

Proverbs

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- [0 : 0 0] Speaking of the Lord, I'd like your attention this evening to the book of the Proverbs, chapter 3, reading verses 5 and 6. The book of the Proverbs, chapter 3, reading verses 5 and 6.
- Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy power.
- Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy power.
- We may well ask, as we come to this text tonight, why was it ever written? Why was it put into God's holy word?
- What lies here in this exhortation? What was the purpose of God in setting this holy injunction in the Scripture?
- [1 : 2 7] And I thought, this word on my mind this evening, there's one word that seems to be underlying this exhortation, that's this, unbelief.
- fear, anxiety, anxiety, anxiety, anxiety, anxiety, anxiety, anxiety, the solemn, ruin, a fallen creature, in their fallen nature, who cannot trust God.
- they would, like the man who said to Jesus, Lord I believe, help thou mine unbelief.
- He felt the solemn nature of unbelief in his heart. As I looked at it, and thought a little on it, it came like this, you know, with all thine heart, why with all thine heart?
- We don't trust him with all our heart. We have this solemn aspect of the ruins of the fall within us.
- [2 : 5 8] That there is, on the one hand, a desire to trust the Lord, and yet, there is lurking, in the background, that solemn unbelief, those solemn carking cares, that inability to trust him.
- And if you think that I preach to you, I tell you this, in the ministry, God's dear servants, are constantly exercised and tried, tempted, whether the Lord will help them, as they come again and again, to preach his holy word.
- we, as servants of God, do not come with a volume of notes, which we can rest upon. We come into the pulpit often empty, and resting in the Lord to guide us into his holy word.
- And sometimes his servants preach with liberty and failed help, and sometimes they preach, as the scriptures speak, in season and out of season.
- They preach with a measure of bondage, and the enemy at their right hand to torment them. But again and again, they solemnly find, often, when they are most tempted, is when the Lord blesses his labours in the midst, and uses his holy word.
- [4 : 4 5] May we come this evening to this injunction, trust in the Lord with all thine heart. And I felt in looking at this word, what gracious wisdom, oh what teaching.
- how many paths there are in the life of God's dear people, where they have walked, and I look back over my life, and felt in looking at this word, yes, I can see those places in my life where I have been enabled to trust him.

It is not a human activity. It is far from it. I feel like this about this word.

when the Lord said to the man who lay at Bethesda poor thirty and eight years, rise, he gave him the grace and the strength to rise.

He communicated the strength in that moment as he spoke to him. and the woman touched the hem of his garment and virtue flowed out of him.

[6 : 28] She had been through a long path of sorrow and darkness and tried many positions and she come to the end of all her strength.

She said within herself and this was divinely given to her by faith. If I may but touch the hem of his garment I behold faith. In the only sacrifice says the dear hymn writer that did for sin at all to fix our eyes to cast our hopes on Christ on Christ alone.

When we read this word trust this isn't a carnal activity. This is the exercise of that faith which is the gift of God.

And the Lord speaks here to his children my son and he calls them to that blessed path to trust in him as we read in the psalm at all times ye people and what do they do?

Pour out your heart before him. God is a refuge for him. As I looked at this word trust my mind was led to that word weight.

[7 : 55] You know in the 25th psalm we have these two words standing side by side. O my God I trust in thee let me not be ashamed let not mine enemies triumph over me yea let none that wait on thee be ashamed.

you see my mind goes to Joseph and how the Lord dealt with him in that solemn path where he was sold into slavery but prior to that the Lord had given him a divine revelation a work of his God in his heart that his father and his brethren would bow down to him one day.

But we read of that until the time that his word that his God's word came to fruition where the Lord tried him. And he did try him.

And we see him in his slavery captivity and eventually in prison tempting to put his hand to the world.

Unbelief creeping in solemnly. And we see him there far from trusting putting his own hand to it.

[9 : 34] Trying to escape from the purposes of God. Not waiting. Oh how the Lord speaks in the 46th Psalm.

And he says to those who wait, who are trusting, who are resting, who are looking to him, be still. That is trust, to be still.

Casting all your care upon him, rolling your burden upon him. how solemn and deceitful is the human heart.

It has a number of solemn facets. As I look at my own heart and my own life, there have been times when I moved and acted and prayed to the Lord to make the way plain.

in fact, what I've been doing is exercising my own will, my own desire, my own thoughts, and asking the Lord to bless them.

[10 : 52] And he doesn't. And then, to be brought to this place tried, that is, to leave all in his hands, to come to that place that the dear apostle Paul came to, on the road to Damascus, to say, Lord, what will thou have me to do?

To wait. all that blessed word, wait on the Lord. And I believe it's in that same psalm.

And again, I say, wait. To be given grace to wait on the Lord and to put our trust in him.

On thee, says the psalmist, do I wait all the day. And you know, this is a blessed path to be brought into.

But it is a trying path. It is a solemn path. Sometimes the Lord takes his people apart and he has done to me in my life.

[12 : 19] Taken me apart, rest of the wire and hospital bay. go down to the theatre. I have had too many times in my life. And there, utterly alone, I have been brought to trust in the Lord.

But I have realised this, that until that faith is given, until his presence is known and felt, until he speaks into my heart, my heart has been full of fear, full of temptation, full of exercise, full of concern, full of unbelief.

But then, when he speaks, oh, the sweetness of it. This trust that is here in our text is with us.

It is faith in the eternal Son of God. It is to hear and to know his voice. It is for him to speak peace into our hearts.

It is to be as the dear men where on that, see it be only, Lord, save or we perish. And he spoke those beautiful words, peace, be still.

[13 : 58] And there was a great calm. Oh, the peace. And then they had such a sight of him. One said in the dear hymn writer, said, with Christ in the boat, I smile at the storm.

And when we come to view the reality of these works, trust in the Lord with all thine heart, we are, as it were, blind.

Yet we are at peace. We cannot see, yet we are calm. we know not the way, but he is with us.

Oh, how the Lord would have his dear people to anchor in him by faith. And Moses stood by the Red Sea in the great office that the Lord had given him to lead Israel to the promised land.

he had come under divine guidance of the cloudy pillar and knew without a shadow of doubt his God had brought him to that place.

[15 : 22] But there was an impact. The water was in front and everything was blocked. There's no way forward. what could he do?

We have those beautiful words which come from his lips, which he spoke to Israel. Stand still and see the salvation of God.

That's trusting, isn't it? Stand still. Beautiful word. But oh, the trial of faith that he was in. The Lord will fight for you and ye shall hold your peace.

There was a situation that was utterly impossible. There was no way forward. And yet, he had that blessed grace given him.

When Abraham went to Mamariah, he carried the knife, he had the command to slay Isaac. And yet, in the heat of the exercise, when Isaac asked, where is the sacrifice?

[16 : 31] Abraham spoke that blessed word which came to such a glorious fruition. It was this word, Jehovah Jarrah, the Lord will provide.

The Lord did provide. He lived to see it. When he came down from Mount Moriah, we read, the Lord said in blessing, I will bless thee.

He could look back to the whole journey. The ram caught in the sickle. The Lord did provide.

And Christ said, so blessedly of Abraham, Abraham saw my name. He did in the most solemn path of experience. And the trial of the faith of God's dear people is a solemn work of God in their hearts.

Experience brings them to where Job came. I have heard of thee by the hearing of thee, but now in this sweet experience of it mine eyes see as thee. I know that thou art that God of thy holy word.

[17 : 44] And when the brethren came and eventually bowed down to Joseph and his father was there, he turned and went aside and wept.

I thought of late, I used to feel at one time in my early days of my ministry that he wept the glory of the fulfilment for the word of God given to him when he was seventeen.

that long waiting time for the time that his word came, tried him. But I believe there was another aspect to his weeping now as I look at it.

I believe it's this, sorrow. Solemn sorrow. Had he put his hand to it when he tried to get the butler to remember him. He could see the folly of it all.

Oh, how he came to an end. And then we read of those two full years. When he in that time of waiting so solemnly he put his hand to it and nothing happened.

[18 : 54] He waited for the butler to remember him. He never never did. And he couldn't. He could not remember him. The Lord's time was not yet ripe. When the Lord's time came as we see with Moses at the waters of the Red Sea, then the Lord spoke.

All we see that his dear servant was trusting in him. But he was in that place, beautiful place, of trust. Neither know we what to do.

But our eyes are up unto the earth. We hear it. With Moses at the Red Sea, we hear that word. The Lord speaking to his dear servant, why cry so unto me?

the children of Israel, they go forward. It was just the same with Joseph. When the time came, there was haste for him to go to the court of Pharaoh.

When the Lord's will came to fruition. And the Lord calls his dear people into this path, this is divine path.

[20 : 02] It is a glorious path. Oh, to have great, more grace. How we need such supplies of grace, to be enabled to trust in the Lord with all our heart.

And to rest in him, and to roll our burden upon him. We would say this, you know, before we go any further, scripture is very beautiful on this.

We read in the scriptures, one that said, he knoweth, but he does. And you know the rest of that. He knoweth the way that I take.

This is dear Job, and when he has tried me. in the trial of the faith of God's dear people, how solemnly the dross is revealed, dross of unbelief, dross of cucking cares, dross of our inability to trust him.

And when we would trust him, those lurking cares which lurk in the background all the time, what will he do, what will he cause me to go through, what will he call me to pass through?

[21 : 45] Or ever with God's dear people, whether in providence or in grace, whether the time or eternity, deep-seated solemn fears and care.

And yet the glorious instruction of wisdom that Solomon speaks of here, as he does in these three books that he wrote, the Proverbs, the Ecclesiastes, and the Song of Solomon, Oh, the wisdom that he manifests, the blessed instruction that is given to the people of God.

Here we have the simple blessed wisdom that our path, the right path, must be to trust in him, not half-heartedly, not partly, but with all our heart.

And what does that mean? Leaving all, not sums, leaving all your cares, rolling your burden upon him, coming to that place where we truly say, Lord, Lord, what will they have me to do?

Guide me, oh, their great Jehovah. And keeping our eyes on Jesus fixed, and being brought with all our heart.

- [23 : 31] all the blessed nature, the wisdom then that is spoken of in this chapter, this is part of it. Sacred wisdom, how we need teaching, learning.
- You see, if the Lord's dear servant Peter had followed this blessed instruction, he wouldn't have fallen as he did.
- the Lord spoke, the solemn nature of the conflict, Satan, he said, has desired to have thee, as sift as we.
- I've prayed for thee, thy face fail not, when thou art converted. And the Lord brought his dear servant to that place. He went out and wept bitterly.
- Why, in the judgment hall, we see the solemn nature of his unbelief. He would send out the Christ, the Son of the Living God, then went on to deny his law for those in cursive.
- [24 : 40] He followed his law at a distance. All the bitter trial of his faith. When you come to read his epistle, oh, how you see how he had profited, who his own self, bore our sins, in his own body, on the tree.
- Here then, the writer Solomon gives this blessed exhortation. We know in his own heart and life, there were solemn things at the end of his day.
- we know he fell from this blessed exhortation into carnality and ease, the solemn heart departures, yet the Lord used him to write these blessed injunctions in the scripture.
- Here is the right path, here is the only path for God's dear children, to keep our eyes on Jesus fixed, and there are hopes to stay his goodness.
- He will make the path before us in the way. Trust in the Lord with all thine heart, and lean not to thine own understanding.
- [26 : 18] This leads us to poor carnal reason that takes its eyes off its guard.
- This leads us to the solemn fiery darts of the wicked one. Oh how he would sow many a temptation in the heart of God's dear children.
- And being fallen creatures, they listen to him. They do not keep their eyes on Jesus' face. They solemnly lean to their own understanding. They assess the situation.
- They measure it by their carnal reason. they and what a beautiful word this is. Lean not by no understanding.
- [27 : 20] How poor that reason is. Newmark the hymn writer, the German hymn writer, penned that lovely word, leave God to order all thy ways.
- lovely word. Lean to thine own understanding and trust in him whatever it time.
- It is a blessed truth all that we had more grace and more wisdom to be kept from leaning to our own understanding and to be enabled to look to him to see the opening of all his wise purposes.
- Him writer says regarding that why through darks and paths we go. That is we're blind. we may know no reason yet we shall hereafter know each in his due season.
- Job leaned to his own understanding. He could not understand what God was doing. He wasn't given access to that work of God when the Lord said to Satan hast thou considered my servant Job.
- [29 : 01] He didn't understand nor did his friend. They had no idea. But Elihu did. Elihu could see that the Lord was working in Job's heart in the trial of his faith in the work of sanctification bringing his dear servant down and down so that he would come to that place at the end of the book where he put his hand to his lips and said behold Ambar.

That was the ultimate work of God in his heart to humble him to make him know what was in his heart and to bring him down to the mercy seat as a beggar to take away all his own understanding of what God was doing but you know the day came when the Lord did that in the work of sanctification and then he could say heard of thee by the hearing of the ear but now by nigh seersly revelation had taken place in his soul Christ had been revealed in his dear heart the hope of glory it wasn't in his head his mind it was in his heart the revelation had taken place now he did not lean to his own understanding now he did not try to understand what the Lord was doing he came to realize that the

Lord's ways are past finding out and he came into that blessed place to wait and be still and to that beautiful spot in his writing where he came before his God and where he was utterly silent in the face of the Lord's work I am vile he said behold I what shall I answer thee I will lay my hand upon my mouth once have I spoken I will not answer yea twice I will proceed no further then the Lord answered Job brought him no more to wrestle with carnal reason as to what the Lord was doing but coming under his hand as clay in the hands of the heavenly potter coming to be still the Lord brought his dear child to look to him when we trace the

Lord's work in the heart of his dear servant Naomi how she lent to her own understanding when she went out to Moab or she didn't like Elijah sitting at Cherith wait for the Lord to provide Elijah waiting at Cherith saw the good hand of his God in the supply of his every need and when the brook dried up still the provision go to Zarephath commanded a widow woman to sustain thee there the beauty of the barrel of meal the cruise of oil they were the Lord's gift to him his divine provision they were Jehovah Jara as far as he was concerned but you see Naomi didn't do that she went in her own understanding to provide for herself and so the

Lord moved and as dear Cooper said God moves in a mysterious way and he did three open graves was the Lord's movement and she knew it the Almighty has dealt bitterly with me the hand of the Lord had gone out against her she knew it but she returned to Bethlehem Judah and in the midst of her sorrows the Lord gave her Ruth a child of God to go with her she guided directed and provided but they had nothing between them they were penniless but they came back and there we see the beauty of the divine provision that full handfuls of purpose they were divine and we see the beauty of the sanctified afflictions and their fruits in the language of Naomi it was this trust in the

[34 : 02] Lord with all thy heart what did she say to reveal that she said this sit still my daughter she hadn't done it herself but now she did don't touch it watch wait rest in the Lord leave God toward all thy way oh the beauty of the truth he not thine own understanding she had but not now what a blessed mercy when we are brought as clay in the hands of the heavenly potter to be still and know that he is God and to wait oh the exercise and the trial of faith in waiting oh how we prove we need divine grace to be still we can actually sit still and be full of cocking care we can be watching and waiting and be utterly restless full of unbelief full of anxiety and temptation but here the Lord calls his dear people into the path of peace trust it is a sacred subject it is a blessed subject it is a real subject a glorious exhortation when the child of

God by faith is anchored in his God he is at peace with God in the 26 of Isaiah we see the truth of that so clearly brought out you know here it is they will keep him in perfect peace whose mind is stayed on thee why because he trusted in thee I believe there have been moments and times in my life when I have known that perfect peace and the reality of that glorious faith which is the gift of God to trust in him the two go together when we are enabled to fulfill the holy injunction trust in the Lord with all thy heart then we know that perfect peace and it's a beautiful word thou keep him and the margin reads in peace peace

I remember one time in my life when I was walking in a solemn path I had a I wasn't married I had a girl I was friendly with we've been friendly for some time although it was all done quietly and secretly nobody knew anything about it not even our parents and we met from time to time but I was aware that as I prayed and asked the Lord's blessing upon it I in fact had walked in the path of making the decision myself and not asking the Lord to guide me and show me what he would have me to do and I was asking the Lord to bless my will one night I heard the late Ronald Sayers preaching in the hall and the text was cast thy burden upon the Lord and I thought as he preached and it came into my heart with such immense power

I've not done that I've never truly cast it on the Lord and it came so clearly to me you can't go any further end it I had to do it I went home and ended it that night I was broken hearted and I didn't know where I was but you know I turned to my piano and I started to play a tune and I found I was playing that tune of that lovely hymn peace perfect peace in this dark world of sin the blood of Jesus speak his peace within and I got the bouquet hymn book the tune book with it in and I turned to this hymn and then I came to it peace perfect peace with thronging duties pressed to do the will of Jesus this is rest and all it's spoken to my soul with such immense power and I knew then and I got on my knees and I said

Lord show me guide me lead me direct me and he led me to my wife we're only married seven years and I she was taken from me but I was led immediately and you know I could see immediately the hand of God was in it all moved smoothly oh to have the sacred approbation of God as it lies here trust in the Lord with all thine heart lean not thine own understanding in all thy ways acknowledge him we must acknowledge him with our heart with all thy heart we must come to him humility as clay and say as Paul did Lord under his dominion what would they have me to do dear Naomi came then she came to that blessed place and she knew when she saw

[40 : 03] Boaz and all of it ordered it was the hand of God it was in the sovereign purposes of lineage of Christ it was divinely ordained and when the Lord's dear people are brought by divine power and grace to roll their burdens upon him and to trust in him with all their heart oh what a truth lies there all their heart the Lord will have all the heart of his dear people or nothing they are called to roll their burden upon him and leave it in his dear hand lean not to thine own understanding and then come to this blessed place in all thy ways acknowledge him and there follows this beautiful promise he shall direct thy path

Joseph lived to say the Lord direct his path and you know when we place all in the Lord's hands as it happened with me my dear wife was taken from me so suddenly I was left with the sweet persuasion the Lord going I knew that was absolutely right and equally I knew this the Lord has taken away blessed be the name of the Lord I could put that on her tomb it's there today all the nature of this sacred work of God in the hearts of his dear children to be brought to rest in his dear hands our unbelief is so great so solemn so terrible we doubt him nearly every day of our life we cannot trust him however many times he has been faithful to us and kept his word and blessed us still our poor fallen hearts we make no excuse for unbelief doubt and distrust him and wonder what the future holds and what he will do and what he will call us to pass through oh to have this blessed grace to be enabled to rest to trust to wait to be still we know what he does is ever right but oh how we dread it we fear yet he has promised my grace is sufficient for thee when

I was looking at this text in my room this morning my heart went out to this hymn bless him my soul from day to day trust him to bring thee on thy way give him thy poor weak sinful heart with him oh never never part take him for strength and righteousness make him thy refuge in distress love him above all earthly joy and him in everything employ the dear hymn writer medley samuel medley who wrote that hymn had a blessed view of his God he said this with him

I daily love to walk of him my soul delights to talk on him I cast my every care one day like him I shall appear he is a faithful God we have proved him to be that God who when most we need his helping hand this friend is always near with heaven and earth at his command he waits to answer prayer he is dishonoured by our unbelief oh for more grace to be enabled to put our hand into his hand the hand of God and go into the unknown future when Moses stood at that red sea the future was unknown he could only say stand still and see the salvation of

God for the Lord will fight for you and he shall hold your peace then the Lord commanded command the children of Israel they go forward and he said to him this why cryest thou unto me the time for prayer was over now was for the Lord to move and then to raise his staff over that water and the waters depart well could he say at the end of the journey there's none like unto the God of Jeshurun who rideth upon the heaven in thy hell and in his excellency upon the sky the eternal God is thy refuge and underneath are the everlasting arms and as we read in that sixty second psalm trust in him at all times ye people pour out your heart before him

[46 : 45] God is a refuge for us Amen