

# Psalm

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Preacher: Broome, John Robert (1931-2013)

[ 0 : 00 ] May the Lord help us to commence this evening's service by singing hymn 132, tune 171.  
A friend there is, your voice is joined, ye saints to praise his name, whose truth and kindness are divine, whose love's a constant flame.

Hymn 132, tune 171.

Whose love's a constant flame, whose love's a constant flame.

When the little sweetunden is half began, there's karma and literature source, always dear.

With candlestick men do that peace of the sea he gains to all ibant peace Is your love flowing Or measure lost No change and turn it forth In your good traveling The same it comes No one eternal soul

[ 2 : 46 ] When first appear To rest his day At guard the sun As of our pure And vault surrender He drives the purpose of His grace to make it better love.

And if our ears come, O Son, before His sovereign will, He never merges upon our home.

His sound may give us a sin. Our sorrow goes in the scary place, And precious love our place.

The mother has found His son, O best, His birth, His strength, His strength.

I'll read together from the book of the Psalms, Psalm 107. The 107th Psalm.

[ 5 : 17 ] I'll give thanks unto thee, Lord, for He is good. For His mercy endureth forever. Let the redeemed of the Lord say so, Who he hath redeemed from the hand of the enemy, And gathered them out of the lands from the east and from the west, From the north and from the south.

They wandered in the wilderness in a solitary way. They found no city to dwell in. Hungry and thirsty, their soul fainted in them.

Then they cried unto the Lord in their trouble, And He delivered them out of their distresses.

He led them forth by the right way, That they might go to a city of habitation, So that men would praise the Lord for His goodness, For His wonderful works to the children of men.

For He satisfies the longing soul, And filleth the hungry soul with goodness. Such as sit in darkness, And in the shadow of death, Being bound in affliction and iron, Because they rebelled against the words of God, And contemned the counsel of the Most High.

[ 7 : 04 ] Therefore He brought down their heart with labour. They fell down and there was none to help.

Then they cried unto the Lord in their trouble, And He saved them out of their distresses. He brought them out of darkness, And the shadow of death, And break their bands in sunder.

For He saved them out of their life, And the Father of God, And that men would praise the Lord for His goodness, And for His wonderful works to the children of men.

For He hath broken the gates of brass, And cut the bars of iron in sunder. Holes, because of their transgression, because of their iniquities, are afflicted.

Their soul abhorreth all manner of meat, and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses.

[ 8 : 27 ] He sent his word and healed them, and delivered them from their destruction. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep.

For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven.

They go down again to the depths. Their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end.

Then they cry unto the Lord in their trouble. And he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still.

[ 10 : 11 ] Then are they glad because they be quiet. So he bringeth them unto their desired haven. So that men would praise the Lord for his goodness, for his wonderful works to the children of men.

And then exalt him also in the congregation of the people. And praise him in the assembly of the elders.

He turneth rivers into a wilderness, and the water springs into dry ground, and the water springs into the wilderness. And the wickedness of them that dwell therein.

He turneth the wilderness into a standing water, and dry ground into water spring. There he maketh the hungry to dwell, that they may prepare a city for habitation, and sow the fields, and plant vineyards, which may yield fruits of increase.

[ 11 : 31 ] He blesses them also, so that they are multiplied greatly, and suffereth not their cattle to decrease.

Again they are minished, and brought low, through oppression, affliction, and sorrow. He poureth contempt upon princes, and causes them to wander in the wilderness, where there is no way.

Yet, setteth he the poor on high from affliction, and maketh him families like a flock. The righteous shall see it and rejoice, and all iniquity shall stop her mouth.

Who so is wise, and will observe these things, even though they will understand the loving kindness of the Lord.

Dear Lord, we seek thy presence. Look down upon us, as we have gathered a few in thy holy name. We have immortal souls, passing through time, to a never ending eternity.

[ 13 : 04 ] Many of us, Lord, the larger part of our lives are behind us. And, gracious God, thou knowest, how much we need thee.

Thy blood and righteousness are vital to us. If ever were to stand in thy immediate presence, on that right hand of the throne.

And, gracious God, thou seest us all together, sinful creatures, with our fallen and ruined natures, that love darkness rather than light.

Yet, we hope we can come in with thy dear servant, when I would do good. Evil is present with me. How to perform that which is right, I find not.

O wretched man that I am, who shall deliver me from this body of death. I thank Christ, for Jesus Christ, my Lord.

[ 14 : 14 ] And I know, Lord, the temptations of the wicked one, the fiery darts, the solemn tinder wood of our fallen nature, yet, gracious God, we come to thee, and pray for more grace, to be able to stand in the evil day, and having done all to stand.

Look down upon us, and strengthen us, with all might in the inner man. Wash us, cleanse us, in the fountain of thy precious blood.

from all sin and iniquity. and O grant us grace, more grace, to run our race with patience, looking unto Jesus, its author and finisher.

Come this night, we pray thee, and grant the Spirit's gracious work in the heart, taking of the things of Jesus, and revealing them, in the hearts, of those who have a need.

We have read of that blessed quietness, thus they be quiet. The guilty conscience, cleanse, peace, known in the soul, prayer, heard and answered.

[ 15 : 55 ] We have read of the beauties of those cries. My goodness in answering them. That mercy that endureth forever.

That redeeming love and blood. The very access death. Let the mercy see. Lord, we would know it again and again.

Prove the beauty of that hymn made so sweet to us many years ago, when most we need his helping hand.

This friend is always near. Lord, they know us there's so much over the years, daily, hourly, to mourn over.

And yet, we would be taken up in thy arms of love and mercy. We would be kept by the mighty power of God, kept from ourselves, kept from that solemn fallen nature, kept in that straight and narrow way.

[ 17 : 07 ] And Lord, we would know the presence of God and the peace of God. we would know a broken and a contrite heart.

Lord, we would know thee near. We would commune with thee. We would seek the light of thy presence. Oh, Lord, that is peace, that is quietness.

we have read of the storms and the tempest. Lord, we believe in the journey we have known some mighty storms and tempest.

And yet, we read of that great calm on Galilee when thou did speak.

And there was a great calm. Lord, we have proved it in the pathway. And thou thus grant the calming of the way.

[ 18 : 18 ] We have proved it again and again. And thus, he bringeth them, we read, to their desired home.

Beautifully, the psalmist spoke of the journey. He led them forth by the right way. Not thou knowest the way we would chew.

Yet, encompassing that straight and narrow way, encompassing that blessed truth, the steps of a good man are ordered by the Lord.

Oh, the grace that he delighted in his way, God's way. Thy way, not mine, said one dear Saviour, still lead on.

Nor leave me till I say, Father, thy will be done. We do it best, but taste the cup. For thou alone hast drunk it up.

[ 19 : 31 ] Lord, as the realities of eternity are before us each, so we pray for the reality of that mighty arm put forth to save thine own.

O may we know those everlasting arms underneath. May we know that mighty foundation, the eternal God is our refuge.

Lord, we are compassed above. the great cloud of witnesses who have gone before some near and dear to us, many whom we have known and loved in the bonds of the everlasting gospel.

They fought a good fight, they finished their course, they're now with thee, and all we follow on, in the flesh.

And oh, here we see the same grace, the all sufficient grace of our God that opens our ears, opens our eyes, gives us that precious gift of faith, brings us to thy mercy seat, gathers us out from the north and the south and the east and the west.

[ 21 : 10 ] God, we pray for the ingathering of that blessed harvest of immortal souls, that said they shall come, gathered by thy irresistible grace, brought to thy heavenly kingdom, given the eye of faith, to see thee the eternal God, God, to say to Peter, blessed are your eyes for they see, your ears for they hear, for may that sight and that hearing be known, and may there be a sweet realisation and a knowledge that thou heart, our God, and that thou will never leave us nor forsake her, or pardon our unbelief, our hearts are full of it, temptations beset us on every hand, we are a feeble folk,

Lord, thou know it, and yet there is a path, the apostle knew it, he said when I'm weak, then am I strong, most gladly therefore will I glory in my infirmity that the power of Christ may rest upon me, and Lord we would know in our infirmities that sacred power of Christ in our hearts, our feet standing upon that good foundation, other foundation, can no man lay than that which is laid, which is Jesus Christ, Lord grant that we may know thee, the eternal God, and Jesus Christ, whom thou hast sent, and lead us in those paths of his righteousness, and teacher, and Lord we would know nearness and access to thyself, thou said regarding a lack of it, the

Lord's ear is not heavy that it cannot hear, and his arm, either his arm short and it cannot save, but your sins and your iniquities have come between you and your God.

O thou who seest all things and knowest all things, Lord we pray for more grace, to be able and unable to walk more worthily of thee, that we may be unable to commune with thee on the mercy sea.

No precious access which we trust, we have known in times past, or others who walk the way, the Ocupa said, where is the blessedness I knew when first I met the Lord, where are the soul refreshing views of Jesus and his word.

[ 24 : 40 ] And Lord we pray that thou have drawn near, O grant that we may be kept from a solemn outward profession of thy name, not know the kernel of truth in our hearts.

And let us lead thy dear church in that right way. We see it in that psalm we have read, trouble, affliction, iron, storms, the pathway, and all in thy hand to bring her to cry unto thee, and to enter by experience into thy mercy.

That blessing of God so utterly undeserved, prayer heard and answered, deliverance, healing, pardon, to be known in the soul, and all we need it.

Come to thee as guilty sinners, double-dyed sinners, so often they know it, sins against light and knowledge, hard hearts, indifferent, neglecting prayer and the reading of thy word, we feel it again and again.

Lord, you would know it are, in the reading of thy word, little light to shine upon it, application, power, and when we come to the mercy seat, Lord, oh, how we would commune with thee there.

[ 26 : 32 ] Come on us this night, Lord, grant maybe something profitable, lead us into thy holy word in that deep, which catches beneath, lead us into the sweetness of it, thy word is sweeter than the honeycomb, we believe we have proved it.

Lord, lead us this night to see those blessed things in thy word and to feed upon it, to be taught, be given grace and wisdom and understanding that we may be enabled to rest in thyself, to roll every burden upon thee, to be still and know that thou art God, to come where the dear man came, the psalmist who saw his wife, will observe these things, even they shall understand the loving kindness of the law.

Let the redeemed of the Lord say so, and be as redeemed from the hand of the enemy. Lord, thy work is a finished work, it was accomplished on Calvary, it is done, and all we pray, that they will reveal the mighty fruit of thy sacrifice in the gathering in of immortal souls, and the knowledge of the truth, the communion with thyself, into a preparation for a never-ending eternity.

Oh, may there be, Lord, the work begun in you, and may there be the fruit of it in years to come.

For they are solemnly declared regarding thy saints, by their fruits, ye shall know them. and, Lord, thy work is here a little and there a little, a hidden work, but there is a growth in grace, and in the knowledge of Christ Jesus our Lord.

[ 29 : 19 ] It is through much tribulation we shall enter the kingdom. And, Lord, we pray for grace to consider him.

In the pathway he walked and endured such contradiction of sinners against himself. Lord, may we look to thee.

Touch our hearts then, Lord, this night. Anoint our lips. Grant that unction of the Holy One. Touch our lips of the live cold from thy heavenly altar.

May thy holy word drop as the rain and distill as the dew. May the be gracious effect, heart soften, godly sorrow and repentance need us and access to thee.

Lord, it is a power. We desire that blessed hidden power the wind bloweth.

[ 30 : 20 ] Oh, may the wind of the Spirit blow this night and may that blessed work be accomplished. Immortal souls, gathered out of nature's darkness to thy marvelous life.

It will look upon all in sickness and affliction. Support and sustain thy dear people. Thou knowest all things.

Nothing is hidden from thine eyes. All events at thy command. not a single shaft can hit till the God of love sees fear.

And in the pathway of thy dear church and ordering of the staff, the pathway in which thy voice is heard and there is a listening ear.

The pathway Lord in which a cry is generated in the soul whom have I in heaven but thee and there is none upon earth that I desire beside thee.

[ 31 : 41 ] brought to a place where there is no rest except in thyself.

All grant Lord that foundation peace resting in thee thou alone canst give it.

Look down Lord upon all thy aged people. Remember them before thee. When the prodigals have gone out from the midst we pray for them. O gracious God almighty power belongs unto thee.

Thou art able to restore prodigals to their wonted place. Bring them back to their father's house to teach. Lord we pray that they would so open their eyes that they may come to see the solemnity of where they are in a foreign land in a godless world deep in darkness may they come to see the emptiness of the husks of this world and be brought to seek their father's house.

Lord look down and grant that divine restoration which alone is in thy hand.

[ 33 : 19 ] Once again we pray for our nation and all its heathen darkness. Lord we have seen in this little sanctuary of God so many thy dear church gathered to glory over the years whom we have known and loved and who are gone before.

And Lord we pray that we raise up a following generation. Look upon the little ones that are brought in here raise up a seed to serve thee.

Look down in thy rich mercy upon thy servants as they go forth in thy name. Remember thy dear servant here this night. Grant him fresh anointing as often as he stands up in thy holy night.

And oh may he be enabled to sow into you. And Lord thou hast promised that thy servants would outlast come again with rejoicing bringing their sheaves with them.

Who is as blind as thy servants blind to the work that thou hast sent them to do. They know not which will prosper but they know it.

[ 34 : 48 ] Hidden from their poor eyes because they might be exalted. Lord there are times when thou just favor them with a glimpse of the fruits of their ministry.

Lord look down then upon thy servants and thou seest the need that other servants be raised up. We pray thou as do it.

Raise up other servants to preach thy holy word. May they be such as have the blessing of of ush in of life.

That right way. Lord look down and then we pray thee upon the church be with the land we pray for him Queen the Prime Minister his cabinet and parliament oh the godlessness of our rulers the heathen darkness they walk in yet thou remain and the hearts of all men in thy hand preserve our national independence our protestant reformed heritage and constitution damn upon us as a guilty nation under thy judgment oh the solemn and awful wickedness of our drug culture our permissive society the murder of the infants in the womb and abortion break up of the homes promiscuity Lord the evil we pray that thou would yet appear and have mercy upon us now Lord we look to thee once again thou hast drawn near and touch our lips to the live call of thy heavenly altar and fill our earth and vessel as we seek the anointing of thy spirit and pray bless thy word this night and apply we ask for the part of every sin for Christ's sake

Amen hymn 1083 tune 1 2 4 my God my God my Father blissful name O may I call thee mine may I with sweet assurance claim a portion so divine hymn 1083 hymn 1083 tune 1 2 4 may I with sweet assurance claim may I with sweet assurance claim may I give best Add next hymn son of Your guardian son and hear our praise of God hear hear hear hear hear hear hear hear

[ 39 : 06 ] Oh Oh Oh

Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh

Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Seeking the Lord's help, I'd direct your attention this evening to Psalm 107, reading verse 7.

Psalm 107, reading verse 7. And he led them forth by the right way, they might go to a city of habitation.

And he led them forth by the right way, they might go to a city of habitation. The Lord The Lord Jesus Christ is the great leader of his people and he has led his people He has led his people He has come here into this earth taken into union with his deity holy spotless body and soul and has walked out the pathway of his dear church He has gone before them He is the good shepherd who leads his flock and when his people come to the mercy seat to cry to him they come to one who has walked this earth entered into its suffering sorrow known the darkness here below known what it is to feel deserted of his father walked in the path of suffering and passed through the gates of death risen again and ascended to his father

[ 44 : 30 ] He has walked out every one of the steps of his dear church from the cradle to the grave and we see here the beauty of this word He led them forth you know that word forth speaks of time and eternity it speaks of a godless fallen human nature and bringing a poor sinner out of darkness into his marvelous life it speaks of them being led forth to heaven to himself the mighty of life and death and time and eternity which lie here in this word and we come to look at the right way scripture says there is a way which seemeth right unto a man the end is death for all this all this is a divine why it's a divine why it's God's why the psalmist speaks of it elitismi can we can we look back in our past way and have a hope that

God has led us and that he has brought us into this right way this way that leads to heaven this way that leads to himself the words he spoke to his dear disciples were heavenly commandment and they were these follow thou me and should we think it's strange that this right way is a way of trouble affliction temptation temptation all that is spoken of here in this 107th psalm is encompassing the right way it is not the way we would choose we would not walk out the pathway of

Christ he was despised and forsaken a man of sorrows and acquainted with greed left to ourselves we would choose the easy way but no the Lord says through the lips of his servant the apostle Paul through much tribulation he shall enter the kingdom he said when he left his disciples at the last supper my peace I leave with you my peace I give unto you not as the world giveth I am around you in the world ye shall have tribulation be of good cheer I have overcome the world there is no greater blessing than to have our eyes opened to understand what the right way is it is the way as the scripture speaks here that leads to heaven a city of habitation a place where we read of in the parable of the wise and foolish virgins the door was shut what was the effect why it was this the foolish were shut out and the wise were shut in forever what a solemn solemn truth lies there and we shall only enter in as we are led by the great shepherd himself as he the leader and regarding him the scripture says my sheep hear my voice and I know them and they follow me and as we come to this word tonight we desire to look at this right way and look at the leading look at the person who leads the power of our God the effectual call of our God we come to look at this tonight we would desire that our hearts may be searched and we may be brought to ask ourselves what do I know of these truths what do I know of this leading what do I know of this effectual call what do I know of this good shepherd have I heard his voice have I been brought to follow him because if we have not heard his voice if we have not been called if we have not been there not being led by him we shall never reach that city of habitation beautifully spoken of here as that abode of the righteous spoken of later in this psalm in that simple language thus he bringeth them to their desired haven and what was the path to their desired haven it was this the mighty storm staggered to and fro like a drunken man their wits end tempted all hope to resign and it was this the pathway of prayer prayer and this

prayer the cry the cry of the heart to God I find the description of prayer here very blessed scripture speaks of prayer it speaks of supplication it speaks of it speaks of it speaks of it speaks of the ultimate the ultimate the ultimate are cries and we hear the cries of God's elect God be merciful to be a sinner we hear the cries of God's elect O Lord I'm oppressed undertake for me something of these cries and the power of them lies in their simplicity their brief prayers they come from the heart Jesus thou son of David have mercy on me remember me when thou comest into thy kingdom

Lord what will they have me to do these prayers which come up out of the hearts of God's dear children He led them forth we would look at the ones who are led forth they are spoken of in the first verses of this psalm the psalmist says O give thanks unto the Lord for he is good for his mercy endureth forever let the redeemed of the Lord say so whom he hath redeemed from the hand of the enemy you know when Christ died on Calvary's cross he died for his whole church every elect vessel of mercy every member of his body of those he said in his prayer at the last supper at the last supper that thou hast given me I have lost none and he said I pray not for the world but for those whom thou hast given me let the redeemed of the Lord say so it is those for whom he died that number which no man can number it is those he leads forth he leads forth and we read of them here in the psalm of the pathway that the redeemed walk in they are gathered people they are gathered out of the world they receive an effectual call of God like the apostle like the apostle speaks of it come out he said from among them be ye separate touch not the unseen thing and I will receive you and ye shall be my sons and daughters how solemn can we look back to that gathering can we look back back to that effectual work of God in our hearts which has drawn us to himself and brought us to his mercy seat he gathered them lovely expression shepherd gathers his sheep together when the night comes on he has a fold for them

[ 55 : 01 ] God's people are a gathered people gathered by the mighty work of the spirit there is one fold says Christ and one shepherd they are gathered into that fold and into that under that shepherd he gathers them by that effectual call effectual call and he brings them to himself or what can we trace of that work in our own pathway can we look back over the way when we wandered in the wilderness and we read of them here they wandered in the wilderness in a solitary way they found no city to dwell in hungry and thirsty their soul faded in them look back in our own pathway we wandered in the wilderness the wilderness of this world in its darkness all the divine work of God that brings a sinner in that wilderness of this world world to be hungry and thirsty wandering in a solitary way in an evil way in a way of darkness the Lord opens the eyes we spoke of the prodigal in prayer came to himself he came to realise the husks that the swine did eat and he came and he came to that blessed place hungry and thirsty he said

I'll go to my father's house what grace of God is manifested in that pathway of the prodigal that brought him to return again to his father's house part of that blessed work of gathering his flock to himself and they were wanderers in the wilderness of this world and the Lord brought them to be truly hungry and thirsty and here we see the nature of this effect on them and it was this prayer we read they cried unto the Lord in their trouble it was spiritual trouble it was loneliness isolation a solemn realisation of eternity and the holiness and majesty of God wilderness wanderers as taught by the Spirit of God can be very rebellious angry against God but they brought to cry to him they brought down at the footstool of mercy the Lord will subdue them

Bunyan in his pilgrim's progress shows just this pathway pilgrim brought out of this world of sin and darkness this wilderness hardly knowing where to go but brought to cry life life life eternal life and to leave everything behind gathered and led in that right way when we look at it here they cried unto the Lord prayer in their trouble they did not where they were felt condemned before God they felt lost they were brought under his holy law to know they were sinners fallen and ruined in his sight condemned in their own feelings under the wrath of God and yet he led them forth and in answer to their prayers



Lord help me pardon my iniquity for it is great and this beautiful word that lies here and it's repeated again and again in this psalm trouble soul trouble spiritual trouble poverty emptiness ruin condemnation exercise of soul concern regarding a never ending eternity feeling cast out and condemned double died sinners against light and knowledge and the Lord brings them to this place they cried unto the Lord in their trouble let them fall oh the pathway of being led forth from this wicked world and it's not just the outward world of evil why there are many who have never left the churches they need to be led forth they do out of a solemn empty profession of his name they need to be led forth and brought forth into that right way and we see here the Lord and what we have in our text tonight is a answer to prayer he led them forth in the right way and you know firstly it is to

Calvary's cross firstly it is to the blood of the atonement firstly it is into the sweet knowledge of redemption it's the redeemed of the Lord led forth led forth to that blessed redemption we read of it in the epistle of Paul to the Romans being justified freely by his grace through the redemption that is in Christ Jesus or can we trace that step in our experience what it is to be led forth to the Redeemer Job said I know he was led forth and he could say this I know that my

[ 62 : 26 ] Redeemer lives how sacredly is this way all other ways lead to death to be brought to Christ is the only way to glory to be brought as the psalmist speaks he that dwelleth in the secret place of the most high shall abide where under the shadow of the almighty that is Christ all to be brought there Lord we may say this if we are led by him then the way must be right it must and the spirit leads the dear people of God in their fallen condition in their ruin to Christ it is the way Bunyan's pilgrim was directed by evangelists see as though yonder shining light he said I think I do he cried under the weight of his sins fell into the slough of despond knew darkness and temptation and sorrow and a load upon his back of sin he was directed to the wicked guy and to Calvary's cross and he entered into the blessed experience of that right way there was a blessing in it it was this thy sins are forgiven thee it was this a robe of righteousness the imputed righteousness of Christ it was this the sealing of the spirit in his heart that he was a child of God three glorious blessings this is to walk in the right way he led them forth out of the city of destruction by the right way that is to the Lord Jesus Christ and to know him whom the scriptures say to know is life eternal know when the poor sinner has wandered far and is brought into this right way that the redeemed of the Lord say so there is blessed gratitude thanks for his good for his mercy and jure us forever the psalmist as he wrote this was speaking of his own experience he had walked this way he knew it he had come to know the redeeming love and blood of Christ he had entered into that lovely hymn redeemed with Jesus blood redeemed his beauty is called to trace no angel can with it compare a sinner saved by grace what do we know being separated in this world by a mighty divine power and being brought under the load of sin and guilt to Calvary's cross there to know the application of that precious blood upon our hearts true religion is more than notion true religion is not in the head it's in the heart true religion is not ideas about God it's the blessed experience of him apostle Paul said I know in whom I have believed the

John the Divine speaks of the things that he handled tasted seen of Christ the good word of life it wasn't the outward man he looked upon I speak reverently of Christ in his life it was to see him as the eternal son of God God and he saw him in that way in the first chapter of the book of Revelation and he was in the spirit on the Lord's day and Christ was revealed to him in all his risen glory he saw him on the mountain of the Transfiguration and he spoke with Moses and Elijah but he had a blessed sight of him Peter had that same blessed sight without the Christ the son of the living God and Jesus spoke of that revelation flesh and blood has not revealed this unto thee but my father which is in heaven oh have we heard his voice do we know his redeeming love and blood do we know the fruit of that the peace of God which passeth all understanding have we a hope tonight that not only he has led but he is leading he led them forth are we led of Christ we cannot be led of him unless we've heard that irresistible call of his grace the effectual call but when the Lord calls follow thou me then he leads his dear people in that right way he leads them to Calvary's cross he has gone before them here in this world and he knows the path that they take tempted in all points like as we are yet without sin he has compassion upon them he leads them to the blessed place that is spoken of in the prophecy of Isaiah sweetly inexperienced to say surely if born our grief carried our sorrow if we did esteem him stricken and smitten of God and afflicted but he was wounded oh to be led forth in that right way it is to be led to the place where Christ is revealed in our hearts as the hope of glory it is to be led to that place where our feet are put upon that rock

Christ Jesus it is to know the king eternal, immortal, invisible God only wise it is to hear his voice here below and it is to know the application of his precious blood here is the only right way he that hath the sun in the sacred experience of it John the Divine says hath life and he that hath not the sun hath not life have you a knowledge of the son of God have you been brought to know him the apostle Paul in his letter to the church at Philippi said that I might know him the power of his resurrection having fellowship with him in his sufferings being made conformable unto his death what a prayer what a blessed prayer he led them forth by the right way and you know there is first the path of justification and then the path of sanctification and then the path of glorification and this psalm very largely deals with the path of sanctification it is the redeemed of the Lord that is spoken of here and what are they like?

why as this psalm goes on we see their fallen human nature they are rebels they despise God they are fools they are fools all the description here of the redeemed of the Lord they were wilderness wanderers they were out of the secret until the Lord brought them out of nature's darkness into his marvellous light but here we see the divine work of God the mighty power of Father, Son and Holy Spirit in sacred union in their work an everlasting covenant in all things ensured redeeming love and blood of Christ manifest on Calvary's cross and the work of the Holy Spirit in his effectual call and leading to Calvary's cross of the sinner the sinner oh what a sight we have here he led them forth by the right way and you know as we look through this right way what a solemn way it is have you ever called yourself a fool?

and felt to be an utter fool? and a fool because you knew what was right and you didn't do it what folly? oh the nature of poor fallen man the apostle Paul in the seventh of Romans speaks of the solemn conflict of the new man of grace and the old man of sin he says the nature of the folly he speaks of that which I do I allow not and he says this what I would that I do not and what I would what I hate that I do oh the foolishness and then he sees the conflict in the soul in the paths of sanctification that there is a great inward conflict and it's the right way it's the right way the Lord brings his dear people down to understand and know the foolishness of their nature he brings them down such as sit in darkness and the shadow of death being bound in affliction and iron because they rebelled against the words of God his people rebels they didn't like the way we think of Jonah he was a minister of God but he wouldn't go where the Lord sent him he went about evading God's word and God's commandment all the folly of it all and that is poor fallen man as he walks out and this is the redeemed of the Lord

[ 73 : 53 ] God's dear children we see the nature of Peter the revelation he had of Christ within a short period he was denying him with oaths and cursing we see the psalmist David penning the most sacred psalms then going into murder and adultery and we could go on all the rebellion in the hearts of God's dear people the disobedience what does the Lord do?

leave them? turn his back on them? abandon them? there is a word in this psalm you know perhaps it is very blessed in your experience his mercy endure us forever one of the psalms here has that in alternate verses my late father said on one occasion that when he was a boy and that psalm was read he thought that a lot of it was superfluous it was quite unnecessary and he was old and dying of cancer such had been the sight the sight of his sins and the weight of them that he said it wasn't repeated enough times for him his mercy endure us forever and you know throughout this psalm he led them forth by the right way it is the way of mercy it is the way of his covenant his faithfulness he chastised but never sook the people that he chose his love them with everlasting love but his love does not exclude him from chastening them whom the Lord loveth he chasteneth and scourges every son whom he receiveth deserves the chastening of God in your life oh poor fallen nature needs such heavy weights to bring it to cry and we see it here in the psalm the psalmist went through some dark places sat in darkness in the shadow of death and why rebellion and what did the Lord do he brought down their heart with labour they fell down there was none to hell the Lord acted he moved in their lives and it was in love but he brought them down he didn't crush them but he dealt with them and he died solemn places in life's pathway that the Lord will speak to his dear people it is a truth that

God's speaking to his people to his people is a very sacred and solemn matter much religious in the world treats it as though it's light and easy as though God speaks words every hour of the day but he doesn't it's in the valleys of tribulation that he speaks to his dear people that he gives them the precious exceeding great and precious promises are applied to their hearts if I know anything of it it's been in my darkest hours the Lord has spoken to me but he does speak and he does draw near and he brought down their heart with labour and what did it do?

they cried unto the Lord and they knew the path of sanctification he brought them out of darkness and the shadow of death and break their bands asunder here is the redeemed of the law we read of this in the 50th of Isaiah the prophet there speaks of the pathway of God's dear children and remarkably speaking of the right way he says this who is among you who is among you that feareth the Lord that obeith the voice of his servant that walketh in darkness and has no light let him trust in the name of the Lord and stay upon his God it leads us to this word here they cried unto the Lord they stayed upon their God they came into the reality of the pathway of wrestling prayer

Jacob at Peniel cried unto the Lord and he said to his God I'll not let thee go except they bless me and we read this he blessed him there faith in that only sacrifice that did for sin atone to cast our eyes to fix our hopes on Christ on Christ alone the Lord brings his dear people into these solemn places that they may wrestle with him in sincerity and in truth not a prayer of formality not a prayer of duty but a prayer that is wrenched from the hearts of God's dear people and what is the answer?

[ 79 : 40 ] you know the answer and this is the right way break their bands in sunder O that men would praise the Lord for his goodness for his wonderful works for the children of men for he has broken the gates of brass and cut the bars of iron in sunder it is the Lord delivers a guilty soul from the chains of condemnation and the filth of sin and the darkness and the death and with one word thy sins which are many are all forgiven we hear him so many times on earth and the Pharisees knew something of the truth when asked the question who can forgive sins they knew the answer God only for the very eternal son of God that was before their eyes they did not know but a poor sinner knows Christ and he knows that only through his precious blood and righteousness can a soul be delivered from the bondage of darkness and the Lord speaks to his dear people as he did to his disciples when he washed their feet through the word that I have spoken unto you it is the prerogative of the Holy Spirit to take of the things of Jesus and reveal them powerfully in the heart of sinners it is he who takes of that atoning love and blood and applies it in the soul this is the right way and it is not only in the days of justification it is throughout their life there is a first time and there is many more times that the Lord comes and applies his precious blood in their hearts and it is in answer to their cries and the Lord has his own way of bringing them to a knowledge of their sins he can bring you face to face solemnly and I have had this with a never ending eternity what an effect that has it has this effect that we are brought to see and to feel the sins of a lifetime and to come to see that only the glorious sacrifice of Christ in all its sufficiency can ever put away our sins and bring us and bring us into the possession of that peace of God which passes all understanding and that blessing is given in answer to Christ not because of Christ but as a result of Christ in answer to those petitions the Lord did it for Hezekiah in love to my soul thou hast delivered it he said from the pit of corruption what had happened thou hast cast all my sins behind thy back blessed experience he knew and that was the very purpose that his affliction came upon him set thy house in order for thou shalt die and not live and the effect like a crane or a swallow so did I chatter blessed pathway he walked in and the effect was to bring him in cries to his God and this is the right way this is the way to glory it is a way of trouble it is a way of suffering it is a way of sorrow but we go on further and we come to this

they that go down to the sea in ships that do business in great waters and what is it? he commanded and raises the stormy winds when waves of trouble go over the lives of God's dear people he commanded he commanded and raises he did in the case of Job he commanded the stormy wind to rise in his life what was the effect?

I know that my Redeemer liveth the Lord brought his dear servant to that blessed place and the trouble why they reeled to and fro their soul was melted and what did the Lord do?

he made the storm a calm and the beauty of the truth that lies here so the waves thereof are still then are they glad because they be quiet where are they?

they are resting in faith upon their God all like the men in the storm with Christ in the boat asleep he arose and rebuked the wind and there was a great calm only he could do it and only he can calm the storm of fear and doubt and temptation in our hearts when we stagger like a drunken man and on our wits end we are dependent upon divine sovereignty to extend the sceptre of mercy as Ahasuerus extended it to Esther and to know that peace which passes all understanding then they be quiet I know what I am speaking about he gives quiet and who can give who can touch that?

[ 85 : 40 ] none it abides in the souls of his dear people blessed pathway then for his dear church and he maketh a storm a calm and so he bringeth them to their desired haven he led them forth to come forth by the right way that they might go to a city of habitation and I believe that city of habitation is the desired haven of every member of his living family Amen hymn 1101 tune tune tune 653 jesus lead me by thy power safe into the promised rest hide my soul within thy arms make me lean upon thy breast Hymn 1101 hymn 1101 tune tune 653 jesus lead me by thy power safe into the promised rest hide my soul within thy arms make me lean upon thy breast and be blessed blessed hymn 1101 tune 6 5 and 3 hymn 1101 tune 6 5 3 hymn 1101 tune 6 5 3 5 5 3 5 5 3 5 5 5 5 5 5 5 5 5 5 6 6 6 6 7 7 8 8 9 9 10 10 10 10

He's now called my friend. Be my guide in every paragraph.

Wash me early night and day. As I turn, I will walk away from my sin far away.

In my presence, I am happy. In my presence, I'm Savior.

In my presence, I'm happy. I am happy.

[ 88 : 57 ] I am happy. In my presence, I can come.

I can't stop. I am blind. Oh, only my hand and my wish.

Oh, our Savior, keep me down. Dear Lord, guide us in that straight and narrow way that leads to life.

We are fools, but we come, Lord, as beggars to thy mercy seat and pray for more grace, that we may be still and know that thou art God.

With our dear friends here and our dear brother at the desk, support, sustain, uphold and bless. We ask for Christ's sake.

[ 90 : 25 ] And now, may the grace of the Lord Jesus Christ, the love of God, communion of the Holy Spirit, abide with you each.

Amen. If we remember in this■ here, I come in for praying and leave for faith. Can't hurst. Find the need for faith to... Do not!