

Waiting upon the Lord in trouble (Quality: Good)

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- [0 : 00] I will draw your attention to the book of Psalms, Psalm 40, in the first three verses.
- From the book of Psalms, the 40th Psalm, verses 1, 2 and 3. I waited patiently for the Lord, and he inclined unto me, and heard my cry.
- He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.
- And he hath put a new song in my mouth, even praise unto our God. Many shall see it and fear, and shall trust in the Lord.
- And we did look at these words briefly on Wednesday evening. And we commence then, it would be not wrong to just mention this, that we wonder how you and I come to chapel.
- [1 : 22] In what spirit? With what burden? With what trial? What is our lot, our spiritual lot at this time?
- As we are found under the sound of the truth. And in reading that Psalm 116, we read those words together.
- I was brought low, and he helped me. And that is where David is here. It is, of course, words which have indeed been brought to pass.
- He speaks here, and it is written here in the past tense. I waited patiently for the Lord. He was, as it were, rehearsing the goodness of the Lord.
- And sat in this psalm for the comfort and consolation and encouragement of the Lord's people. It would be a grief we could not bear if he did not hear and answer prayer.
- [2 : 40] And it doesn't say what it was. Neither does it say the circumstances as he was in. But he was in a very low place.
- He wasn't riding on the mountaintop of experience. But was in something very distressing and troublesome. And for which he sought the Lord only.
- For evidently, he was brought to that place. Where may the Lord bring us often. To wait on him. We are assured that those that wait on him shall never be ashamed.
- But it does not say how long the man waited. There is nowhere in the word of God where we are directed to, shall we say, in a legalistic way.
- To measure the dealings of God as it were, as we do by time. It may be a few moments. It is not so in this word.
- [3 : 49] But it may be in a few moments that you and I cry unto the Lord and he appears. But it does say by the words that he waited that time which was according to the purposes of God.
- He would not have wrote, I waited patiently. There was a time to wait. And there was patience given to him to wait.
- But it was on him, on him alone, upon the God of Israel, upon his gracious God. And it was not only in a personal way, but it was in that singular way and singular way.

But collectively too. Because the third verse speaks of praise unto our God. But here he waits. I waited patiently.

Or may this be the rehearsal of David, be your experience and mine. But if you are in that waiting patiently place, may it encourage you.

[5 : 02] May it encourage you. That David waited and you were waiting. And the time of blessing, the all appointed time, decreed from all eternity, is with our God.

And he will bring you and I, if we are children of his, into that time of blessing. I waited patiently for the Lord. You have need of patience, Paul wrote.

That after you have done the will of God, not before, after. There is a receiving of the promises. What is needed to be in this company of people?

Well, my friends, trouble in our soul. And difficulties in our pathway. And if we read on, as we shall, God willing, to the second verse, we shall see, my friends, this was not a night path.

It was something very heavy. It was deep. It was distressing. And it was an impossible pathway to walk other than what the Lord himself could deliver from.

[6 : 19] But whatever it was, and we, I surely may be able to include all the way in which he will teach you.

All those deep paths, which it may be that you and I shall walk in, we shall be found in this place. I said, I believe Wednesday, that the trouble with the flesh is that it's impatient.

Oh, we want it done now. We have no waiting time within us, as it were. It's the Lord brings us into trouble or allows trouble and tribulation to be our lot.

We want to be out of it as soon as we can and go on. But not so. We could have read the 34th Psalm when the man wrote there, the same psalmist.

This poor man cried. Well, this is what he's doing here. I waited patiently for the Lord. And in waiting patiently, it will be as supplication and prayer is given.

[7 : 31] I feel, my friends, that this is included in this waiting. This casting of your burden on the Lord. This calling upon him in a day of trouble.

Whatever it is. There's one thing about the word of God, and particularly, I suppose, this book, that there are many experiences recorded. And many have said in times past that if you're a child of grace, you'll find your trouble or your trial or your pathway, your experience within the book of Psalms.

And who but the Lord's people have not waited for the Lord and had to wait patiently. But there's everything of grace about these three verses.

First of all, the grace of God is working within David's heart that he should wait for the Lord. He was where he was, of course, in his lot.

We don't know. But as Israel's king, he had everything at his command. But personally here, not collectively, personally here, it was between him and his God.

[8 : 49] And then I believe we also said on Wednesday, if you are amongst those who wait patiently, you'll also be given the grace to watch.

Continue in prayer, watching unto the same, I believe, I quoted from the Colossians. And if you've got something to wait for the Lord to do for you, you'll watch his hand.

You'll go to the throne of grace. Oh, many a time you'll go to the house of God. And you'll ask for those words.

You'll ask for those appearances of God to confirm your waiting. Do you look for a sign?

Do you look for the evidence of the movement of the hand of God upon your behalf? Your appearance, his appearance, your watch.

[10 : 15] I waited patiently for the Lord. The world is not in this text. The professor is not in this text.

The world will say, well, you know, it'll all come out right, you'll see. Not so with a child of God. If he's got a matter which is his soul, or whether it's his circumstance, whether it's the depths of iniquity which has been revealed to him, and he's wading through deep pathways.

My friends, it will be the Lord and the Lord alone that shall bring any comfort or any hope. And in this verse, of course, there is all that. I waited patiently for the Lord and he inclined unto me.

Do you know what it is? I'm sure you praying souls do when you gain the ear of the Lord God of Sabaoth. How do you know? How do you know that you've gained his ear?

Has your soul and has your tongue been set at liberty? As he said, in effect, I say unto you, ask, and it shall be given you.

[11 : 34] Seek and you shall find. Knock, and it shall be opened unto you. When the throne of grace, as it were, and that blessed person of Jesus, the mediator, is brought before you by faith, I waited patiently for the Lord.

And then, of course, there is the grace of faith. Not only the grace to wait patiently, but the grace of faith. It was evidently a very deep path that he was in then.

And is that not also the taunts and temptations of the evil one? Not only does he know how to distress the people of God, my friends, by revealing them to their sins to them.

But he makes out a case of hopelessness and would have them to believe that these things are hopeless. Oh, my friends, when you have burdens and cares, when you have soul trouble, when you have difficulties beyond the help of man, that you might, and I might be blessed with gracious faith to believe that he's able to do far more than we can ask or think.

I waited patiently for the Lord, and he inclined unto me. And what did that inclining do? Well, it brought a hope.

[13 : 02] And it does, my friends. It raises up a hope. What did we read in that 116th Psalm? Something to that effect, I believe.

I love the Lord because he hath heard my voice and my supplications, because he hath inclined his ear unto me. Therefore will I call upon him as long as I live. And then, of course, there is the wonder of his grace.

Here we have a poor sinner and a holy God. Here we have a burden-trying child of grace.

And here we have a merciful, compassionate, and glorious head of grace. And he inclined unto me. Oh, there seems such mercy in those words.

Such mercy that a sinner can cry, groan, and sigh, that a sinner can bring the burden and the trouble, however long this trial was.

[14 : 12] And God in heaven, in all his holiness, in all his righteousness, in all his opposition to sin, can and does incline his ear.

And he inclined unto me. My friends, what mercy. Oh, what does the hymn say? I can no denial take when I plead for Jesus' sake.

And this is where the name of Jesus is honoured and glorified. This is where the mediator's work is to be found. Between a sinner and a holy God, there sits on no precarious throne, a mediator.

Between God and men. And he inclined unto me. Encourage me to pray. Perhaps you've gone to the house of God. Oh, I'm almost fearful to venture to say this.

Perhaps you've gone to the house of God in a hopeless state. And, like me, on one occasion I went to chapel, determined never to go again.

- [15 : 26] Because the burden was too grave. But then I went and listened. And through his mercy there was a portion.
- Through his mercy there was something that was read and preached, of which raised up a little hope in the mercy of God.
- And he inclined unto me and heard my cry. I said on Wednesday, I believe, the words are not wrote here for any other reason, a purpose.
- But they are words which are of comfort and support and encouragement to the people of God. He doesn't say, He heard my supplications. It will be equally true.
- He doesn't say, He heard my prayer. which will be equally true. But, and heard my cry. And that's the evidence of a living soul.
- [16 : 33] You may have poor views of your prayers. And should you ever, and should you in public, and only those who can in public pray, they'll have poor views of their prayers.
- Oh, they'll say, well there's nothing, there's not even grammatical, what Satan will say. They don't sound reasonable, the prayers of the people of God.
- They certainly don't sound anything more than the feelings of the soul. But the Lord hears those. The upward grantee of an eye, the poet wrote. Groans and sighs.
- The prayer of Nehemiah, when he was before his king, and the king wanted to know why he was sad. And I prayed unto the God of heaven.
- He didn't go off and go on his knees. He didn't wait for the Sabbath, and it's, and those devotions, which he would have been useful, used to.
- [17 : 43] My friends, there was inward prayer, and supplication, the cry, the groan, who knows it, my friends, but the tried children of God.
- I waited patiently for the Lord, and he inclined unto me, gave liberty to speak, put words in my mouth, and brought help to pass.
- And there was an unburdening. You know, when you walk spiritually and experimentally into those words of the psalmist, cast thy burden upon the Lord, you will pray according to the gracious help of the Spirit, and there will be a laying before the Lord every matter which is a burden.
- And he inclined unto me and heard my cry. What, my friends, is the proof of it? Well, you say, well, God, here's everything.
- Well, that doesn't, it isn't what it means. He does hear everything. He's a witness of every conversation. He's the witness to all services of his house, but also to the prayers and supplications of the people of God.
- [19 : 05] When they struggle to find words in prayer and supplication, and heard my cry, what a mercy, my friends, when your prayer enters heaven.
- You know, and there are times when it doesn't, or at least it feels that it doesn't. When the heavens are like brass, sometimes, you know, there's much prayer made and nothing comes of it.
- Nothing comes of it. We might examine our prayers. We might indeed seek to know whether we have the grace to pray according to the will of God.
- Prayers are not dictation, you know. Prayers are not expressing the wants we have. But, oh, if he, if the child of grace is taught by the Spirit, he'll be taught what to pray, and he'll have to ask for Jesus' sake, and he'll have to ask with an eye to the will and purposes of God, and heard my cry, that this dear man's prayers then entered into heaven, and it will only do so upon the merits of another.
- That we have a mediator in glory is one of the blessings of the covenant. That we have a man that stands between in garments dyed in blood.

[20 : 32] I would also remind you too, I waited patiently for the Lord, and he inclined unto me, and heard my cry. He was in that place where he believed.

And he believed against all opposition. You know, if Satan could stop you praying, and Satan often encourages God's people not to pray, points out the hopelessness of the case, and if that doesn't stop them, then he'll point out the state of their own soul as a sinner.

And if that doesn't stop them, my friends, then he would sow seeds of unbelief quite readily within the natural mind, point out where is the proof.

We spoke somewhere recently about those, or perhaps, I don't know where it was, where those words came into the psalmist experience where he said, from the end of the earth will I cry unto thee.

When my heart is overwhelmed, lead me to the rock that is higher than I. Hear my cry, O God, attend unto my prayer. And we were reminded that the third verse says, For thou hast been a shelter for me, a strong tower from the enemy.

[22 : 02] What was he saying? There's been times past when he's been at the ends of the earth. We, did we read, we read recently from Jonah, where, perhaps that was on the same occasion, when Jonah was literally at the ends of the earth.

He was at the bottom of the mountains. But even that distance, that impossible circumstance, would not, would not prevent the cry of the children of God entering into heaven.

The Old Testament saints would present a sacrifice when they prayed. They would plead as crying and groaning and praying and supplicating is.

They would bring a sacrifice because it was a type and shadow of good things to come. I waited patiently for the Lord and he inclined unto me and heard my cry.

And then there is, I believe, too, a measure of gracious faith in the ability of God. Because the place where he was in, in experience, because it is a spiritual experience, the place that he was in, my friends, oh, how often you have to seek the forgiveness of God in that you may pray with an unbelieving spirit.

[23 : 42] And as you pray, you might not believe that he's able to do. Wonderful things happened in the days of Christ, you know. Wonderful mercies, how he was indeed able to heal the sick and open the eyes of the blind and stop the years of the deaf, raise the dead.

My friends, these were mercies which he showed poor sinners here below. And let me just remind you again, as I have done before, of that dear servant of God in prison, John the Baptist.

And what did he need? The proof. Art thou he that should come? What a dark place he was in. Art thou he that should come?

Or do we look for another? And the answer that the Lord Jesus said to these disciples of John, go show John again these things, how that the blind received their sight, their deaf ear, and so on, and the poor of the gospel preached unto them.

They were evidences. Have you such evidences which encourages you to pray on? Can you look back on those times when he did appear in seasons past, contrary to your unbelieving heart, and contrary to the enemy of your soul, people, and he appeared, brought you up out of an horrible pit, and heard my cry.

[25 : 19] Oh, my friends, we have here something that should bring surely honour and glory to a gracious God and Christ himself, because it is distinctly and separately there is a poor sinner and a gracious God in these three verses.

he brought me up, also out of a horrible pit, the support of his everlasting arms, the raising of a hope in the mercy of God, yet will I look again towards thy holy temple, a gleam of faith.

He brought me up, and I said on Wednesday, my friends, how remarkably it is, and wonderful it is in experience, but he can do this in a moment.

Oh, he doesn't work by graduations, he doesn't do things gradually, not always, sometimes, of course, but he's able, and that's where the mercy is.

He brought me up also out of a horrible pit. You pray for the Lord's appearance, and you ask for his deliverance. You pray that the Lord will provide a way of escape.

[26 : 44] You look unto him that through the person and work of Jesus, there might be something that will alleviate your trial, comfort your hearts in the midst of it, something that will bring you up, not cast you down.

You're there because you're cast down. He brought me up. And I said Wednesday, I quoted the example of Mary at the open tomb, or the empty tomb, when the Lord Jesus said to her, Mary, he brought me up.

A word, just a word, but you know, in that word there's power, in that word there's authority, and in that word there's something else, there's application to your poor spirit.

he brought me up, and it is by the word, all power, he said to his disciples, when he went, before he went back to glory, all power is given unto me in heaven and in earth.

If you read in Daniel, in the case where he was put into the lion's den, king, there was that natural faith that that king had, thy God whom thou service continually, he will deliver thee, what, from a den of lions, but then you see, a night season had to pass, a night season for that king, when sleep was removed from him, and books, and he was brought into that sorrow, and he went down to the pit, the den of lions rather, and he cried something different, is thy God, is thy God, well, my friends, where are you?

[28 : 47] He brought me up, also out of a horrible pit, is thy God, whom thou service continually, able, to deliver thee from the lions, different faith now, wasn't it?

Other things will be alright, my friends, but when it's tried, and a child of God's pathway is full of it, if he's blessed with gracious faith, it will be a tried faith, and it's not a light work either, the apostle by experience, of course, could write, to those gracious characters, and add these words, though it be tried with fire, my friends, it's not a light work to dismiss the trial of faith, though it be tried with fire, there's nothing much stands the ravages of fire, is there?

fire, you know, literally, there's nothing really can stand against the tremendous effect of fire, but live in faith will, he brought me up, also, he not only heard the prayers, not only did he incline unto me and heard my cry, but also delivered, and he spoke a word, he may speak a word in season, and in that word there is blessing, and there is power, and there's authority, and there's mercy in that word, well perhaps you have been in places in your own soul trouble, cast down by the depths of iniquity, if you could turn the clock back, you would, plead before the Lord, your own state and condition, your very soul points out, your very sins rather points out that you're destined for the pit, there can't be mercy,

Satan will say, there is mercy but not for such as you, you've known the truth and now you've sinned again, or you've known times past when the Lord's mercy was revealed, but now you need it again, and you'll need it again and again, there is a word isn't there, shall I forgive my brother, seven times, seven times, oh that's limiting the Holy One of Israel, seven times, what did the Lord Jesus say, seventy times seven, my friends you'll know it if you walk this path, he brought me up also out of a horrible pit, there's no leaving it to self, is there, there's no bringing oneself out of the pit, there's no saying, well this is the way you want to do, oh and this is the means of deliverance, he brought me up, so no one else could, and he did it through mercy, my friends,

I don't believe we recognize the depth of mercy, that there is in the covenant, I don't believe we appreciate the mercy that we have in such words as this, that a poor wretched sinner in the depths of his need, and who could do nothing for himself, has nothing more than a cry, but that cry entered into the Lord, entered into the heaven, perfumed with the merits of Jesus, and the Lord appeared, first inclined unto me and heard my cry, drew out of him, you know, going back to that familiar account that I keep on bringing up, about those two disciples that walked to Emmaus, and the Lord of life and glory was present, and the man, Christ Jesus, the one who knew the thoughts and intents of all the heart, but you find the way he worked, you know, and I still find it remarkable, and he said unto them, what manner of communication are these, that she have one to another, as he walked in a sad, and one of them said, aren't there only a stranger in

[33 : 29] Jerusalem, has not known the things which are come to pass there in these days, and he said unto them, what things, what things, you've got some what things, my friends, you'll know what it means, it was as though, well it was to them of course, till their eyes were open, a stranger, a stranger, they didn't know him, didn't recognise him, not till he revealed himself, but then he said, what things, he brought me up also out of a horrible pit, would have you spread it before the Lord, the parable of the prodigal in Luke's gospel has very similar instructions, isn't it, he was found to be in want, that was the condition he was in, he was found to be in want, up till then he was satisfied with his walk and pathway, that he had spent his substance in riotous living, and he began to be in want, he was in poverty, he was in destitution, he was in a hopeless case, he went, we read that he joined himself to a citizen of that country, who sent him into the fields to feed swine, and he would have filled his belly with the husk that the swine did eat, but no man gave unto him, that's where he was, or is it not so, you know when Israel was chastened, judged by

God in the days of Elijah, and the Lord took from them that which was their support, and the health of that country, and of course of themselves, he took away rain and dew, rain and dew, that's very important to remember the words, three and a half years, he brought them into abject poverty, he took the rain away, but he also took the dew, dew, my friends, what does it mean, well sometimes you might say, well there was nothing in the house of God, or there might be this, there was a little gleam from a hymn that was sung, or a word that was read, well now that's dew, if there was no great blessing from the sanctuary, all the Lord in his mercy withheld it, but there are times when there's a little encouragement and that's the dew on the branch, but Israel had none of those things, they had neither dew nor rain, these years, three and a half years, and how they suffered because of the idolatrous pathway of their king, he brought me up or so, out of a horrible pit, he provided the means to bring them up, it was his hand to do so, the set time, what does it say in one of the psalms, is it the psalm 102, isn't it, when the

Lord shall build up Zion, he shall appear in his glory, he will regard the prayer of the destitute and not despise their prayer, that wasn't what I wanted to read, oh yes, thou shalt arise and have mercy upon Zion, for the time to favour her, yea, the set time is come, for thy servants take pleasure in her stones, and favour the dust thereof, so the heathen shall fear the name of the Lord, and all the kings of the earth, thy glory, a set time, time he has set to heal up thy woes, he brought me up also, out of an horrible pit, he pronounced the day of blessing, the day of deliverance, when the Lord Jesus Christ, you know, was instructing his disciples, his eleven disciples, concerning the sufferings and death that was before him, and he said to them this, and this is where there's a hope raised up, though distressed they were and troubled, a little while and you shall not see me, and again a little while and ye shall see me, verily, verily,

I say unto you that ye shall weep and lament, but the world shall rejoice, and ye shall be sorrowful, but your sorrow shall be turned into joy, a set time.

Oh, my friends, if you know anything of this path, it is only as Christ is revealed, isn't it? But you say, but like I was going to say like Esther in her book, there was a place of deliverance, and that was the king, but she had not been asked to go into the king these thirty days, what was she to do, wait till she was asked, but there was no time to wait, matters were such that it was the appearance and help and deliverance must be sought for, she ventured, ventured, she ventured unto the king, what are you going to venture on?

[39 : 40] Well, not on your merits, that's one thing, nor on your works, nor on your prayers either, you can't venture on that, I can but perish if I go, I am resolved to try, for if I stay away, I know I must forever die, she ventured, she sought for that prayer of the that she sought that those who were near to her should remember her in her extreme condition, go gather together all the Jews that are present in Shushan and fast ye for me, and neither eat nor drink three days, night all day, I also and my maidens will fast likewise, and so will I go in unto the king, which is not according to the law, and if I perish, I perish, and so we read in chapter 5, and it was so, when the king saw

Esther the queen standing in the court, that she had obtained favour in his sight, and the king held out to Esther the golden scepter that was in his hand, so Esther drew near and touched the top of the scepter, what mercy, which is not according to the law, on that ground my friends, we've no entrance into Christ, no entrance into God, oh what can we bring with us, nothing, oh if you pray, pray in Jesus name, because there's no other way, and God has given to his people, that precious name to blade, he brought me up also out of a horrible pit, that dear woman ventured, and that venture was profitable, and the king with all his might and power and authority, who could usher men and women to death if he could, would, held out the golden scepter, he brought me up also, out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, amen.

God will end us at prayer meeting on Wednesday, and I hope to be here next Lord's day. Shall we close with hymn 669?

Amen. For sinners sunk in sin's tremendous hell, tormented with the fiery darts of hell, on Jesus' call, though wretched be your case, he came to seek, he came the lost to seek, and save by grace, what though your sins, like mountains on you fall, and God's just law with terror fills your soul.

Jehovah Jesus is the sinner's friend, and he has answered all the laws demand. Hymn 669.

[43 : 40] S WAITE Jb.

That Your team all first Reekiwai illa■■ Say■■ categor■■■ my place Because now your sins are in than tiny building.

Now your sins are nested■■■light. Thank you.

Thank you.

Thank you. Thank you.

[47 : 05] Thank you. Thank you.

Thank you. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen.

Amen. Amen. Amen. heart. Lord, though these things are recorded, we must walk in them to prove them.

[49 : 18] Now bless the word and forgive everything that's wrong. Be with us through the rest of this day. Be mindful of our need. Gather us together later, Lord.

Meet with us and bless us. May the grace of the Lord Jesus, with the love of God the Father, and the fellowship of the Holy Spirit remain with us now and always.

Amen.