and instruction. I would like to focus on just two or three. Verse four says to give subtlety to the simple or prudence to the simple. In a certain sense is to give streets smarts to the naive. Its prudence, it has the thought of being wise as serpents, harmless as dove, to have that ability, to have that that prudence to be preserved from the Wiles of the enemy to the young man. Knowledge, information of the sound character and discretion, thoughtfulness or reflection. But the one other on verse three I missed is judgment. Judgment. It has to do with trying things that differ. I love the hymn. I think we all do. With mercy and with judgment. My web of time. He wove. The judgment. There is not condemnation. It's not the pouring out of wrath, but rather it's the judgment of the Lord. It says we had in Romans Chapter 11 to guide us through this complex and difficult world. With judgment. You know, in Exodus 20, what is about 20212223 in there we have the judgments there for for Israel and they're really moral evaluations. And it's important that we read things you say, well, these things sound almost alike here, but there's a distinction and we need to read these things so that we we begin develop judgment. We sometimes we refer to someone that man, that woman has good judgment. And sometimes they say very poor judgment. I just want, just wouldn't trust that person to make a financial decision for me. They have very poor judgment, but judgment. See if I can find it as it's over in chapter. 24 hours. Concern myself when I think of a verse and I turn to it before I know where I'm turning. But I did find it. Chapter 26. Proverbs 26 and verse 4. Answer not a fool according to his folly, lest they'll also be likened to him. Answer a fool according to his father, lest he be wise in his own conceit. I had an older brother tell me one time he says, well look right there, there's a contradiction in the Bible. There's a contradiction right there. Verse verse 5 contradicts verse 4. And I was real uncomfortable with how he positioned that as a contradiction. We often say, and I believe rightly so, there are no contradictions in the word of God. And here, here in one sense, there's two different scenarios to answer full or not answer a fool. But I believe the difference is this. It's a matter of judgment we don't have. An action plan laid out as to when we apply one and when we apply the other. But there's, there's counsel for us here. And perhaps I have answered a fool according to his folly, and I've been like him. And other times I've not answered a fool according to his folly, and he has been wise in his own conceit. But judgment would be able to weigh these things and to apply them to the situations of life, the situations at hand.

That's one of the benefit. That's why we need to read the word of God. That's why we need the word read the proverbs that we have the wisdom of God. Stored up in our souls that the Spirit of God can use it and guide us. And the thought of discretion is the thought of thoughtfulness or reflection. It's the knowledge. That comes of reflection or well considered thoughts. Well with that I would turn if you went to Matthews Gospel chapter one. And what I'd like to pursue right now is. The four dreams of Joseph. Not Joseph the son of Israel, who had two dreams, but Joseph the husband of Mary, the mother of Jesus. And there's four instances where he had a dream where he was a man that was guided of God in very unique and challenging situations. We do not look for guidance from dreams, but the point being is in the absence of specific scriptural direction where we can say this is the will of God, It gives us principles on which we can make and take actions. So Matthew chapter one and verse 18. Now the birth of Jesus Christ was on this wise. When is his mother? Mary was espoused to Joseph before they came together. She was found a child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put away privilege. But while he thought on these things, behold, the Angel of the Lord appeared unto him in the dream, saying, Joseph, thou son of David, fear not to take unto thee. Marry thy wife, for that which is conceived in her is of the Holy Ghost, and she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Now all this was done, that it might be fulfilled, which is spoken of the Lord by the Prophet saying, Behold. A virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel. Which being interpreted as God with us. And Joseph being raised from sleep, did as the Lord did, as the Angel. The Lord had bidden him, and took unto him his wife, and knew her not till she had brought forth her first born son, and he called his name Jesus. What a momentous. Seeing Daniel as it speaks of the Messiah as the desire of women, Whatever godly Jewish woman or desire to bear the Messiah prophesied Isaiah, Virgin shall be with child now. I've been corrected on this before, so I will couch my remarks somewhat. I had taken it here. In Matthew's Gospel that that it was the Lord that told Joseph of, of Mary being with child brother said to me one time he says, oh, that's so that's so that's so wrong that you think that Mary would have told him. I don't argue that. I just, I'm just going by what I'm reading here. And so if, if, if that was the case, I I. I'll accept it. But the point here is now Joseph is faced with a situation that had never occurred before and never occur again. He's a godly man. He's a just man. And here's his espoused wife with child. What am I going to do? Now what does he do? Verse 20 while he thought on these things. There is the knowledge that comes from reflection. We are in a day where a situation presents itself. On whom we act, we move. But the wisdom of God is to wait. I'm not going to take the time to turn to it, but there's many proverbs, there's many verses of scriptures outside of the proverbs that would give us counsel about waiting on the Lord. You're familiar with the proverb that says he that hasteth with his feet sinneth. Again, the translation on that he that hasteth with his feet maketh false steps. We rush. We're going to make a mistake. You remember in the book of Daniel when Nebuchadnezzar was incensed, he seems he realized he was being played by his wise men. And yeah, tell us a dream and we'll interpret sin. You can you can come up with anything here. You tell me the dream and the interpretation, then you'll be a true man.

And they could not. And he, the king, is livid. He has orders. All the wise men killed. So what is Daniel who brings this matter before his three friends to pray? What is what's the word they say? Why is the king in such a haste are so urgent about the matter? Nebuchadnezzar, just for a moment. What's the harm of giving it another 24 hours? Waiting. What's the rush? Administration wait? He that hasteth with his sheep maketh false steps. Joseph thought on these things. And as he thought on them, the Lord comes to him and communicates that which would have thrilled his soul. That that which is Mary is conceived in her is of the Holy Ghost. That as he waits and ponders before the Lord. And he was a just man, and if he had to put her away, he was going to do it privily, quietly, secretly. He wasn't going to make a show about it. We

will discreetly and quietly handle this matter in the way it should be taken care of. It wasn't trying to get. Front page headlines in this regard, but the Lord comes in and helps him now believe this is one warning and help to us that you know the Lord said in John chapter maybe seven. I'm not sure now exactly the chapter judge not according to appearance, but judge righteous judgment. See I see the situation. I sized it up. I know what to do. It's not what Joseph did. He waited and pondered on the Lord and as he did. The Lord gives him remarkable, this remarkable dream, this insight which would have thrilled his soul. So we don't want to rush. Now I will say this on the other hand. The matter of forcing our way ahead. Again, I'm referencing and I trust you in all these passages. In your mind, we don't take the time to turn to it. You remember when Samuel told Saul, wait seven days and then we'll have these offerings. Wait for me and and and for the 7th day and then we'll go forward. Saul waits seven days and Samuel isn't there. Saul a man after the flesh is. I don't know what he thought. Sam is unreliable. But you know, we got to get moving here. We got Philistines are on us. We need to, we need to, we need to have the offering here. So he does. Guess who shows up? Samuel. The flesh can never wake God's time. And what does Saul say to Samuel about this? He says I forced myself. To offer the burnt offering. He forced himself. Didn't force himself. Why couldn't you wait God's time? And I think that's the other side of it. Not only do we rush ahead sometimes, sometimes we force things. Tell a story. It goes back a good number of years, but it. It. Was very sad. I worked with a woman and I did not know at the time she was a believer. She was divorcing and I guess a divorced her husband. I don't think she has scriptural grounds for doing it. She had a little girl. And she was engaged to a man happened to be a Jew and a lot of talk in the office. This isn't good. So she and I were we had the same same boss and we were in his office. He had he had to step away from me. And he's like, I got to step by just just wait here. I'll be back in just a couple minutes. But I have to I have to step away. And so the two of us are sitting in his office waiting. And you know, those awkward silences and. So I called her by name and I said. Your upcoming wedding, I said. Be a piece about it. If I knew she was a Christian, I might add something else I just said. Do you have peace about it, boy? She came out at me and started laying out all the reasons why this wedding was this marriage was right and. Went on for some time, didn't answer my question. Well, she got married. Two weeks of horror after the honeymoon, she eventually fled with her daughter for her life.

And months went by, months went by and she was seen a little bit, but she came up to me one day and she says Bill. Do you remember when we were in Jim's office and you asked me if I had peace about this? I've been thinking about it ever since I said yes, I remember she said. Bill. The one thing I did not have was peace. And she told me what transpired after was just it was just it was horrific. But she didn't have peace. And she was a believer. And I will say now that she's she's become much a much brighter Christian. But I believe how important that is, whether here is someones of the world, but in our pathway here, do we have peace? Saul forced himself to offer the burnt offering. That we need to look to the Lord and wait on the Lord for His time. So we got to act now, do we? Maybe one more word on that, and I'm taking a little too much time on this, but the other is this when Paul told the Corinthians. As there was a readiness to perform on your part, they wanted to give, they were ready to give, he says. That's good, but finally has like the churches in Macedonia, but finally has this to say. Your willing heart was good, now let there be a performance of it. There is a time for decisiveness and there is a time for action, not indefinite procrastination. There is a time to move and to act, so the scripture does give us balancing these things. But this point here. Joseph's first dream is not judging according to appearance, but judge righteous judgment and wait on the Lord for a signal from him. Now chapter 2 we find commonly referred to as the slaughter of the innocents when Herod destroys those that are two years young and under. Now understand here in this passage when the wise men come into the house, it's the Lord of Jesus is a young child and I know for probably 95% of us we have it down, but I think it's important to understand. This is a house. This is not a stable. The Lord Jesus is not an infant. This is not and this is not shepherds. These are wise men. Doesn't say they're kings. They're wise men. Doesn't say they're three either. They bought gold, frankincense and myrrh. But these wise men came into the house and worshipped Jesus. But Herod goes on his rampage of killing those that in that land, two years old, males 2 years old and younger. But now in verse 12. In reference to the wise men, Sizemore Sullivan being warned of God in a dream that they should not return to Herod, they departed into their own country. Another way, so the wise men receive a dream. And when they were departed, behold, the Angel of the Lord appeareth to Joseph in the dream, saying, Arise, and take the young child and his mother. And flee into Egypt, and be thou there until I bring thee word. For Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod, that it might be fulfilled, which was spoken of the Lord by the prophet, saying, Out of Egypt, have I called my son? Then Herod, when he saw that he was mocked to the wise man, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts are up from 2 years old and under, according to the time which he had diligently inquired of the wise men, and so on. So Herod had heard it. He was Edomite and vitamin and Edomite who particularly is seen as personal enmity against the people of God. And there was enmity against the Lord Jesus who was the true King. But at any rate, the Angel is now giving guidance to the wise men and to Joseph. Now this is the point I'd like to make here. And maybe these points are very simple, but this one is, is, is I believe is very important. The Lord gave guidance to the four wise men to go into their country a different way. Joseph packed up and went with them. No, and there's a great danger and I think. Especially in the matters of I might be so bold as to say it even in matters of raising children. God is going to give you as a father and mother, wisdom for your children. You can't copy and paste instruction of others and all that, regardless of what their outward success might be, and plan it here and say I'm going to follow that instruction. God gives you the light and the wisdom if we're exercised about it before the Lord. Joseph did not follow the wisdoms of others, she said, well, he directed those four wise men to go that way. Yeah, he did. But he didn't direct Joseph to go that way.

The Lord has a different path for different ones. And if he had gone with the Wise men, he would not have gone. Down to Egypt and the prophecy would not have been fulfilled out of Egypt how they called my son. All that is hypothetical that we don't bring in the things of God. But the point was he didn't follow the movements of others and it's a real danger. Maybe as we're young believers and we see someone that seems to be doing well as to want to emulate them. Shall we say business, we say sharing best practices. Well, let's do it that way. Let's do it that way seems to work out real well. No, God gives special light and wisdom. When I was a, as a young father, a young failing father, now I'm an old failing father. But there was a passage that was a great help to me and John the Baptist that God told Zacharias that you're gonna, you're, you're gonna have a son and you're gonna name him John. And so Zacharias does not believe. The Lord, How can this be? Well, it can be this way because the Lord told just told you. It's gonna be that way. At any rate, he's dumb with silence. He's not permitted to speak because of his unbelief. So the process of time, John the Baptist is born. I wouldn't call him. Well, the family, you know, they all got something to say about family matters, right? And they say call him Zacharias after his father. Elizabeth. No, no, His name is me. Call John. What do you mean? You talking about John? And there's no one in the family named John. So what do we have here? Family reaching in saying this is the way it needs to be in your home. Well, ask. Ask Zacharias. He is the head of the house. Give him a tablet. His name is John. Case closed. They just struck me in this way. However weak and failing we may be, we can count on God to give us the wisdom and the multitude of counselors their safety. We don't minimize that, but the danger of following the direction of others. God directed the four wise men in a certain way, but

He had unique and special direction on Joseph, and Joseph waited until he had a word from the Lord. Now, verse 19. But when Herod was dead, behold, an Angel Lord appeared in the dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel, for they are dead, which sought the child's life. And he arose and took the young child and his mother, and came into the land of Israel. Here we have the third dream. Joseph is in Egypt, where he's supposed to be and words out. Herod's dead coast is clear. Now let's sail back up there. No, not, not, not so fast. Joseph waits until he gets direction from the Lord. Now I want to speak of this as as presumption. You say, well, you think of Acts 16 there where where the Lord is, is is the spirit suffers Paul not to go into Byphenia and Missy and so on until he comes to Troaz where he gets a vision. He sees a man in a vision that says come over and help us. And then they assuredly gather that the Lord is calling them and directing them. We're not. Governed and guided by circumstances. That is really walking by sight, not by faith, however. It's a wonderful thing. I will the blessed Lord, to him the Porter openeth. He makes our way smooth. The Lord opens the way, but just because the coast was clear, as we might say. Herod was dead, Joseph, I can go back. He waits until he gets direction from the Lord. It seems to be a pattern. He doesn't move unless the Lord gives him direction, said Man. I've had 40 years of success now making the right call and making the decision and the next one. It comes you're going to make a mistake if we don't look to the Lord for it. You know, it's just a sobering note. I just of late, we realize often and and with a youth, how important is the real important issues of life being married and and starting a job and where you're going to live and so on. How how important those decisions are young in life, but how. Tough it has been to see dear older ones. Make bad decisions. When they're too old, they make them bad decisions and they're costly. Some of us that are middle-aged or that we can make very bad decisions. And so we realize that I hope the vulnerability that we're in, but to develop that constant spirit of looking to the Lord for his guidance in that unique situation. So then the next one here.

Verse 22. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither. Notwithstanding being warned of God in a dream, he turned his side into the parts of Galilee, and He came and dwelt in a city called Nazareth. That it might be fulfilled which is spoken by the prophets, he shall be called a Nazarene. But now. If I'm in this situation, I know exactly what I'm doing right now. I'm second guessing myself. So Bill, you know, you're too quick to move up there and now you thought the coaches, Claire, you go up there only to find out Archelaus is now in place. So you got rid of one, but now you got somebody else that's just going to be just just as much of a problem. The situation isn't solved. And so the danger is that sometimes the situation is that we act in fear. Says he was afraid. There's nothing wrong with fear. If it if it if it drives us to the Lord. But again, his decision was not based on fear anymore that it was based on presumption the time before. Again, he hears this report. But his movement to go into Galilee was not based. Simply on the news that he heard, but rather he was warned of God in a dream. God was faithful to his servant Joseph. We find this man. And in that sense the Lord Jesus was the son of Joseph, the son of son of David through Joseph the legal, the legal heir to the throne. Through Mary the the seed of David. But we find this man in this book of Matthew that gives us really administrative principles. A man that learned to wait upon God and seek his guidance and direction. I just say this too. We love Matthew 1824. Two or three are gathered together to my name. There am I in the midst of them. I've heard plenty of attacks against that verse and those who seek to rob it of all its meaning. On the other hand. Sometimes, I'm afraid we carry that verse beyond. Its scope. It does not contain all of Paul's doctrine. The point of that verse primarily is. Anticipates the ruin of the church. And the church can't claim to be the church because of the broken condition. For two or three, simply gather to his name. Take an action in the Lord's name. The focus of it is administrative authority. And it's a binding action. And again, it's in the book, the Gospel that really has to do with the Lord is the king and of administrative principles. And we see what Joseph, a man that should have been king, he should have been sitting on the throne of Israel, but a man that submitted, accepted the position he had from God and then waited upon God for direction. Again, he was not moved by appearances, nor by the movements of others, or by presumption or by fear, but he waited upon the Lord. So he has so much in in waiting upon the Lord, and how we need to not force things wait to have that spirit of peace. Sing that hymn, and when we know not what thou doest, that we wait the light above. Something like that. How important it is to wait upon the Lord? Just one verse in closing Psalm 27. You know the first verse, The Lord is light, my light and my salvation. Whom shall I fear? And so on. Not a new thought with me, but something. I heard Him from my youth, and I appreciate it very much. So we have the fullness of the Lord's provision for His people, His guidance, His direction. But the verse 14 says wait on the Lord be of good courage and he shall strengthen thine heart. Wait, I say on the Lord. The Lord is there for us to guide us, to guard us, to lead us to help us. But may he present us, whether it's in our in our individual lives, in our family lives, or maybe even 2 as you get older in the assembly to learn to wait on him, to wait his time and he will strengthen thy heart. Cops in closing, we could just sing that little hymn. I think it's 311 before we depart. Yes #311.

God and our Father, we thank you for thy word. We do thank thee, our God.

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