

Water for thirsty souls (Quality: Average)

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[0 : 00] The Prophecy of Isaiah 41st chapter, verses 17 and 18.

When the poor and needy seek water, and there is none, and their tongue faileth through thirst, I, the Lord, will hear them. I, the God of Israel, will not forsake them.

I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water.

The Prophecy of Isaiah, chapter 41, verses 17 and 18.

We are in a time when, naturally or providentially, we have, by the mercies of God, and we have, and that which is sufficient for our bodies.

[1 : 56] And although we would, of course, desire daily to return, and thanks unto the dear Lord, and for that provision, and that, I believe, he hath provided for each one of us.

Many of our dear old forefathers, and they had to pray constantly and continually for their daily bread and their daily water.

But the Lord has so mercifully provided for us in a most extraordinary way.

And although sometimes we may have these things so familiar, we are liable to forget them. But many, dear old saints, have cried with natural hunger and thirst, and the Lord hath heard them, and the God of Israel hath provided for their need.

But, my dear friends, I believe this refers more particularly to our spiritual needs.

[3 : 28] And I do believe that the Holy Spirit leads in such a way, under, of course, a variety of circumstances, when this soul comes to this condition of being poor and needy.

You see, the two, whether in providence or in grace, they are almost indissolvably joined together.

And because, if that one was rich, then undoubtedly he could, in a goodly measure, supply his need.

But when the dear Lord begins, and that work of grace in a poor sinner's heart, and that soul begins to realise this, in respect unto the eternal safety and security and the salvation of his never-dying soul.

Because we know this, and I don't think there's hardly need for me to say it, but as it comes into mind, I will. We know that this world cannot help in one iota for the safety and security of our eternal souls.

[5 : 06] And eternity, of course, will be impressed upon this soul, and they have a need, whereby all their wisdom, and in all whatever they may do or not do, that will not supply that need of salvation.

And so this poor soul is brought into these circumstances, into this way whereby they are poor and needy.

The dear psalmist said this, this poor man cried unto the Lord, and he heard my prayer. Now, dear friends, do we really know what it is to be poor, and also not only to be poor, but we know if we are to be saved and without everlasting salvation, and we have a great need.

But, dear friends, this soul will, of course, be led by that blessed spirit and shown by his unerring light where this poverty can be relieved and where this need shall be fully supplied.

But in this condition, condition, and they are poor, and they are needy, and because they seek water, and there is none.

[6 : 54] You see, and this would be, of course, to those Middle East places, and this water would be more highly significant than it is to us, because water in those eastern places was of vital necessity, and, of course, there were those times when it was, in short, and scarce supplies.

So, my dear friends, this soul, spiritually, when that soul is brought to fill their poverty and need, but, just listen, my dear friends, to what the Saviour says.

How vastly different, my dear friends, is the Gospel and what the Lord says, and then so often men, men come to the conclusion, blessed are the poor and the needy, and, and they, and they are, they are blessed because, and they, and they shall, and be filled, my dear friends, and they shall be filled, and with those everlasting riches, and they, and their, and their need will, will, will be met with that all sufficient need, and these all foe, and from, are once crucified, but now, an exalted Christ.

Now, and then, you see, and this, water, in the, in the scripture, signifies several things, and, but I believe, perhaps, the, the greatest thing, and that, that, and water, signifies, perhaps, maybe, the, the Holy Spirit.

Now, I believe, the events, this is, a real need, and to, God's dear children. The, the grace, the work, the power, and the light, of the Holy Spirit.

[9 : 20] Now, do you and I know something, then, of our felt poverty, and need, of the influence, and the blessings, of the Holy Spirit.

For, you see, and, and, the text says, when the poor and needy, seek water, and there is none, and their tongue fairly full thirst.

You see, and this, I, I understand, and naturally, that, that, that, that, that, that when thirst is in its, acute form, and, the, and the, the, the tongue swells to, to such a degree, and that, and that they, they, they, they cannot speak a word.

And, dear friend, you and I may be in this very place, whereby you feel that you cannot order your case or your cause right before a holy God.

Did not dear Job then, he seemed to be troubled that he couldn't order his speech or his cause right before his God.

[10 : 39] And of course, this is under the influence, as it were, their tongue faded forth first. That spiritual tongue, as it were, is so swollen that it can only sigh.

It can only groan, dear friends. But is the dear Lord then, will he not acknowledge the groan and the sigh?

Look at what follows. I, the Lord, will hear them. Perhaps you have even this day, or perhaps in the days of the past week, and you have tried to, as it were, as we read together, produce your cause before the Lord and bring forth your strong reasons.

But you have felt, as it were, silent before the dear. Do you know what it is, dear friend, to come, venture, and I would say venture by faith, to a throne of mercy and grace, knowing your poverty and your need.

And when you come to that throne of mercy and grace, you have been silent. There has been silence.

[12 : 08] And you stood before the Lord in silence, knowing not how to speak or how to act. Poor soul, look at the extremities of poverty and need, will bring a poor sinner.

Well, perhaps, and I do not think, perhaps all of God's dear people may know such of these extremities. But I do believe, and that for the Lord, we must ever remember this, the Lord is a sovereign, and how he deals with each one of us.

And I believe there will be a sense of our poverty and our need, and when we seek the sweet influence and the power and the blessings of the Holy Spirit.

And then, of course, we know that this water also sets forth the gospel of the grace of our Lord and Savior, Jesus Christ.

Now, you and I may know this gospel very well in the letter of it, but you feel to be so poverty-stricken, and you feel to be so needy of the doctrines of that gospel, and not only merely the doctrines of the gospel, but the application of that gospel.

[13 : 49] You know, I love that portion, and that the dear apostle, as it were, almost folds up the entire gospel of the Lord and Savior, Jesus Christ.

And where, he says, that he was crucified, he was buried, and he rose again the third day according to the scriptures.

Now, undoubtedly, we all know this wonderful, most blessed truth, the very theme and center of the gospel.

But, dear friends, if you and I are living souls in Jerusalem, we shall seek the application of that gospel to our souls, whereby we enter into the spirit of the gospel, and also that saving grace that is declared in it.

Now, you may feel, and this, at this time, I can only perhaps go on those two aspects of this water, that sets forth the Holy Spirit, which is so indissolvably joined, of course, to the gospel of the Lord and Savior, Jesus Christ.

[15 : 29] Now, Attic says, when the poor and the needy seek water, and there is none, and their tongue faileth for thirst, do you pent, as the heart pented after the water brooks?

And can we say from time to time, Lord, our heart pented after thee. And because you know that it is only, the one and only remedy, and that shall relieve your poverty and supply, and that need that you feel to be in, in the Lord and Savior, Jesus Christ.

Now, and secondly, very briefly, in this evening, when, when, so very often, when the dear Lord, or when the Holy Spirit declares a most wonderful work of, of God, he very often, and then, and sets before us, and that, which the, which the Lord will make known himself unto this poor and this needy sinner who is seeking water.

Now, now, the, the first way that the, that the Lord makes himself known unto this poor needy sinner that's seeking water, and there is none.

You see, they, they, they seem to feel that there is none, and there, and there is, there is to their, they come to this conclusion, there is none. Then, he says, and their tongue faileth for thirst, I, the Lord, will hear them.

[17 : 24] It may be, my dear friends, you feel, and your poor poverty of your press, and, and you, and you, although you, you have made your needs known in that prayer, you, you wonder and whether, and whether they have been accepted in and through the, the person, blood and righteousness, the merits of the Lord Jesus Christ, whether those prayers are, come from the indictings of the Holy Spirit.

Now, that, now the Lord would help and comfort and this, this, this poor and this needy sinner. He says, I, the Lord, will hear.

Now, what, what does this set before us? The dear Lord, my dear friends, hath engaged himself to hear the prayers of his dear people.

What a comfort, my dear friends. Undoubtedly, you know something of the temptations and the insinuations of, of the awful adversary and whereby perhaps you have a case and you, you have something that, that, that, that has brought you into this condition of poverty and need and the, and the adversary hath, hath, hath suggested so many things unto you whereby you have come to this conclusion and that your poor prayers had never been heard.

You see, sometimes the Lord sees and fits in his infinite wisdom to delay and of course the old adversary will always take advantages of God's delays and he will present them as denials.

[19 : 33] But dear friend, if I'm speaking to one here this, this evening, that, that, that may be troubled with unanswered prayers whereby the Lord has seemed to deny any answers, dear friends, he may delay to try our little faith.

Faith, though the smallest, must surely be tried. You can perhaps go back, perhaps in your life, and you perhaps ask the dear Lord to show you whether you have a true or a false faith.

And the Lord has heard that prayer, my dear friends, and he's brought you into circumstances whereby now you feel your poverty and your need.

And it seems as though, to your calculations, that he shut his ear to all your cries, and almost your tongue fairly full first.

There seems to be nothing but discouragements. But, dear friends, let us as enabled rest assured of this point here, that the Lord hath made so clear and definite to such characters that are poor and needy, I, the Lord, will hear.

[21 : 16] He may be delaying those answers for wise ends and to prove the reality of your faith because faith will still continue to groan, to sigh, and to wait before the dear Lord because you will come in that place where dear Jacob was.

I cannot let thee go unless thou dost bless me. And the Lord blessed him there. Now, the Lord says, I, the Lord, will hear them.

That is, dear friends, what the dear Lord has engaged himself to do for his poor and his needy sinners that are seeking water.

Whatever that water may imply, you know your own case, you need, my dear friends, and that all important water of life and whereby your thirst may be quenched and it seems as though the dear Lord hath turned his deaf ear to all your cries.

It could be, and I believe it is, he's proven the reality of your faith. Although you've been tempted to give up, can you not go back even to the hours of this day and those same petitions perhaps have been, as it were, run from your heart.

[23 : 00] Lord, help me. Lord, I am oppressed. Undertake for me. This soul is poor and is needy. Now, the Lord would make himself known, he hasn't answered that prayer, but he would make himself, I trust, known to you and to me this evening and that I, the Lord, will hear them.

What an encouragement, my dear friends, because we do know this, and we would believe this, but of course there seems to be so much that comes up against that, and that we have to say, Lord, I would believe, help thou my unbelief.

We would believe that the Lord, you see, when it says, I, the Lord will hear them, it doesn't mean that he will just merely hear that prayer, implied in this word is, and that, he will hear, and he will act accordingly to his divine will and his good purpose toward this poor and this needy sinner.

Very often, you know, you and I, we hear something, and that's almost the finish of it, and we do not act on anything that we heard sometimes, and I'm not speaking particularly spiritually, but the Lord, you see, when he says, I will hear them, he means he will hear, and he will act according to his divine purpose and his good will toward his dear people whereby, as of course, he goes on, I will open rivers in high places, and I'll only open rivers in high places, and fountains in the midst of the valleys, I will make the wilderness a pool of water, and the dry land springs of water.

So we can follow this, my dear friends, and that the Lord will hear them, and he will do those things, and he's made known his divine purpose as well, he will open up those rivers in high places, he will make that soul come into those fountains in the midst of the valleys, he will make that wilderness a pool of water, and the dry land springs of water.

[25 : 46] The second point I just briefly want to bring before you this evening, how the dear Lord makes himself known to his poor and his needy people is not only that he hath engaged himself to hear men when they cry unto him, but also, my dear friends, he has now put forth a divine claim, mark it, a divine claim on his dear people, even on this poor and this needy sinner, for he says, I, the God of Israel, you see, he's the God of his dear people, and now he has put forth that claim to this poor and this needy that seek water, and where there is none, not only has he engaged himself to hear their prayers, but he's put forth that claim that he is their

God, all the of you. what more can you and I even desire, and then to know that he is our God, the God of Israel, and, and although we are poor and needy sinners, and we are the Israel of God, you see, and look how the dear Lord claims them he's claimed them he's claimed them and by and by purchase and by price, because they were sold on to sin, each one of them, they are poor and needy sinners, and they were sold on to sin, now the Lord, he hath bought them, look what he speaks of to his dear people, ye are bought with a price, and will the dear

Lord then have that price of none effect, he now lays claim, or them, and these poor and these needy people are almost, and I stress the almost, and ready to perish, and because they are in the advanced stages of thirst, and where their tongue and faileth them, where it's swollen, and, but the Lord looks on this poor sinner, look at that child in Ezekiel, and that was polluted in its own blood, I passed by, and I said to this one, live, and this time was a time of love, here's a time of love, my dear friends, and when the God of love lays claim to his dear people, in this most remarkable way, where he says, I am thy God,

I am the God of Israel, and if he is the God of Israel, he will have his subjects, we could not think of a king without subjects, we could not think of a shepherd with no sheep, and now you see the dear Lord makes himself known to his poor and needy people, I, the God of Israel, and what does he follow up with the offense, something that I believe exercises God's dear children on various occasions, and at a great length, love, because we very often feel, and that the Lord had forsaken us, we know this, and that we are so worthy, and to be, to be forsaken, and we are unworthy to be not forsaken, my dear friends, but here the dear Lord says,

I will not forsake them, dear friends, are you and I going to disbelieve, and what the dear Lord, in his infinite love and mercy and grace, hath made known in his precious word, when he lays claim to all his dear people, though they are amongst the poor and the needy, and then follows those, that came by this, and that, he will not forsake them, and because he hath bought them with that tremendous price, a price, a price of his own heart's blood, and he's purchased them, my dear friends, and he's gone forth now, and to prepare and that glorious inheritance, whereby, whereby, and they, they shall come, in that time, and they shall be with him forever.

[31 : 14] Now, when the poor and the needy seek water, and there is none, and their tongue faileth for thirst, I, the Lord, will hear them, I, the God of Israel, will not forsake them, I do trust the offend, and that when circumstances, as they so often, appear to you and I, sometimes in Providence, and more particularly, perhaps, in the way of grace, where we, we may feel that we, that we have been forgotten and forsaken of the Lord.

Zion said this, Zion said, the Lord hath forsaken us, and how, how, how did, how did the Lord deal with it, with this case?

Can a woman forsake her sucking child? can, can that woman forsake? Yea, she may forsake, there are many, there are many circumstances where that woman may forsake that child, but I will never forsake thee, listen, thou art engraved on the palms of my hand, and thy walls, the walls of salvation are continually before it, those walls that the enemy does, does, does all he can to, to break down and to come through and destroy the soul, but those walls, not only are they, are they engraved on the palms of his hand, but those walls are continually before him, the offense, I, the Lord, then, can we, as it were, almost tremble in the sea, our God will not forsake us,

I love that portion, you know, where, the dear man of God, Moses, and, and you know, you know how that dear man of God had so, had so much to do with, with, with his God, and he, he comes down now, um, and to the, and to the, almost the last days of, of, of his, of his, um, life, for he said, I am 120 years old this day, can no more go out and come in, also the Lord has said unto me, thou shalt not go over this journey, and he, he, he speaks to, um, Joshua, and, and he, he speaks to the children of, of Israel, almost the last words that he speaks, and you know, the last words are very valuable, my dear friends, and, and especially when it's one of God's dear servants, and, and, and the servant of the Lord

Moses, he says to Israel, and not only under the Old Testament, but, but the New Testament as well, he says, be strong, and of a good courage, fear not, nor be afraid of them, for the Lord by God, he it is that goeth with thee, he will not fail thee, nor forsake thee.

[34 : 52] Now, dear friends, are we going to dispute that dying testimony of one of God's eminent servants, and, and, and who had, who had such a checkered path, he will not fail thee, nor forsake, the Lord grant, and that living faith, but then, but then he said, I will open rivers in high places, and fountains in the midst of the valleys, I will make the wilderness a pool of water, and the dry land springs of water.

Now, now, I just, I have to be very brief, we cannot, we cannot come into any detail in this second verse, but, if we, if we just look at, very brief, one or two incidences, where the children of Israel, and they, on, on that pilgrimage journey through the wilderness, they knew what it was, and to, and to, to come into that place of thirst, or want of, of water, and, of course, there were several incidences, and one was, when, when they, when they got to, to that Mary Bar, and, and they saw that water, when they got there, of course, and they found that that water was undrinkable, it was bitter.

What did the Lord do, my dear friends? He showed Moses a tree. That tree was already there, and, and he showed Moses this tree, and, and he told Moses to cast that tree into the water, and those waters were made sweet.

Now, dear friends, this is, this is what we want. We, we want, we want the Holy Spirit to show us that tree of life, the Lord Jesus Christ, because, if, you, you may have come to, to that, to that place of bitter waters, and that if the Lord, as it were, is cast into those waters, those bitter waters will be made sweet.

And then, secondly, we, we, read of, of when, when the children of Israel, and come into that place where, and they thirsted for water, the, the Lord spake to Moses, and says, take your rod, and, and stand before me, before the rock.

[37 : 50] And, and, and the, and Moses, of course, went, went before that rock, and he smoked that rock, he wasn't told to smoke, but he smoked that rock, and these waters, and they flowed from that rock.

The psalmist says this, there is a river, that make it, that the streams whereof make it, the city of our God glad.

That river, my dear friends, of his love, and when, and the, and when Moses asked, the law, as it were, and the rod fell upon the dear Lord, and those, those, waters of salvation flowed from him.

And, and then, then just thirdly, my dear friends, Zacharias, Zacharias speaks of a fountain opened, and for the house of, of Jacob and the inhabitants of Israel.

And, and that verse ends like this, for all sin and uncleanness. And then, and then, and just another brief illustration, and where, and they bound, and that, that, that strong man, Samson, and they bound them with new cords.

[39 : 27] The Philistines came upon him, and they shouted at him. He broke these cords, and those cords threw asunder. And very briefly, he found the, the, the jawbone of, of an ass.

And, and he, he, he slew a thousand of those Philistines, because the spirit of the Lord was upon him. After he had slain those thousand of, of the Philistines, he, he come to this point, and where he felt he should die of thirst.

You see, this strong man, he was in need, my dear friends, of, of, of water. You and I all know something about this water.

Samson, and the Lord opened that hollow in the, in the jaw, and there was that water that he drank, and he was revived again.

Now, the Lord says, I will open, I, I, I will open rivers in high places, and fountains in the midst of the valleys, I will make the wilderness a pool of water, and dry land springs of water.

[40 : 46] As he sets before us his eternal purposes, spiritually whereby they flow from this fountain of living waters.

just one more thought. You, you will find, and that, that the last, um, sermon, public sermon, and that the, uh, Lord Jesus, um, preached, um, was on this living water.

Um, and in that, in that great day, and in the, uh, I believe it's the seventh of John, the eighth, eighth of John, it was, it was his last public sermon that he preached to the people.

Of course he preached to his disciples after this, but it was his last public sermon, and where he declared, and that, that he, he was that fountain of living waters, and that Holy Spirit would be in his dear people as that fountain of living waters.

Now you will also find, my dear friends, almost the last sweet promise in the scriptures, is concerning living waters.

[42 : 02] And so we know, dear friends, that, that these, the Lord knows how needful these waters are. And he said, I will open, he's opened them, he's opened them in those high places, and he's opened those, those, and found them in the midst of the valley, oh, what a mercy.

these high mountain experiences, and also the valley experiences, and that living water, my dear friends, is there to sustain, and to revive, and to quicken, and the God's dear people set him forth, and the sweet influence, and the unction of the Holy Spirit, that wilderness that where everything may seem to be dried up, your poor religion may seem to be dried up this evening, but what will the Lord do?

He will make that dried up wilderness a pool of water, and he will make that dry land springs of water. I, the Lord, will hear them, I, and the God of Israel, will not forsake them, but I start to leave it there.

May the Lord and his blessing. Amen. Amen. We close this evening by singing hymn number 932 to the tune Olivet 681.

hymn number 932.

[44 : 25] See from Zion's sacred mountain, streams of living water flow. God has opened there a fountain that supplies the plains below.

They are blessed who its sovereign virtues know. Hymn number 932. Amen. God bless me ■■■ I have Umm.

■ Thank you.

Thank you.

Thank you.

[46 : 45] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[49 : 15] Thank you. Thank you.

Thank you.

Thank you.

Thank you.

Thank you. Thank you.

[52 : 45] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you.

[54 : 01] Thank you. Thank you.