

Psalms

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Preacher: Broome, John Robert (1931-2013)

[0 : 00] Seeking the Lord's help, I direct your attention this evening to the 106th Psalm, reading verses 44 and 45. The 106th Psalm, reading verses 44 and 45.

Nevertheless, he regarded their affliction when he heard their cry, and he remembered for them his covenant and repented according to the multitude of his mercies.

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Their affliction was that they were double-dyed sinners. They had sinned against light and knowledge. Many times had he delivered them.

Many times he'd shown his mercy. This psalm opens with that word regarding the mercy of God enduring forever.

[1 : 14] But they were double-dyed sinners. They had sinned against light and knowledge and mercy. They had sinned in the face of all his goodness.

Their lives gave evidence of this, that they had passed through the most solemn dealings and seen the glory of his mercy and his deliverances, and yet had gone on in the paths of wickedness.

When we look at the causes of this, we see that where there is a work of grace, there remains a fallen nature.

that nature loves darkness rather than light. And the Apostle Paul in the seventh of Romans gives very adequate expression to the experience of all of God's dear children.

It is an experience which some deny. There have been men who, Dr. Martin Lloyd-Jones, a prolific writer in this century, quite flatly denied that the seventh of Romans was anything to do with the experience of a child of God.

[2 : 47] He based that experience in the life of the Apostle Paul who wrote these words in the seventh of Romans.

He placed the experience between the time when he kicked against the pricks on the road to Damascus and the time when the Lord met him and said it was in the days of his unregeneracy or in the very early days of his regeneracy when he had not yet been converted but the Lord was just beginning with him.

He would have placed that experience probably in the case of the eunuch in his journey up to Jerusalem rather than his journey back. But certainly wherever he placed it he flatly denied that it had anything to do with the child of God in the days after their conversion and before they were taken to glory.

But you know it is quite clear this seventh of Romans as to where the Apostles stood. What man in the days of his unregeneracy can say I delight in the law of God after the inward man?

That is in the days of regeneracy. When we come to look at this word before us tonight to say and to ask ourselves where is it in the experience of the child of God?

[4 : 28] Where were his dear children brought low for their iniquity? We tell you this quite flatly it is the election of grace that are brought low for their iniquity.

Not a godless professing unconverted world. God's dear children are brought low. It is this inward conflict which is so violent that brings them down.

It is this conflict between the old man and the new man the new creature in Christ Jesus. And when the Lord works in the hearts of his dear people to call them by his grace then they conflict begin.

Then they become aware of their fallen nature. Then there is this bitter conflict in their hearts spoken of here in the seventh of Romans. For that which I do I allow not what I would that do I not but what I hate that do I.

Know anything about it? What I hate that do I. Oh how solemnly we see it. Many times did he deliver them.

[5 : 45] Many times he appeared on their behalf when these ancient people of God are a pattern a figure of the election of grace the children of God the exact figure of the children of God and this is the conflict and we see it so completely here that I know what unregenerate man could ever say that I know that is in me that is in my flesh dwelleth no good thing but you know there is a vital necessity that there be this groaning in the heart a vital necessity to be this mourning over our fallen nature a vital necessity that we know our impotency it destroys all legality in the creature all duty faith and duty repentance I know that is in me that is in my flesh dwelleth no good thing for the will is present with me but how to perform that which is good

I find not and the apostle goes on to say I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members know this captivity when I would do good evil is present with me it is those dear apostles would go with Christ to death what happened they fell asleep all have solemn but in that hour of Christ's greatest conflict his disciples left him they didn't watch him cry it was an angel who came and strengthened the law his disciples were the best will in the world were at their weakest the best intention but all such a lack of grace and you see here the apostle

Paul bears his heart bears his soul bears the inward conflict of a converted man called by grace and comes to this place oh wretched man that I am I believe this word of the apostle here in the seventh of Romans is the cry that is spoken of in our text this cry that is here when he heard their cry what was their cry we attempt to look at it a little what was in that cry if I might attempt to analyze it it was bitter sorrow grief that was a component of that cry terrible inward grief what about well about their weakness it was a cry to

God for mercy without excuse they had nothing to say except God be merciful to me a sinner they had nothing to come to him with except that they had no excuse to me they came in this cry condemned by light and knowledge they had in their experience these children of God glorious deliverances given them what did they do they were and complained in this cry not only was there an inability to obey him an inability to do what was right there was an inability to believe he had done many mighty works according to this psalm before their very eyes they'd forgotten it all and when they came to the bitter waters of Marah how bitterly they complained

I'd rather be back in Egypt he just delivered them they were totally dissatisfied and totally complaining and it didn't stop there it went on throughout life's journey right through hope and not only did they bring guilt and darkness upon themselves but they brought it upon God's servant they roused him to anger in such a way that he struck the wrong and God's judgments came upon him and not only this but we read the Lord chastened them and still they went on in the same way still they went on in defiance and disobedience whether it was in deliverance or chastening the hymn writer puts it in this way judgments nor mercy and you know

[12 : 00] I do believe this that when the Lord gives you a sight of that in your own life and soul and heart and you have forgotten all his goodness and his mercy in times past and you are still murmuring and complaining dissatisfying you will have such a sight of your own base in gratitude the double dite nature of your sin the cry will be something very deep in your soul every ground end of the creature will be cut holy from under your feet and you will come before the

Lord with the fullest confession of guilt this is what I believe lies here and if we might look also at this cry we read in the previous verse to the 43rd verse many times did he deliver them but they provoked him with their counsel and were brought low for their iniquity we preached in the book of the revelation last sabbath for my counsel be to buy me gold tried in the fire that thou mayest be rich that verse is preceded by the one and knowest not that thou art miserable and poor and wretched and blind and naked it's out of that solemn and awful condition when I would do good evil is present with me and how to perform that which is right

I find not oh wretched man that I am who shall deliver me from the body of this death but there comes this cry brought low because of their iniquity the experience of this is followed in the 107th psalm where we read this that again they are minished and brought low through oppression affliction and sorrow and they wander in a way where there is no wilderness that is spiritually in a wilderness where there is no way and yet this is the same as this nevertheless yet setteth he the poor on high from affliction according to our sight given us by the Holy Spirit of the extent and depth of our iniquity of the dark hues and colors of our sins and of our fallen nature as we are brought to know it and see it and to realize it will be the strength of our cry according to the realization a man has that he is drowning will be the strength of his cry for help according to the guilt that a man feels and the reality of it and the punishment that awaits him will be his plea for mercy that balance solemnly balance and you know there is something in this word nevertheless

I was very forcibly late a few weeks ago into that word yet in spite of all and it's the same truth that's contained here the Lord had no need no call there was no pressure on him whatsoever to listen to this rebellious people who had walked in paths of disobedience for years and had never obeyed his word and had despised his precepts and had resisted his commandments and had set their heart against him there was no need he was under no obligation whatsoever in fact exactly the reverse he was under no obligation to listen to their cry they came before him as those who hadn't got any ground whatsoever to stand upon nothing to bring they came totally and utterly condemned out of their own lips out of their own lives out of their own hands and we do we come to him like this constantly condemned we have to say in confession before him unclean unclean like the leper of old sovereign grace is something which has a reality about it it is pure unadulterated divine mercy as the heavens are higher than the earth so great is his mercy toward them that fear him greatest sinners greatly loved is the truth that is contained in this word nevertheless in spite of all the paths that they had walked previously in spite of all their defiance and disobedience in spite of the multitude of times that he had delivered them yet their vile ingratitude their vast unbelief a bitter opposition to him their solemn disobedience and yet never left he had moved not only in mercy but in judgment and they had in the hour of their judgment he had turned to have mercy upon them they provoked him at the red sea we read nevertheless he saved them why for his name sake and they believed then believed they his word they sang his praise they soon forgot his word they as the psalmist says waited not for his counsel and what did he do he gave them their request

but sent leanness into their heart and they went on further and they went into deeper and deeper paths of disobedience and they despised the pleasant land they believed not his word they murmured in their tents and hearkened not unto the voice of their God and the Lord's wrath came down upon them and they mingled with the heathen how solemn were their paths many times did he deliver them or what do we see in this word do we see that we walk in such a similar pathway an identical pathway solemn paths of constant disobedience and defiance and yet we come at the end of this psalm to this word nevertheless he regarded their affliction when he heard their cry and what a word of truth it is it is a word of hope if he has done it once he may well do it again it is not an excuse for sin but it is a word of hope to those who walk in a hopeless condition to those who feel that they have sinned against light and knowledge and the

[22 : 08] Lord will never hear them and he will never answer their prayer we see here the extent of his mercy I don't think we can possibly fathom the extent of that mercy here Joseph Hart speaks of these sins in that lovely hymn on Gethsemane sins he says against the holy God sins against his love his blood sins immense as is the sea hide me oh Gethsemane and our sins are like that and you put your amen to that tonight in your heart blessed mercy if you can when the

Lord opens the view to your soul you will see this it won't be a little sin or light matter it will be a knowledge of what is within you and that is rebellion disobedience inability weakness folly foolishness darkness rebellion constant drawn like a magnet like the moth to the light the candle and burnt there is the power of sin in the heart of God's dear children yet nevertheless he regarded their affliction what affliction why the deep wounds of conviction the deep sorrows of their heart the deep groanings of their conviction the deep afflictions of their soul the deep hopelessness of their heart the affliction that they brought themselves into the place where they now are and there's no hope for them that's the affliction and God will never answer their prayer and he will never hear them and if my soul says the hymn writer were sent to hell that is their affliction thy righteous law proves it well all the affliction of God their afflicted family the affliction originates with sin and it originates with their sin and it originates with the knowledge of the foolishness and the evil of their sin and this is experienced in their hearts in bitterness and sorrow the

Lord regards their affliction give you a simple example of it Peter all his good intentions he had just sat down to the last supper he had come from the Lord's table into Gethsemane's garden set on going with his Lord even to death unaware of the weakness of his own heart and that Satan had desired to have him that he might sift him as we he hadn't taken the Lord's words seriously at all nevertheless the Lord had prayed for him knowing his weakness and his folly and his foolishness and he was suffering for him but you see he went down into that garden of Gethsemane in his own strength there he fell asleep

Peter James and John all did and he followed the Lord at a distance the judgment hall and there he denied him with oath and cursing all the weakness best will in the world go with him even unto death when the hour came solemn lack of prayer solemn lack of awareness of the power of Satan that he wrestled not against flesh and blood Peter speaks of the precious blood of Christ stemmed I believe from this cry came forth from his heart a de agonizing cry under a knowledge of his own weakness and his own sin condemnation was put in his heart by the Holy

Spirit of Truth as a deep arrow and a deep knife there as a deep wound God's holy law as it were was plunged into his heart and he was brought to know the dark hues of the guilt of his sin and you know in a moment as the Lord Jesus looked upon his dear servant he regarded his affliction he saw him as the hymn writer describes it bowed with fruitless sorrow down he saw his dear disciple broken under conviction and the Lord does do it in every generation the hearts of his dear people he will break their heart the affliction that is spoken of here is that of the psalmist

[28 : 45] David when he fell in his solemn hour into adultery and the Lord sent the arrows of conviction into his heart under those solemn and awful words thou art the man and you know it brought forth from his afflicted soul God regarded his affliction he regarded his fallen and ruined condition his broken condemned condition under the holy righteous law of God he was brought under divine condemnation there out of that affliction as his soul was brought to feel its own condemnation he cried and these dear saints of God do business with the

Lord the 107th psalm goes peculiarly into the cases of God's dear people and we read in the utter simplicity of it that fools because of their transgression are afflicted their soul abhorreth because of their iniquities their transgression and because of their iniquities are afflicted their soul abhorreth or manner of meat and they draw near unto the gates of death and they cry unto the Lord in their trouble he regards their affliction that is the affliction that is spoken of here there are so few today who know anything about soul affliction solemn soul affliction as the Lord comes and works in their heart and strips them and knowest not that thou art poor and blind and wretched and miserable and naked

I cancel thee to buy of me gold tried in the furnace that mayest be rich in white raiment the shame of thy nakedness do not appear the Lord comes and has regard for the cry of the afflicted he has regard to their affliction when we look at this word regard there is so much contained in it but firstly I would point you to the cross of Calvary there in a way wholly practical in the most solemn and awful manner in offering himself a sacrifice for sin the Lord had regard to their affliction it's very coming here into this world into Bethlehem's manger and to become a servant and become obedient unto death with a clear expression of his regard for their affliction they were under the curse condemned to die eternally and he regarded their affliction and he heard their cry glory of it is that he had a sacred ability to hear their cry in that he had offered himself a sacrifice for sin and in that respect he was able to hear their cry because he had borne their sins in his body on the tree and he was able to speak those words of pardon and peace into their soul through his rich atoning blood and in that respect he regarded their affliction when he heard their cry and when they pleaded for his name's sake there was a fountain which was open for sin and uncleanness and in answer to that cry he remembered his covenant his covenant of peace his covenant of grace he remembered it made in eternity past with his father when he was that lamb slain before the foundation of the world he remembered his covenant for them and that tells us this that he applied his atoning blood to their conscience in answer to the prayer as David made it wash me with hyssop and I shall be whiter than snow a broken and a contrite heart they will not despise that was their affliction it is an afflicted sinner and a saviour that means in this hour in which they cry to him out of their affliction it is their affliction the knowledge of their sin as revealed by the spirit that makes them cry and give such force to their cry it is the weight of the guilt of their sin upon their heart and conscience that causes them to cry out life life eternal life it was the solemn just

condemnation in the heart of the dying thief that made him cry in sincerity and truth remember me it was the arrival of Esau that brought eternity before Jacob made him cry and wrestle with his God and the Lord gave him that answer of peace it is a realization of the justice of God and the solemnity of eternity the proximity of death that makes his dear people cry out and gives to their cry such power such force that it enters into the ears of the Lord God of Sabael and he hears their cry and has regard to it comes down descends to their need and answers their prayer it is the depth of that cry and the depth of that need when coupled together reach the ear of

God and he moves and comes near and speaks in the heart of his dear children nevertheless he regarded their affliction when he heard their crying and he remembered for them his covenant and repented according to the multitude of his mercy what a word this is repent he stood in love and mercy and I would have you notice here as regards this word repenting his wrath was removed from the condemnation of his holy law was taken from born in the person of his dear son no longer were they under that solemn curse the soul that sinned it shall die but now in that glorious gospel repentance that is spoken of here we see the lord himself in these words a promise saying him that cometh unto me

[37 : 55] I will in no way cast out amen even I will in your halfUM I will live in and even I will depart than in the whole so in every hour I will be in the rest I will clic into so liver diseases Christina