

# Psalm (Quality: Average)

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- [ 0 : 00 ] I seek the Lord's help. I direct your attention this evening to the Psalm 86, reading from the 11th verse. Psalm 86, reading from verse 11.
- Teach me thy way, O Lord. I will walk in thy truth. Unite my heart to fear thy name.
- Teach me thy way, O Lord. I will walk in thy truth. Unite my heart to fear thy name.
- We can be certain of one thing that the godless will never pray this prayer. We can be certain of another thing.
- But only those who are born again in the Spirit of God will ever pray this prayer. It is the prayer of a regenerate heart. One other aspect of this prayer stands out.
- [ 1 : 12 ] And that is this, wisdom. In our unregenerate state, we have no desire to walk in the way of God.
- When a man is born again of the Spirit of God, then he comes to God in his need.
- And what lies here in our text is this, a knowledge of ignorance. Solemn knowledge of our need of teaching.
- And there stands out this, in this text, that there is none teach like God. The great teacher, the Holy Spirit of truth, teaches in a way that there is a learning, indelibly, forever, in our hearts.
- We may naturally, in our education, learn things and forget them. Most of what I learnt up to the age of 16 or 18 I've now forgotten.
- [ 2 : 38 ] It passes from our minds. Only that which we use in our life practically do we retain.
- When we come to look at this teaching, there is another aspect here. There is a desire to be taught in the way, thy way.
- What is the way of God? We read in that 107th Psalm this evening, led them forth by the right way.
- The way of God is not our way. It's his way. The way of God is the way he would have us to go in our life.
- Do we really believe that the Lord has mapped out for each one of us a pathway in life? As we read in the Psalm, the steps of good men are ordered by the Lord and he delights in his way, his ordered footsteps.
- [ 3 : 59 ] and the way of God may not be easy. When we look at the way that the Lord led some of his people in the Scriptures, it's a very hard way, a very difficult way.
- It was a way of sorrow. If we look at the afflictions of Job, what a way the Lord led him in. Look at the sorrows of Jeremiah. What a way the Lord led him in. When we come to look at the way we read in the 107th Psalm, it wandered in the wilderness in a solitary way.
- And the effect appears in that 107th Psalm of the result of walking in the way of God.

Why? We read of several characters in that Psalm. Some of them walked in a rebellious way. Some of them walked in a way of folly. Some of them walked in solemn paths of storms in life's past, by suffering, sorrows, illnesses, afflictions, bereavement, described as storms, tossed to and fro.

But it was the Lord's way. Or when we come to look at this, there is a great depth in it. The way of God is the right way. And it's a very blessed mercy when we can come as the psalmist, show me now thy way.

[ 5 : 33 ] Lead me in thy path. Teach me. We read in the 77th Psalm, the psalmist David, speaking very clearly and beautifully of the way of God.

He says this, Thy ways in the sea and thy path in the great waters. Thy footsteps are not known. They led us, thy people, like a flock by the hand of Moses and Aaron.

He was thinking there of the wilderness, the way in which God led his dear people, out of Egypt. It was not an easy way. And there was a way of trial and temptation.

He led them to an impasse, the Red Sea. What was the effect on them? He made them pray. Be certain of this.

The Lord is leading us. He will lead us in a way which brings us to pray, to wrestle with him. That is his birthright.

[ 6 : 37 ] In doing so, he will bring honour and glory to his own name. The Lord has a way of making us pray.

The way of God is a way of wisdom on his part, for our good. He will teach us in him.

And he will write things, truth, indelibly in our hearts as he teaches us. We can be taught.

I thought of this with this text upon my mind. We can be taught by good and bad teachers. If we're taught well, it will remain.

We talk badly. We shall not understand. When we come to look at the pathway here, we're well taught by God.

[ 7 : 54 ] He will teach us in such a way that we shall never forget his way, his teaching, what he has said to us, what he has done in our heart.

It will be indelibly written there forever. The way that is spoken of here with the children of Israel was that they came up out of Egypt and they crossed the Red Sea and they entered the wilderness.

came up out of Egypt into the wilderness to be taught of God and they were directed all the way through. They were led of their God. And he was with them and guided them and never left them and supplied their every need.

And it's so with us each. So rest in mercy if we have the amount of wisdom that lies here and the grace of God in our hearts that we come to pray here as the psalmist prayed teach me thy way.

What glorious wisdom lies here. And you know we learn best by experience.

[ 9 : 17 ] We do indeed. There's nothing like experience for learning. And of course this learning is not theory.

It's practical. When we come to ask God to teach us his wife for us each individually we're taught apart.

Husband apart. Wife apart. Children apart. The Lord's teaching is perfect teaching. And such is our fallen nature that if the Lord teach us in a particular way we do not like then we try to avoid it.

The Apostle Paul when the Lord gave him that thorn in the flesh to teach him not to be proud he did his best to avoid it.

Didn't want to be taught like that. he wanted to be taught in a much more easy way. But the Lord laid in his heart sorrow and suffering purposely weakness for a purpose to teach him.

[ 10 : 41 ] And the beauty of the teaching was that he learnt the benefit of weakness. He learnt the benefit of dependence. when I'm weak he said then am I strong.

What wisdom. The way of God is a mysterious way. he might have said in that lovely hymn thy way not mine dear saviour still lead on.

Now leave me till I say father thy will be done. What grace we need to bear in the hands of God that he might do for us each what seemeth him good.

And teach us in a way which is for our benefit and for our profit. I wonder how many of you have come to this point teach me thy way.

Or as the psalmist says in another place show me now thy way lead me in thy way blessed place to come to.

[ 12 : 02 ] We come as play in the hands of Heavenly Potter. We come in faith. We come trusting him. What a blessed place that is when we come to rest in him.

And what lies here is the principles of this way. Principles in which the Lord works. Those principles are very simple.

We read in that psalm the way in which the Lord led them. It was solitary. They were alone, spiritually alone. He brought them to feel hungry and thirsty before him.

a need, a spiritual need was in their soul. And the effect of that in his way was to bring them to prayer.

They cried unto the Lord in their affliction. Have you ever done it? So, whatever dealt with you in your soul so that you have in your need been brought to cry to him.

[ 13 : 17 ] There is in scripture prayer and prayer two different sorts. One is the prayer of a sinner like the apostle Paul in the street court straight when the Lord said to Ananias behold he prayed.

And the other is the prayer of Paul when he was a Pharisee. What prayer that was. The prayer of the Pharisee was I thank thee O God I am not his other men.

Self-righteous. The prayer of Paul in the street court straight was the prayer of poverty. But the Lord had drawn that prayer out of his heart.

When we come to look at this that lies here the Lord will bring his dear people to cry to him. His way it was with the apostle was to bring him to cry.

Bring him to pray. Bring him to feel his knee. And he did cry. And you know he had been in one way thinking he did the Lord's will.

[ 14 : 34 ] The Lord showed him the right way. And taught him what that way was. Oh to know that only way that leads to life.

It is quite simple. There is nothing difficult about it to understand. It is this. It is to know Christ yourself. when his disciples were brought to hear his command and his call and the effectual call of God to their souls.

They followed him. That is the way for his dear children to be brought to know his voice. My sheep hear my voice.

I know them and they follow me. And ask yourself tonight this question. Have I ever heard the voice of the good shepherd? It is one thing to know about it another thing to hear it.

That voice came in various ways in the scriptures here. It came to Lydia gently whose heart the Lord opened.

- [ 15 : 59 ] came to the jailer through an earthquake. It was the same voice. Came to Elijah in the cave in the still small voice of God.
- But it was what the old divines used to call the effectual call of God. That question stands out.
- Have we heard it? Have we known that call? Because if we have it will be to follow him. And then we shall be in the right way.
- Teach me thy way. That is Christ. To know him. Hear his voice.
- Follow him in his footsteps. And mark this. If we follow Christ in his footsteps. Life for some of you is dawning. Some of us it is evening.
- [ 17 : 04 ] Even tide of life. But mark this. If the Lord is calling us. To follow him.
- It is not going to be an easy way. It isn't. And it would be very strange if it suited your flesh.
- It was the way that you were devised in your own mind. Because poor all in human nature will devise the easiest way out. And the Lord's ways are past finding out.
- Deep says William Cooper in unfathomable minds of never failing skill he treasures up his bright designs and works his sovereign will.
- His way is not our way. it is a way of the trial of faith and the temptations of Satan their own fallen heart.
- [ 18 : 20 ] And yet it is a way which the Lord sanctifies and uses for our good and brings us to follow him.
- And should we think it strange is always difficult. Why? If we are following Christ what do we expect? Because the path of Christ is a path of suffering sorrow.
- We are told in scripture to think it not strange concerning the fiery trial that is to try you as though some strange thing had happened unto you but rejoice in as much as you may partake us of the sufferings of Christ.
- Or have you ever come then into this place in our text tonight in this simple verse teach me thy why.
- If the Lord does as we read in the 707th Psalm teach you his why and show you the principles that lie there and the great trial of faith in the pathway of life then you'll be well prepared.
- [ 19 : 47 ] When the soldiers in the last war and especially at times like D-Day went forth into the battle they were prepared.
- They were shown the danger. They were shown the obstacles. They were shown what they had to do in the conflict. They knew the strength of the enemy.
- Or when we come to this spiritually life is a conflict. The path for a child of God in this world is a conflict.
- His path is involved with his own soul and his fallen nature and an enemy which is far stronger in himself.
- Solomon I mean. And he needs, as the apostle said to his letter to the church in Ephesus, he needs the whole armour of God. Apostle Paul speaks of this fight.
- [ 21 : 00 ] Fight, he said, the good fight of faith. The journey of Israel went forth into the wilderness. It wasn't easy, was it? There was much trouble.
- In the bitter waters of Mar onwards, there was much conflict and trouble. Great. unknown. And they needed guiding.
- And so do we. We come to places in our life where we need the Lord's guidance. It's quite easy to make a mistake.

The Lord has purposes, sacred purposes. we may think we know what his why is. We may be sadly mistaken, sadly mistaken, and prove it one day.

Bunyan, in his Pilgrim's Progress, speaks of Bypass Meadow. Pilgrim went off the track. He didn't realise it, but he ended in great trouble, dating castle.

[ 22 : 16 ] Giant despair, caught him. Oh, how solemn it is to be out of the way, and it applies in every aspect of life.

I look at some of you younger ones, life lies before you. A career, a pathway in life, how easy to think we can choose.

Oh, what a mercy if we come in here, show me now thy way. You see, if you're walking in the way of God, you'll have his approbation and his blessing, and if you're not, you won't.

You'll be in trouble. all to know the right way. He led them forth by the right way.

When it comes to life and partners in life, how vital to be directed, vital to be directed, and to know the Lord's will in the steps of life's pathway, and to seek it, and to come to him, and ask in the language of our text, teach me thy way, show me what's right, to have a desire to obey him.

[ 23 : 52 ] These are only the footsteps of life, only the natural footsteps of life, but only come to these heavenly footsteps, the way of life, eternal life, or then to be brought, as we see in this word, thy way.

What is the way of God regarding salvation? It is to know Christ, crucified, for ourselves, in our own hearts, to be led into it, the blessed truth of Christ's death, to have Christ revealed to us, as our redeemer, our saviour, our God, to know him, whom to know his life eternal, or to know he who said to himself, I am the way, I am the way.

It is not to know about the way, it is vastly different, it is to know the person, the guide, the good shepherd, to be led of him.

The psalm speaks of God, he leadeth me in powers of righteousness. Oh, has he led you, is he leading me?

Do we feel our need of such a guide? Do we feel our need of following hard after him? Do we feel our need of submission and obedience to himself?

[ 25 : 45 ] What a prayer this is of wisdom and grace. to utter this before God and to find a sweetness and blessedness in him, conscious as we said at the beginning of our ignorance, our rebellion, disobedience, our folly, our wanderings, and ask the Lord teacher, his wife.

As I said, it is to follow him, be brought to know the Lord Jesus Christ as our God, our Saviour, to know and hear his voice, to know the power of it, to know a person who walked this earth and never lived, now at the right hand of his father, to intercede for his dear people.

The apostle Paul said in his letter to the church at Philippi this, that I might know him. the power of his resurrection, having fellowship with him and his suffering, being made conformable unto his dear.

I ask you now, do you know him? Do you know him? There are things to know about him. He is a living Saviour.

My sheep hear my voice. And I know them. And they follow me. Do we hear his voice?

[ 27 : 22 ] Use instruments that we might hear his voice. One is his holy word. Speaks to us through it. The spirit speaks of this word and speaks it into our hearts.

Has he ever done it? He uses the foolishness of preaching. The ministry of his servants. It strikes me, the older I grow the greater the wonder that the Lord should use fallible human instruments in his divine purposes to bless his dear people.

But he does, as in the wisdom of God we read, God by wisdom knew not man by wisdom knew not God, so it pleased him by the foolishness of preaching to save them that believe.

the apostle said I know in whom I have believed. He knew Christ. We must too, we must be laid in that way and you know as life goes on there are depths to be laid into, fellowship with him and his sufferings, or there are crucifying sorrows and affections, body, mind, family.

they will come eventually. They are all in the Lord's hands, there is a cup, the mixture and its contents are there, it may all look rosy at the beginning, but oh mark it.

[ 28 : 52 ] I remember hearing a Dutch minister taking a wedding and he spoke of Isaac and Rebecca, and how clear it was that their union was of the Lord, answered a prayer, but he said, both their sons caused them sorrow, I'll never forget it, Jacob and Esau caused them bitter sorrow, but it was of the Lord, but one caused them sorrow because there was no grace in his heart, and the other caused them sorrow because he was such a deceiver.

Solomon is the Lord's wife, but he has a purpose in it, and it's the way in which we learn, the way in which he would teach us. We will go on now, I will walk in thy truth.

What is it to walk in God's truth? It's vastly different from standing as an observer and learning in theory, to walk in the truth.

I tell you this, it's to walk in the experience of the truth. It's not to be like some professor of theology at a university who's lecturing in theology.

No. It is the experience of the man who went up into the temple and said, God, be merciful to me, a sinner. What did he learn of the truth? I believe he learnt this, the mercy of God.

[ 30 : 33 ] He learnt the sacred truth that the Lord revealed to Moses in all his glory on Sinai, when he revealed his glory, it was this, the Lord, the Lord God, merciful.

Oh, to walk in the truth is to walk in the experience of his mercy. And sinners can say, and only they have precious is the Saviour.

I want to consider what it means to walk in the truth. There's great truths in Scripture, I name one, redemption.

What is it to walk in the truth of redemption? Well, we know one man that did, don't we? Job. I know that my Redeemer liveth.

New redemption. How did he learn it? Ah, in the bitter paths of conflict, suffering sorrows. He came to know his Redeemer. But he walked in the truth.

[ 31 : 41 ] It wasn't easy, was it? And as we look at God's dear people, to walk in the truth, of his pardoning love and blood.

Justification. We, if we were to reach heaven, we must walk in the experience of the truth for our own soul's sake.

We must. We can observe the truth, we can have lessons on the truth, but we must walk in the truth, if we know the truth.

And know Christ, that is. Walk, and this is his word of himself, the way, the truth and the life. We must walk in his way, knowledge of that way, everlasting, and we must walk in the sweetness and blessedness and knowledge of these gospel truths in our own hearts.

We must know forgiveness, godly sorrow, repentance, peace, pardon, for all the sacred truths that lie here.

[ 32 : 50 ] And one of the truths that dominates all our lives is sanctification. That is the Lord working in our lives in such a way that gradually he is conforming his people to the image of his dear son.

And in doing that he is bringing them down and down and down. Solemn work. That will be the work of life's pathway. Work of God in our souls.

Then what wisdom of the psalmist here. What understanding, what discernment, what desire to say is, I'll walk in truth.

How good that is. But it won't be easy to walk in the truth and learn in experience, the powers of experience and have these things intelligently written in our hearts.

Know what forgiveness is. Know what the atonement is. Know what it is to enter into that beautiful doctrine of propitiation where the wrath of God is removed from our soul and there is peace with God through our Lord Jesus Christ.

[ 34 : 23 ] How good is that doctrine? And these doctrines are not just revealed in the New Testament, they're revealed in the Old. They're revealed in the Old by types and shadows. They're revealed in the New by Christ himself.

Everything points to Christ, the Passover. A beautiful truth that lies in the children of Israel coming out of Egypt and the blood upon the lintels of the doorpost.

What a glorious figure it is of Christ. When I see the blood, I will pass over you. The angel of death didn't visit the house of the Israelite. The blood was upon the lintels of the doorpost.

God saw it. So it is with the truth in our hearts. Walk in it. the valley of the shadow of death with that precious blood upon heart and conscience and God will pass over us as regards eternal condemnation.

We need to know Christ for ourselves. Walk in the truth. Walk in the sweet experience. the disciples on the road to Emmaus did just that.

[ 35 : 36 ] They walked with Christ. He taught them the truth out of his holy word. It had a gracious effect upon their heart. Did not a heart burn within them? And they rejoiced.

They knew the blessed nature of his presence. What it was to walk with him. Walk in the sweet knowledge of the truth.

And they knew that in him and him alone rested their salvation. We come to the third part of this text now. And that's this.

Unite my heart to fear thine eye. Christ spoke in his own day. I'm the vine.

Hear the branches. A living union. The sap flowed out of the vine into the branches.

[ 36 : 41 ] Or when we hear the prayer of the psalmist here, unite my heart. It is unite my heart to Christ, to know him.

And lying here, this fear. It's not the fear of terror.

It's the fear of holy awe and reverence. Because is it not a great wonder that the eternal God who created this earth in the person of his dear son should have a desire that his people should be one with him in heaven.

As he prayed in the prayer at the last supper, I in them and thou in me that they may be one in us.

What a prayer then, unite my heart to fear thy knowing. To be brought down as obedient children at the mercy seat.

[ 37 : 59 ] In submission as clay in the hands of him potter to be still in the Lord's hands and to follow him in humble sincere God fearing obedience and submission.

All of the three aspects of this prayer are tied together in one. As we said at the beginning it is the child of God as taught by the spirit and granted wisdom.

We read in scripture that Christ is made unto us wisdom and righteousness sanctification and redemption. Here he has made wisdom to to show us what is the prayer that we should offer before him what we should ask him for ourselves teach me thy way I will walk in thy truth unite my heart to fear thy name.

