

# Psalm

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Preacher: Broome, John Robert (1931-2013)

[ 0 : 00 ] In the Lord's help, I'd like to attend this evening to the 107th Psalm, reading verses 14 and 15. 107th Psalm, reading verses 14 and 15.

He brought them out of darkness, and the shadow of death, and break their bands in sunder.

Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

This psalm is a blessed account of the spiritual experience. God's dear people.

It is the identical path in every one of their hearts. The pattern that's laid down here is part of the divine workmanship of God in the heart of his dear children.

[ 1 : 23 ] Those who are spoken of here are the redeemed of the Lord. And in the Lord's work, they learn something of him.

They learn that he can bring down, and he can lift up. They learn that he does bring down, and he does lift up.

This is the path that the saints of God have trodden in every generation. It is the path that is spoken of in the Song of Solomon, go thy way forth by the footsteps of the flower.

Then the redeemed of the Lord, as we read in this opening verse of the psalm, Oh, give thanks unto the Lord for his good, for his mercy endureth forever.

Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy. Search your heart. Your inmost soul tonight.

[ 2 : 40 ] Has the Lord redeemed you from the hand of the enemy? If he has, he will have taught you what you were.

He will have brought you, as we read here, down, at his footstool.

The pattern in this psalm is identical. You may have followed it as I read it tonight. The Lord gathers his people from the east and the west and the north and the south.

And they're wanderers. The beautiful pattern here in the description of God's dear people and the way the Lord brings them and the experience he brings them through and the way he deals with them.

But the precise way is this. He brings them down before he lifts them up. He humbles them before he exhorts them. in the way the Lord deals with them.

[ 4 : 05 ] He brings them down and they're brought to know something of his mercy and something of his loving kindness. who so is wise, says the psalmist, in the end of this psalm, even they will understand the loving kindness of the Lord.

Who so is wise and will observe these things. who may we tonight being able to observe these things that lie here.

To be brought to be able to trace out something of that loving kindness of the Lord. The pathway then is for the Lord to deal and to bring down.

He brings the wanderer in the early part of this psalm to know his hunger and thirst. To know what that is spiritually.

To have desire. To desire. What do you desire or have you desired over the years?

[ 5 : 21 ] What is your earnest desire? What to your soul is that one thing needful? What are you waiting for?

I believe this, that God's dear children are discerning people. They may not obtain what they want immediately, but they know what they want. And they know what will satisfy them.

And what will give them peace. They desire the Lord's presence. The Lord's blessing. the Lord's approbation.

But above all else, they seek to know his pardoning love and blood in their own hearts and soul. The Lord brought this wanderer, and that is a beautiful example of all his dear people.

Days of their own regeneracy, they wandered far. In that broad way that led to destruction. the Lord's love. Hungry and thirsty, their soul fainted in them.

[ 6 : 38 ] One thinks of the prodigal. He wandered far. But he came to realize the solemn nature of the heart, the swine there.

Hungry and thirsty, but for something spiritual, something blessed in his own heart to go to his father's house. He had an affection. He turned again to what he turned his back upon.

And he came to his father's house, hungry and thirsty. Their soul fainted in them. brought down, brought to desire this water of life, this bread of life, for the Lord to draw near and touch their hearts and teach them.

Hungry and thirsty, their soul fainted in them. Then we come to this prayer. Oh, have you walked this pathway and been brought to this place?

you have longed in your barrenness and carnality and darkness and temptation to have a word from the Lord, sweet, sacred, inward confirmation that you're here.

[ 8 : 01 ] An evidence, a token of his love and mercy, that he has loved you with an everlasting love, that you are his servant. The psalmist could say, I am thy servant.

Precious words. But the Lord had worked in his heart that he might be unable to say that. Then he had brought him to that blessed place, to his mercy.

Then they cried unto the Lord. Have you ever cried unto the Lord? Some of those cries in Scripture are very blessed, leave me not, neither forsake me without the God of my salvation.

Have you ever cried that? The dear woman of the world said, evermore give me this water to drink. Christ said to he that drinketh of this water, shall never thirst.

The Lord gives his dear people to drink these sacred waters. The waters of Bethlehem dwells and he strengthens them with all might in the inner man.

[ 9 : 18 ] Oh, it is his purpose, blessed purpose, to hold the wandering in their mackery, to bring them to his footstool of mercy and submission and obedience, to teach them.

And then we read here in this psalm, he led them forth. by the right word. Oh, this is the sacred pattern, a bringing down, the submission, a divine teaching, no longer wandering, and as the Lord's power in this, his sovereign grace, it is his word, he gathers them out of the lands from the east and the west, and he brings them down in his mercy seat and he leaves them, forced by the right way.

Oh, do you know anything of it? A wanderer, far from God, you don't have to leave the sanctuary of God to be a wanderer. I expect some of you young ones remember what I remember, in the days of my unregeneracy in the house of God, how my thoughts wandered all over the place, I never listened to the sermon.

I may have looked at the minister, but I was thinking of something else. Oh, how in the days of our unregeneracy, we're wanderers.

We may be spared from wandering into a godless world, but that doesn't spare us from a carnal religion, an outward poor, coming to the house of God and going away and having no hunger, no thirst, no desire, never knowing anything what it is to cry, or to drink at this well of Bethlehem.

[ 11 : 20 ] But then, there's a reality in this work of God, a blessed reality, that he does bring his dear people to cry. He does show them where they are.

He does give them a thirst, hunger and thirst, and he does bring them down to their knees. He brought his dear apostle Paul to cry in the street porch train.

Behold, he said of the Lord to Ananias, he prayed, a broken hearted sin. He prayed at the mercy sin, that blood sprinkled mercy sin.

And then, blessedness, oh that men would praise the Lord for his goodness, for his wonderful work for children and men, yes. Having walked out that sacred pathway, they have something to praise the Lord for, and there's a reality in it, because there is mercy and loving kindness manifest there and that is sovereign grace.

There is the Lord's hand in it, he does it. What the Lord doeth, he doeth forever. Nothing can be added to it, nothing taken from it, he doeth it.

[ 12 : 40 ] And so, says the psalmist, oh that the people of God, oh that the men would praise the Lord for his goodness and for his wonderful works to the children of men, for he satisfies the longing soul and filleth the hungry soul with goodness.

God does it. Oh do you know what it is for the Lord to satisfy you? Have your soul, been a longing soul? Have you known it in your life?

When you have yearned for the Lord to come to you and touch your heart? He doesn't satisfy anything else, only the longing soul and the hungry soul.

But now we come to the second part of this psalm which relates to our text and it speaks of the rebel. such as sit in darkness and in the shadow of death being banged in affliction and iron because they rebelled against the words of God and despised the counsel of the Most High.

That rebellion is inherent in all our nature. I say again we don't have to leave the house of God to be a rebel.

[ 14 : 15 ] Deep in our hearts we may say I will not have this man to reign over me. There has to be a mighty work of God to bring a rebel which is every unregenerate soul.

in their unregeneracy despite the counsel of the Most High. They choose darkness rather than light because their deeds are evil.

They think that God can be deceived when he can't, that he sees all things. and the Lord brings them into affliction and iron.

Conscience speaks. The Lord deals with them. It walks them in their pathway.

He lays sorrow on their heart. Burden. It's a solemn word affliction and iron. the Cooper spoke of it in that hymn.

[ 15 : 32 ] The cart may have a bitter day. God does move in a mysterious way. But here is the same pattern as with the wanderer.

The Lord brings them that. It's his work to bring his dear people into a solid bondage. they want something.

They know what they want. The Lord is dealing with them, but he is silent to them. They cannot pray. Their whole life comes before them.

The sins of a lifetime. They feel what condemnation is. They enter into this solemn word here, darkness. darkness. You know, it's a solemn subject, such as sit in darkness and in the shadow of death being bound in affliction and iron.

Do you see that? Search your heart. Are you aware of darkness, unbelief?

[ 16 : 50 ] Death. There's no life. There's no prayer.

There's no real need. Come to the house of God like the door and it's hanging. There's no hunger. The hardest heart is death in the soul.

And how solemn is this part that can go over years. The Lord works.

The Lord brings the poor sinner in that place. Brings down their heart with labour. people. Ah, when the work of grace begins in the hearts of his dear people.

When the Lord begins to teach and to show where they are in his sight. And how they have inwardly rebelled, not necessarily outwardly, but they've been perfectly content with their own solemn state.

[ 18 : 15 ] Then he brings down their heart with labour. They cry. It's a strong word, you know, for prayer.

They cry. Training men cry. It is so with God's dear children. They will cry to the Lord. You see, when the Lord is working in the hearts of his dear children, they will plead with him.

Earnestly plead. He will deal. He does deal. Then the reasons for his dealing, they will know.

when they want him, they will be able to find him. You read of this in the Psalm of Solomon? Bride of Christ.

The Lord called her to rise. She wouldn't rise. She declared. And when she did rise, to find her Lord, he was gone. And so it is.

[ 19 : 27 ] Rebellion to the Lord. Walking in paths of darkness, coldness, warmness. Oh, how solemn they are.

And here the Psalmist speaks of these two, the wanderer and the rebel. Rebell against the council, the words of God and the council of the Most High brought down their heart with labour.

They fell down. There was none to help. They were alone. They were dependent upon God's mercy. Oh, that men would praise the Lord.

How? It comes again and again, this Psalm four times. Well, what the soul is going to praise the Lord for is answer to their prayer.

prayer. They cried unto the Lord in their trouble and he saved them out of their distresses. He answered their prayer. Oh, do you see the pattern that follows through this Psalm?

[ 20 : 37 ] We have the wanderer, the rebel, the fool, and the mariner. And it's the same pattern all the way.

It's the same pattern. Rebellion, wandering, folly, the Lord deals, he works by his spirit, he brings down, he brings to prayer, they cry to the Lord, they wrestle with him, and he answers them.

And this is the point of our text, this is in the part of the Psalm that deals with the rebel. The Lord, he brought the mate of darkness and the shadow of death, to break their bands in Sunday.

Ah, do not think when the Lord does that in the heart, the poor sinner, there's something to praise him for. Oh, that men will praise the Lord for his goodness, his wonderful work for the children of men.

This is what comes in the section of this Psalm that we're looking at now. For he has broken the gates of brass and cut the bars of iron and sundry.

[ 22 : 01 ] This is the work of the Lord. He brought them out of darkness and the shadow of death.

They were there because they had rebelled against the council of the most high. They despised the Lord and his truth. They'd walked for years in an outward form.

love. They were probably content. They'd never been brought to seek the Lord with all their heart and all their mind.

The Lord had left them and now he moves to work. He has brought them into bondage, into darkness and there is the work of God.

The redeemer of the Lord being gathered out from their wanderings, their rebellions, their folly. All the pattern that lies here, the same in all God's dear people.

[ 23 : 11 ] They're brought from their wanderings to himself to follow hard after him. They're brought from their rebellion to be at peace with God and to be brought into a path of obedience.

No longer in darkness and death and sleepiness. No, they've been brought under the weight of their sins, under a solemn confession of their rebellion, of their coldness, lukewarmness and darkness to cry to God.

Oh, how the cries come up from the hearts of God's dear people in that simple prayer, Lord help me, have mercy on me. I've walked in rebellion and wanderings, coldness and lukewarmness for so long.

I've despised the truth and the house of God. I've had an eye with form with which I've been wholly content. But now the Lord brings a reality in the soul.

Condemnation, conviction. One sees oneself in the light of a holy God and feels the solemnity of soul wandering, deep rebellion, disobedience.

[ 24 : 40 ] Look into your soul tonight and search for him most harm. obedience, what do you know about it? The disobedience, what do you know about it?

Rebellion, what commandments are you carrying in your heart tonight that you have not obeyed? what exercises are there in your soul?

Oh, how some lay down to the Lord in their rebellion, all sorts of conditions before they will obey him. Solemn condition, Lord, I'll do this if you'll do that.

We don't deal with the Lord like that. That is rebellion. Oh, it is to be brought and delivered by God.

He delivers them. It's a beautiful word. Notice then that it is entirely God's word. He brought them out of darkness and the shadow of death and they were only there because they rebelled against the council of the Most High.

[ 25 : 56 ] Turn them back upon the Lord's commandment. We will not have this man to reign over. that the Lord would have his people, the beer's clay and the hands of the heavenly potter.

And surrounding this blessed word is his loving kindness, his mercy. He brought them out of darkness and the shadow of death. Delivered them from the prison of their unbelief.

How solemn is that prison of unbelief? There's no such word in the vocabulary of a child of God as never.

Why, in our hearts, we may say, no, I can never do that. Never. Impossible. No, we have to come into the path of the gospel poor and learn the sweetness of that truth.

I can do all things. through Christ that strengthens me. To learn what it is to be delivered from the bondage of sin, rebellion, darkness, wandering, and our folly and ignorance, and to be brought to his mercy seat in humility, and to find in our souls deliverance.

[ 27 : 32 ] What it is to be brought out of darkness and the shadow of death. What is that? You know, it's sin. There's no reason except sin by God should leave his people.

It is sin that separates between God and his two people. It's rebellion, it's disobedience, and how solemn it is. Why the soul that sin is, it should die, says scripture.

And the Lord's people solemnly sin and sin and sin. Here are the redeemed of the Lord, here are their footsteps. This is the path that all his dear people have walked.

This is the way he's taught them, exactly the same way in every generation. He's brought down their heart with labor. They cried unto the Lord, there was none to help, and then he'd come.

Oh, then they can truly sing that lovely hymn, wrestling prayer can wonder still. Bring relief in deepest strength. Prayer can force a barrier to iron bar and praise him day.

[ 28 : 46 ] And so says the psalmist here, that the Lord works, and he is in the past tense, he brought them, out of darkness, and the shadow of death, and break their bands in thunder.

Oh, what a mighty act that is of God in the heart of a poor, unbelieving sinner, who has been brought down in sole exercise, and her sole concern at God's mercy seat, in the sweet reality of those earnest petitions, give me Christ, or else I die.

There is a reality in it, no formality here, no formal religion, no, it is a cry, it is wrestling prayer, it is the prayer of the Lord Sermon Jacob, I'll not let it go, except they bless me.

It's the importunity that Christ spoke of, because of his importunity he rose and gave him, and I say unto you ask, see, knock, or ask, that doesn't say how often, oh, how much do your children often have to wrestle and wrestle, to obtain the blessing, seek the Lord again and again, but as I said at the beginning, those taught by the Spirit of God, know what they want, they've been shown what they need, they cannot give up until the Lord answers their prayer, and they walk in darkness and have no light, they long to be delivered from the shadow of death, do you?

oh, constant darkness, constantly mourning over an absent God, knowing the reason why, how solemn is the past, but here we have salvation, he brought them out of darkness, and a shadow of death, and I would desire to look at how he did it, first of all, before I go into how he did it, why did he do it?

[ 31 : 20 ] Was it on account of their prayers? I believe not. I believe that lying behind his dealing with them, but eternal love and mercy, loving kindness.

It was the Lord who sent the spirit of truth into their hearts to show them they were wandering, who showed them the deep rebellion of their heart, and how solemn and subtle it is, and brought them to their knees.

they fell down, they fell down, and under hell. It is the work of God to bring a sinner there. Man in his unbelief, fallen man in all his hardness, rebellion and unbelief, until the Lord works, knows nothing about what lies in this psalm.

psalm. When the Lord works in the hearts of a child of God, and he reads this psalm, he begins to see himself, he begins to understand the path he's walked in, and to come to this truth, that he wants this deliverance.

these blessings are great, they're divine, it is only the Lord who can deliver a sinner out of this bondage.

[ 32 : 53 ] For all they made of darkness, the shadow of death, and break their bands asunder. It is the Lord that does this.

And then we read of those bands, he has broken the bars of iron, the gates of breath. How has he done it?

Why has he done it? I believe because he loved his people with everlasting love. He has drawn near to them, touched their soul, brought them to his mercy, see, humbled them, subdued them, how did he do it?

Why, he himself came here to this earth, with his great, sacred, divine purpose. These were the bands of guilt and sin, the chains of sin, the shackles of sin.

They kept God's dear people in the days of the work of grace in their heart, under a solemn sense of condemnation, shut up, as it were, in that present house, brought down to feel the guilt of their sin, and brought to his mercy to pray for deliverance, to pray for pardon and peace, and the only way is through Calvary's cry.

[ 34 : 39 ] The only way is through the death, and resurrection, and intercession in heaven above, of the eternal Son of God. How would he break the chains of sin and death, darkness and the shadow of death, notice that, the shadow of death, that shadow as it were, hung over them, in all their guilt and condemnation.

They felt cast out of his presence, but he delivered them. Beautiful word, deliverance. Through his death on Calvary's cross, he opened the door of the prisoner to his dear people.

He prepared a way of pardon and peace, his rich, atoning blood. Or what do we know of it in our hearts and consciences? It's one thing to hear about it, it's another thing to learn about it, as you might in a catechism.

But it's quite another thing to know it when it's applied in our hearts with power and soul, in our souls. And when that precious blood, which Christ shed on Calvary's cross, is applied by the Spirit of Truth, then there is a knowledge of what it means to be delivered from the bondage of condemnation and guilt.

And there is peace with God delivered from the darkness, this solemn darkness.

[ 36 : 17 ] darkness. Do you know anything of it? These are the children of God in whose heart he has begun his work of grace in their hearts. This is not a godless world.

This is the redeemed of the Lord who have walked this pathway. And they've known darkness. Why? Condemnation. The conviction of their sins.

A broken holy law separates between them and their God. There's darkness. There's no light. There's no peace. There's no love. They long for him to draw near.

Can we read of this? That's the deliverance. He's delivered them. Oh, do you long to be delivered? How long have you been waiting to be delivered? Do you long?

Is your earnest bizarre? Are you crying? I don't say you cry every minute of the day. But has your heart before a holy God cried? for that deliverance?

[ 37 : 18 ] Cried for that sweet token? Cried the Lord would deliver you, bring you out of darkness? Scripture speaks of his dear people being brought out of darkness into the glorious liberty of the children of God.

God. It is a sacred experience to be known and felt in the hearts of every one of his dear children. And notice this, he does it in sovereign grace and his own order time and way.

When he died on Calvary's cross, I have finished the work which they gave us me to do. The whole election of grace, metaphorically, rose.

from the dead. When he rose himself from the grave, he was the first fruit of that resurrection. And he has redeemed his dear people body and soul, came here to die for them that they might live.

What a blessed great gospel mystery to you. The death of death, says John Owen in his book, in the death of Christ.

[ 38 : 37 ] he has put death away. He has delivered his new people from darkness, eternal darkness. Be cast out of God's presence forever and the shadow of death.

And as we read in the last part of this, broken the gates of brass and cut the bars of iron in sunder, all, as we read in our verse here, break the bands that hold them.

The solemn bands of condemnation. And what breaks that? Only the peace-speaking blood of Jesus Christ when applied in our heart.

John the divine speaks of it, the blood of Jesus Christ his son, cleanses us, and it delivers us from all sin. O search your inmost heart and ask yourself, do I know anything of this deliverance?

Have I walked under the shadow of death and in darkness? Do I know darkness and do I know deliverance? Do I know bondage? Do I know condemnation?

[ 39 : 53 ] Have I been brought to the place like the Apostle Paul and the in Damascus when all his sins came before him and he was brought to cry to his God.

Hezekiah brought him the same place. Death stared him suddenly in the face and it had an effect upon him because he was unprepared to die.

He realised that an outward righteousness would not save him. Not a fall. he wanted Christ formed in his heart the hope of glory.

And he cried oh Lord I'm oppressed undertake for me and the Lord heard him. In love to my soul that has delivered it from the pit of corruption that is a shadow of death that has cast all my sins behind that bad.

And there is a blessed deliverance that lies here. It is to know that our sins are forgiven. Pardon.

[ 41 : 07 ] To know what Peter knew when he said for as much as you know you are not redeemed but corruptible things are silver and gold your vain conversation received by tradition from your fathers but with the precious blood of Christ.

How vital that is to know this. How essential if we were to be delivered from this shadow of death. And there's another glorious shadow in scripture.

He that dwells in the secret place of the Most High shall abide where? Under the shadow of the Almighty. We shall be under one of these shadows either the shadow of death or the shadow of the Almighty.

And the shadow of the Almighty is Christ. He that dwelleth in the secret place and the Most High shall abide never leave it under the shadow of the Almighty. Is that where you desire to be?

Do you long to be brought under the shadow of the Almighty? Do you long to know Christ as your Saviour, your God, your Redeemer? Do you long for that peace of God which passes all understanding?

[ 42 : 17 ] I tell you it's a divine reality which is to be known, sweetly known, blessedly known, but we must cry for it.

We must yearn for it. And we must continue until we receive it. And the Lord is sovereign as to when and how he gives it.

But it's here. He delivered them. On Calvary's cross and by the Spirit in their hearts in applying the blessed remedies of Calvary's cross to their soul.

They knew the peace of God which passes all understanding. They knew the love of Christ in their soul. And so we go on to the second part of the text.



Oh that men would praise the Lord for his goodness and for his wonderful works of children and men. I tell you this, only those who have known this deliverance from darkness and the shadow of death will be able to praise the Lord for his wonderful works.

[ 43 : 26 ] There will be works that they have known in their hearts and his goodness, his sovereign grace, his mercy, his loving kindness, again and again, this is reiterated in this psalm, fools, because of their affliction and transgression, their souls and iniquities, their souls are afflicted, they abhor all manner of meat and they draw near to the gates of death.

It's exactly the same. Then they cry unto the Lord in their trouble, he saiveth them out of their distresses, and what did he do? He sent his word and healed them. He does send his word and heal his dear people and delivers them from their destruction.

Oh, that men would praise the Lord for his goodness, for his wonderful works for the children of men and let them sacrifice the sacrifices of thanksgiving, declare his works with rejoicing, wanderers, rebels, fools, this is the people of God.

They're brought to see themselves in that life as God sees. They're brought to be convicted and convinced of sin. They're brought down before God to cry.

Their prayers are answered in his own time and way. They're brought to an unknowledge of peace, pardon, deliverance. Then they praise the Lord and you know one of the ways they praise him is to obey his commandment.

[ 45 : 07 ] Oh, when deliverance comes, that poor sinner's mouth will not be shut any longer. That is one of the blessed parts of the order of our churches, that those who have been blessed and delivered come before the church to speak of what the Lord has done.

and to follow him, in praising him in the ordinance of his house, to confess his name, the lips of the dumb shall speak.

And they do. They come because they must come. The Lord has brought to fruition his blessed work.

And they are brought to follow him in those powers of obedience. Oh, that man says the psalmist from the depths of his soul would praise the Lord for all he's done for them.

Praise the Lord for his goodness and for his wonderful works to the children of men and declare his works with rejoicing.

[ 46 : 22 ] Amen.