

When no Divine Guidance

Just because singer sings off key doesn't mean the song is bad!
(Barnaby Rains)

Psalm 107

- 1- Wandering = "wandered in desert wastelands" vs 4, 5 "did not find rest, sleeping"
 - 2- Want = "hungry + thirsty" - desolate, a grave, emptiness
 - 3- Wastefulness = "their lives ebbed away"
- when Guidance comes -
- 1- Deliverance
 - 2- Direction
 - 3- Rest/Restoration
 - 4- Satisfaction = w/ what is good

when does Guidance come?
v. 6 - Cried unto God

as always Israel's experience is a sample to us - a picture of coming destruction.

Psalm 107: 1-9

what is a wilderness to us in a way to Him - we see only wilderness, He sees a way.

Must leave the city, weary of the wilderness

George Muller "I had great satisfaction in the greatness of the difficulties which were in the way."

Intro: one of most puzzling aspects of christian life. won't feel uncertain, tentative steps, uneasy - don't trust their own ability to discern Guidance

do what we call "Divine Guidance" really just good judgment, etc? Does God really personally guide us?!

I - Divine Guidance is Possible

1- Because of the nature of Salvation

o a product of Divine revelation - The great claim, the distinguishing characteristic = He has revealed Himself to man - Heb 1:1, 2

Def. of Revelation: "He communicates to man spiritual truth which man could not otherwise know."

~~God~~ Could not otherwise know is the key.

Matt 11:27; 1 Cor 2:9-16; Matt 16

o The Christian life is lived according to its nature:

~~Jesus~~ it is responding to revelation, divine guidance -

Jesus: John 5:19, 30; John 8:28

Acts 8:29; 10:19; 11:12; 13:2; 16:6, 7

Israel
Moses
Abraham

spiritually near-sighted

2- Because of the need of man Psal 107:4, 5 - Pr yourself

o His ways are past finding out = His thoughts are higher than our thoughts = w/ He knows His purpose for us & w/ He knows the future

o our own infirmity - Jer 17:9 - a deceitful heart inability to accurately evaluate experiences

Some are healed as result of experience w/ lack of evidence
But Jacob limped as result 1- walking

"There is a way that seemeth right but the end is death"

Psa 139 - "Be if there be any wicked way in me."

"Lord, is it I?"

- our inability to accurately interpret what we see = XTR
disciples not to talk about transfiguration

not just good judgment

II - Promised Psa 32:8; 25:8,9; Psa 48:14; 119:105;
~~Psa~~ 48:17; Prov. 3:5,6
John 16:13; Jno 14:26; Rom 8:14; 1 John 2:20,27

↳ As to the Guide = "He" - what we need more than guidance is a guide

III - Personal = no one can walk securely by light granted to another - John 21:21,22

1 Kings 13: Man of God + old prophet 2. As to the Guidance

1- desire for the city - weary of the wilderness - Counselor, circumstances of emphasis what I has said, inner intention - they do not originate - they are not source of my support.

IV - Practical = to a city of habitation

1- to get us where I wants us - where He can fulfill His purpose in our life -

2- to bring us to Himself

Ps 42 - O Spiritual Depression - When the Well Runs Dry

① the slow agony of drought.

His long spiritual ordeal shows itself in the pathetic when? of v. 2, and the emptiness of his landscape is revealed by the onlookers' taunts of where? v. 3.

Before men, he is vulnerable because he has declared his faith; he can be ridiculed when O's ways become inscrutable.

Inwardly he is ~~so~~ vulnerable because his thirst is for O; he will not settle for less.

Verse 5 - This self-summation is the major refrain of the two psalms. It is an important ~~dialogue~~ dialogue between the two aspects of the believer, who is at once a man of convictions & a creature of change.

Verse 7 - Here is the picture of all that is overwhelming: his footing gone, & now after have submerging him.

Yet his faith keeps asserting itself - In v. 6 a, his I remember thee is an advance on the nostalgia of "these things I remember" v. 4 - Things that, unlike O Himself, were no longer w/in reach.

v. 8 is deeply assured of O's presence.

There is no easing of the stress, but the emotions now have the background of strong convictions. So there is a telling contrast

between the mentions of day & night in v. 8 & v. 3

The dark moods alternate w/ increasingly affirmative praying.

43:5 - The chief refrain, at its 3rd appearance, can take up the same words of 42:5, 11 w/ a different tone, confident rather than doggedly dejected -

outwardly nothing has changed: but he has won through.

(Lyndale)

③ The Psalmist's grief at being so far from the presence of D was so intense that he wept day & night.

vs 5 - How well he knew the solution to his own problem! But knowing it is one thing; applying it is quite another.

He turns to see from D. To remember the happy fellowship enjoyed in other days is good.

To remember D himself is better.

He remembers him in 3 different situations:

1 - Jordan ② Beinn ③ Mizar.

(~~can~~ Armerding)

The Psalmist must learn that the Presence & Blessing of God are not separated w/ outward circumstances — Even tho cut off from the Place & the Past, He is not cut off from the Presence.
←
- The circumstances no longer favorable.

③ v.1. The Psalmist feels himself separated from God, it is an inner separation which greatly disturbs him. God does not seem to answer or respond when He is approached. Some barrier seems to intervene between himself & his God. It is a feeling that is as strong or stronger than physical thirst.
- Like a deer searching for water in a dry & barren land.

- The illustration employed by the psalmist ~~force~~ forcefully conveys the thought of the deepest possible longing for God as it is felt by the godly man in times when the normal relation to God has been disturbed.

v5. He now bestir himself to throw off the wretchedness that is upon him.

Hope in God = Build on Him, rest on Him even tho for the present He gives no tokens of accepting you or even hearing you.

v.6. The Psalmist frankly lays this issue before the Lord himself. He is on the way to recovery in the very moment he does so.

v.8. Some basic truths give anchorage to this troubled soul. One factor is God's steadfast love.

v.9. There is no question about it that D is & will forever remain "his rock," the firm ground on which his whole life rests. What ~~perplexes~~ perplexes him for the moment is the fact that his feelings do not reflect this fact as they should.

But it is more that a matter of subjective impression. D has in his wisdom done something that has brought about this situation.
"Why has thou forgotten me?"
(Lempold)

④ His real longing is for D himself. He is like a hind which rushes panting from one dried up watercourse to another, looking for water in a time of drought.

The phrases he uses of Yahweh reveal his intense devotion - ~~the~~ living D, D of my life, rock, stronghold, gladness of my joy.
- His burning desire for D meets no response.
(Epprecht)

⑤ Looking longingly back upon that which he has lost.

Thirst = not merely a quiet languishing, but a strong, audible thirsting or panting for water, caused by prevailing drought.

Cast down - signifies to bow one's self very low,
to sit down upon the ground like a mourner,
& to bend one's self downwards, to utter a
deep groan, to speak quietly & mumbling to
one's self.

(Delitzsch)

Conclusion: outwardly nothing has changed — yet.
But inwardly all has changed — that's the key,
the secret.

W

To Hope in God: Direct our attention to Him — object of hope

1- Remember Him ① living ② The past is dead, but
③ He is a living — He changes not ④ ⑤ of my life = my
life belongs to Him. It is in His hand

③ - My waves, My waterfalls, etc.

2- Wait on Him = swaying word - hope

3- Expectation = I will again praise Him.