

# Wait upon God

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- [ 0 : 00 ]    On New Year's Day, I tried to speak to the congregation, and many of you were there, we had a large congregation.
- I tried to speak on the meeting of human weakness and divine omnipotence, failing souls, and infinite strength coming face to face.
- That is what you have in the first verses we read there together this evening. And that was the subject of our meditation on New Year's Day.
- I could not think of any more comforting message to give to the people or to myself at the beginning of a year than that when we fail and fail, there is one who faileth not, neither is weary.
- The one whose power and tenderness and wisdom are infinite. And therefore, in its grasp, we shall be saved.
- [ 1 : 32 ]    Now, we have spoken about that, and I am not going to go back on it again. What we were really saying was, what God is, he is the everlasting God, the one of infinite understanding, the creator of the ends of the earth.
- And then we spoke of what he does. Then we spoke of what he does. He gave us power to faith, and to those who have no might, he exes us strength.
- Now, having spoken of what he is, and of what he does, we are tonight going to say a little bit about what he promises to do.
- And we have it in these verses that I have read to you. He gave us, those that wait upon us shall renew their strength.
- They shall mount up with wings of eagles. They shall run and not be weary. They shall walk and not fail. Now, I think this sets before us what a real Christian life ought to be.
- [ 2 : 54 ]    Now, what a real Christian life is, we have a description of it here. Of course, there are lies and lies among Christian professing people.
- There are some who follow close to the Lord. There are some who have daily communion with Christ.
- There are some to whom communion with Christ is a rare thing. There are some who follow a part of, and they are pretty ignorant, of the real, experiences of the true church.
- But here we have a description of what a real Christian life is. God says, even the youths shall take and be weary, and the young men shall let them fall.
- The Hebrew there is, and it is brought out in the Gaelic translation very well indeed.
- [ 4 : 12 ]    It says, and the select young men, not only the ordinary young men shall fall, but even the very select, those who have the greatest strength, they shall fall.
- But they that wait upon the Lord shall renew their strength. Now, I am not going to talk of how true this is in the natural sphere, and you have the natural sphere and the spiritual sphere put side by side.

At least that is my interpretation of it, that verse 30, deals entirely with things on the natural level.

Even young men, even young men, of select youths shall fade and be weary. There are many circumstances in life which make it so.

And then the spiritual is contrasted with that. I think that is the proper interpretation. But if you take it in the spiritual realm, it is true also that we all fade and become weary.

[ 5 : 32 ] And sometimes we fall, even when we don't fall, into sin. For example, there never was a stronger man physically like Samson.

And yet, he faded and he fell. He didn't fall from grace. But he fell out of God's favor for a while.

And there is nothing worse than falling from grace. There is nothing worse than falling from God's favor, except one thing could fall from grace.

Nobody wants to fall from the favor of God. Do you remember another young man who fainted and killed?

There was Elijah on Mount Carmel. And after the rock that might be victory, such as the world has seldom heard of.

[ 6 : 35 ] He went into the wilderness and wanted to die. And after the rock that was a great day, he felt faint and weary. And life itself became burdensome to him.

And a greater than Elijah, and a greater than all the prophets, while he was yet a young man, only about half a year of age, at the height of his strength, and possessed of the mightiest faith, he fell, we believe, into a state of unbelief.

For a while, his faith was clouded over. I referred to John the Baptist, when he was in prison. The forerunner of Christ, the world had never seen his life, said Jesus.

And yet, when he was there in prison, doing nothing, and the kingdom of God needing him, he sent word to Jesus, Art thou he that should come?

Art thou the Christ? After he had seen the Holy Spirit come down upon him, and back down, after he had baptized him, very shortly after that, his faith seemed to fail.

[ 8 : 10 ] Now remember, his faith didn't fail, but it seemed to fail. And shall I mention last of all, the disciples in Gethsemane.

They were all young men, strong young men. And in the era of crisis, they all failed and failed, and forsook the Savior and fled.

Now why should this happen? Why should it happen in the Christian life? Well, there are various reasons for it. I am not going to dwell at length on these.

But there are various reasons. We come to it from ignorance. It can happen to us through pride, and it happened to Peter.

It was ignorance in the case of Elijah, pride in the case of Peter, negligence in the case of the disciples in Gethsemane.

[ 9 : 16 ] And there are many other things which I could mention, which will cause us to fail that faith in the Christian life. Now here we come to the context, but they that wait upon the Lord shall renew their strength.

Now, waiting upon the Lord is a frequent Old Testament term. And we often refer to it. I am not going to take up very much time in explaining it, because it is frequently alluded to.

Let me mention just one or two of the things that it means. Waiting upon God of life, surely. Faith in God.

You can't wait upon a person that you have never seen. Unless you believe that that person is. And unless you believe that that person is all that is his and self-esteem.

Waiting upon God, surely, implies that much. We have never seen God. But we believe that he is.

[ 10 : 29 ] Therefore we wait on him. We have never seen him. But we believe that he is everything that he says he is.

Therefore with him it was waiting upon him. Now my friends, that's faith. If we believe that he is. And if we believe that he is all that he says that he is.

That is faith. And it also implies consciousness of our own weakness and insufficiency. When you wait upon somebody, that somebody has something which you haven't got yourself.

That's the meaning of the term. You are waiting to get something that you haven't got. In this particular instance it is strength. While you are waiting upon him.

You send for the doctor. You telephone for the doctor. And you can't do anything for yourself. If you don't know how to do it. And then you are waiting.

[ 11 : 33 ] You are waiting until he comes. You are waiting because you believe that he has skill and medicines that you haven't got. Well, this is meant by waiting.

A consciousness of your own nothingness and inability and insufficiency. And you are waiting upon one whom you believe to have these things that you need.

That is applied then in waiting upon God. Waiting upon him is hopeless. You are waiting for something from him.

And you may be right to. Because you wait on the ground that was promised. He has promised you something. And if he promised to do it, he will do it.

And you know when a person promises you something. It is not immediately fulfilled. But you wait for it to be fulfilled. You don't know when it will be.

[ 12 : 34 ] But you are waiting for it to be fulfilled. And God has promised you something. If you wait, he has promised you something. That is what we have here.

So you wait then patiently until that comes. And I think it means, and I am only going to mention one or two other things.

I think it means love to God. That is to say, when you wait upon God, you have no other satisfaction in anything else but in him.

After all, why wait upon him? If you can get satisfaction in anything else. Why did they perhaps wait upon God for a quarter of a century?

A man who had plenty means. He was the richest man in the East. He had plenty servants. He had all that I could wish.

[ 13 : 33 ] Because his sufficiency was in God. All my wealth springs are in me. And the soul waits upon God.

Because there is nothing in anyone else. At least there is not in them what the soul wants and desires. If you wait upon God, what else can you get?

Who else is sufficient? What else can touch the depths of your need but God alone? Friends, we could talk of a thousand things.

But nothing will take up the place of God. What have you got your debt restored to you? They would not make up the place of God.

What if you got the whole world together? It would not take up the place of God. God has a place all for himself in a longing, regenerate heart.

[ 14 : 40 ] And nothing will ever satisfy the longing soul but God alone. Well, they wait on and then because they love him. And I think it means also, very briefly, a diligent use of the means of grace.

Surely it means that. Friends, I would not have searched my profession by saying, or even by thinking, that I wait upon God unless I make diligent use of the means by which God reveals the means of grace.

By which God reveals himself. No, if I don't make diligent use of the means, if God says, if you want me into your heart, you can have me this way.

Well then, if I want him, I use the means. If I want water, I go to the well. If I want bread, I go to the beach.

If I want God, I go to the means. And the means are theirs. And surely, surely we are not going to say that we wait for God and the means there at our disposal and we don't go to the means and we don't use the means.

[16:03] Surely we cannot say that. What are the means? The means are the services of God's house and Bible reading and prayer.

Take for example, Jesus in the Bible. Simeon was told that he would see the hope of Israel before he died.

And what did he do? Sit in his own house and say, one day Christ will come. One day his mother will come and show him to me.

The mother with the baby in her arms will come to my little cottage. Not at all. Simeon was an old man, torturing on the brink of the grave.

But every single day of his life, he made his way to the temple. Because he knew that's where Jesus would be. That's where Jesus would appear.

[17:05] And he went there. People as his legs were, dim as his eyes were. And then he made his way to the temple because he believed that that as was God would manifest himself.

And he wasn't wrong. And one day he had the joy of getting that child in his arms. And he said to God, no God, let me die. I have waited for thy salvation.

Here it is. Let me die. There was Anna going on to 90 years of age. Oh, she had plenty excuses for staying at home.

But she also waited for the hope of Israel. And what did she do? She didn't say, poor old Anna. You're far too afraid to go to church.

The temple is far too, much too far away. And people will jostle you. People cry out to that place. And they'll know then what might happen to you. You might fall and break your hip or something like that.

[18:10] But she was in the temple. And she saw the child Jesus. She waited for him there. And you know, one night there was a crowd of people in a room.

And there was one person who should be there, who should have been there, who was not. And all of a sudden, Jesus came. But there was one man who didn't see him.

That was Thomas. He didn't see him because he wasn't waiting on him in the means. He should have been there. He wasn't there. And he wasn't there.

So my friends, waiting upon God makes diligent use of the means. And if you and I wait upon God, we make diligent use of the means of getting him.

We do. Otherwise, if we don't, we don't wait for him. But well, we can't just carry on too long on that.

[19:11] But waiting for God means the exercise of a devotional heart. That is really waiting upon God.

It is waiting upon God before, and in, and after, to worship.

Waiting upon God is worship itself. But if you are waiting upon God, it is something that you are always doing. Waiting upon God is not just going to church.

Getting your face washed. Getting your hat done. And then going to church. Waiting upon God means devotion of spirit before ever you go to church.

Waiting upon God doesn't mean going home. And then engaging in something. Reading something that is not helpful to your soul.

[ 20 : 14 ] Or helpful to your soul. It doesn't mean forgetting God until the next Sabbath day. No. Waiting upon God means a devotion of spirit before and after worship.

Just as in worship itself. Waiting upon God means this because it is God who speaks in the word.

It is the same as if you were to get a letter. You know when you are waiting for a letter from your son or daughter or a loved one. And you get a piece of paper and there is writing on it.

But there is no voice. There is only writing there. But you go on reading and reading and reading and reading. And you never think that it is only writing.

Although your loved one may be on the other side of the world. This is your loved one speaking to you. Telling you things. Well then. This is the way you wait upon God.

[ 21 : 18 ] This is only writing. Here is only a book and pages. But when we come to it waiting upon God. What do we get? God speaking to our souls.

The same with all the means of grace. Well then. What is promised these people? In a word. There is the promise of renewal.

They shall renew the strength. But better. They shall be renewed in strength. If you put it. They shall renew the strength. That puts it into the active voice.

And it is not that. It doesn't mean that. It doesn't mean that these people can do this at will. What it means is. It is in the past. It shall be done for them.

They shall renew the strength. And the strength shall be renewed. They shall be changed. They don't do it. Oh we can't do it. Now. Just a word about renewal.

[ 22 : 15 ] The strength shall be renewed. And all I want to say about it is. That it is an unforgettable experience. If it has ever happened to you.

You can never forget it. Now. Don't try. Try and don't confuse it. With other things. Sometimes it happens immediately.

As the church stays in the song of Solomon. Wherever I was aware. My soul was like the chariots of a minute dove. It came all of a sudden.

While the disciples were in the upper room. Suddenly there fell upon them. Flaming comes as a pie. It was sudden. Sometimes it's gradual.

It takes a long time to come. But it is something that touches every faculty of the soul. And it is a miracle. But don't confuse it with other things. Because there is nothing in the world like it.

[ 23 : 14 ] It is a arrival of everything that is in you. Conscience and will and heart. And life. And everything that is in you. And we shall see this more as we go on. But it is something that you will never forget. Once it comes. Now this may be quite secret to yourself. It is something that individually nobody else will ever know.

It is something that when the outward man perishes. As Paul puts it. Though outward man perish. The inward man is renewed day by day.

Now can you understand that? Can you understand that? Can you understand that? Can you understand that heaven getting old? His eyes getting dimmer. His hearing getting harder.

His legs getting feebler. His legs getting feebler. And he's not a problem. But he can. It is something that when the outward man perishes. Can you understand that person getting old, his eyes getting dimmer, his hearing getting harder, his legs getting feebler, and that man's memory getting better, and his heart getting stronger?

You don't see the like of that in life, but this happens in a spiritual life. There it is, Paul puts it in words better than I can use, words that I've used already.

[ 24 : 34 ] Though an outward man perish, and he does, the inward man is renewed day by day. My friends, what a marvelous experience the Christian life is. A real Christian life.

What a marvelous thing it is. You're getting older and older, and you're perishing every day, and you're getting younger and younger, and you're getting better and better. You're getting more renewed, the more withered and wrinkled his face becomes. You're renewed day by day.

Well now, you see how difficult it is for a Christian to tell about this, to describe this, but this is the promise that God gave. And my friends, if God said nothing else in the Bible, don't you think it would worth being a Christian for no other reason than that? Don't you think so?

Here you are tonight, and I'm not saying you have a few reasons for that. Not at all. I'm not blaming you for that. Not at all. But here you are, and you feel that there's nobody like you. Well then, listen to this.

Jesus, to those who are, and you feel that there's nobody like you.

[ 26 : 20 ] Of your anxiety. If you want to get this renewal, wait upon God. And if you often wait upon God, you'll get it. And you can have it even when you have the other thing. You can have it in the midst of your depression. And in the midst of your sorrow. The outward man perishes. The world is falling to bits elongated but it can't touch the inward man.

There is something that is can't touch. Though the earth be removed and the mountains thrown into the sea, we shall not be afraid, because God is our refuge and our strength.

Well then, let us come to this description of the renewal. In a word or two. We have it in the last verse. They shall mount up with wings of the eagles.

They shall run and not be weary. They shall walk and not be faint. Now it's quite obvious that the figure is not to be taken in the literal sense. Nobody can do that at the same time.

Nobody can fly and walk and run and walk at the same time. So the figure is not to be taken literally. And some people interpret this as three successive stages in a Christian life.

[ 27 : 37 ] I still remember when I was quite young hearing a minister. I don't know if he was preaching on this or not. I can't remember that much.

But I remember that he gave this interpretation to the words that I am talking about tonight. that these were three successive stages in a Christian life.

And I still remember that I didn't agree with him. Perhaps that was cheeky of me and deputed to be a young man. But I just couldn't see the point of it at all.

Now I am not a young man anymore. And I must say that I don't agree with him. This is not putting forward any infallibility on my path or anything like that.

I am only going to argue what this means. Some people interpret the life like this. They take the stages. There are three successive stages in a Christian life.

[ 28 : 35 ] They wound up with wings as eagles. That's the way the Christian is at the time of his first love. When he sins not forgive him. And he's in the order of his first love.

And he's up in the clouds. And he has forgotten his sins. And he thinks that he's not going to be tempted anymore. And they shall find. They're not to be weary.

And they take this to me. A period of less sin. They have come down to earth. They are tempted.

They know they have sinned. And then they shall walk on our feet. By the time they get old. They are ready to halt. Now my friends.

I say to you without any fear of confrontation. That that is nothing but a letter of confrontation. Of the Christian life. And I would challenge anyone.

[ 29 : 31 ] Although these may be experiences. That people have. I challenge anyone to say that. That is the correct picture of the Christian life. It is not. The correct picture of the Christian life.

I think people got it from what John Dunn says. In the Pilgrim's progress. About the very difficulty. When Christian came to him. He said that he was running. First of all.

And then because of the steepness of the hill. From running he went to going. And because it was so very steep. Almost precipitous.

He went from running to going. And from going to scrambling. And I think this is. What gave people the idea. Of this sort of thing. Now you notice that the whole thing.

Is put in a sort of an anticlimax way. Does not put in a rhetorical way. See the way. If you wanted to put it in a rhetorical way.

[ 30 : 29 ] If you wanted to get to a climax. You would say. These people. Who wait upon the Lord. They shall walk. And they shall not say it. And they shall run.

And they shall not be weary. And they shall mount up with wings of eaters. You rise up. In a rhetorical sense. You see. But here you have a sort of an anticlimax.

People are loving with wings of eaters. And then they're down to earth. And they're only running. And there's a big difference between running and flying. And then.

All of a sudden. They are only walking. And walking as lowly. As the thing might be put. Now then. Having said that about. The interpretation of it.

Our opinion is that these things take place simultaneously in the Christian life. This takes place at the same time. These are exercises. That are not successively in the Christian life.

[ 31 : 30 ] But something that takes place at one same time. What does it mean? Well first of all it means elevation. The elevation of the Christian heart. Those people that wait upon the Lord.

It doesn't matter whether you are a young Christian or an old Christian. But you have a heavenward tendency if you wait upon the Lord. This is what waiting upon the Lord does for you.

It will throw up your attentions to him. It will throw up your holy man. Unto God. On his throne. This is the meaning of it. There is this holy elevation of soul.

All you don't do. As I said in the beginning. That the words don't say they shall renew their strength. But their strength shall be renewed. People don't go up to the skies on self-made wings.

No friends. You can't delegate yourself in the Christian life. Even if you try. It would be lovely to have a heavenward tendency for the time.

[ 32 : 34 ] Even in our prayer. It would be lovely to think of what we hear in the preaching. What we read in the Bible. But no. That's not the way it is.

The key in the head comes with a tornado of temptations and corruptions. And we can't do it. No. We can't do it until God enables us to do it.

But if you wait upon God. Then you'll get rid of this continual sense of corruption. And the Lord will rebuke Satan. And you will rise up with wings of evil.

That is the promise meeting. And you can't rise up by precious being put upon you. By evidence. No. No. You can't do that. You can't rise up in the excitement of an atmosphere.

Not at all. If you go to a conference. With people of your own age. And things are marvelous. No friends. That will not make you rise with wings of eagles.

[ 33 : 37 ] No. That's not what the Bible means. And if you go to a communion. And things are really wonderful. And the company is marvelous. That's not the wings of which you rise up to heaven.

At all. No. Let us not. Let us not mix this with religious excitement. And with sort of a religious service. Let us not try to make for ourselves.

Like that man in the ancient paper. Like Icarus. Let us not try to make wings of wax. Because if we mount up with him. If we get too near the sun. The sun will melt the wax.

And down we will come. And we will sprawl. And we will be only a laughing stock. And many a person has been. Many a person. You see people. And they mount up with wings of eagles.

Because all Christians can keep sight of them. And then before you know where they are. Like a broken kite. Down they come. And that's their heavenward tendency.

[ 34 : 41 ] Finished. That's their going up. Finished. For the rest of their lives. How do you rise up with wings of eagles? I think there are two wings on which you rise up.

You rise up with the wing of faith. On the wing of faith. And on the wing of meditation. You have these two wings. You have faith in God. And you can't please him without faith.

And you can't rise to him without faith. And holy meditation. Oh friends. We should be a preacher. Sermon on holy meditation. You know what the psalmist said.

My meditation of him shall be sweet. When you go to bed. And you put the light on. Meditate upon God. When you wake in the morning. It doesn't matter what thoughts come into your mind.

And try this wisdom. And meditate upon God. And upon his word. And it's a strong wing. And it's a wing that with faith. Will lift up your soul.

[ 35 : 35 ] Think upon God. As often as you can. And that will make your eyes happy. And you will sing songs of gratitude. To change the figure. You will be like the lark on a summer stage.

You're in a country place. And you hear that sweetest of all songs. The lark. Look up to see where it is. See the lark. It's too high for you.

It's a very often. But you hear that sweet song. And you'll have a song of gratitude. And the world below. Think so insignificant.

So insignificant. That's then how you will be emanated. But listen my friend. You watch that you don't have stones on your wings. Don't have weights on your wings.

If you have you'll not rise up. You know that will keep you from rising up. Some people say. Oh I don't seem to get anything. I don't seem to be the way I was.

[ 36 : 34 ] I don't seem to get anything. The wings are so empty for me. I don't get anywhere in prayer. Why don't you mouth that with wings of the wings? It's not God's fault.

God is there waiting for you. God has promised to give you the strength. Why my friend. And if we examined your wings. Perhaps we would find the stone of love to the world.

Tied to one of your wings. And you can't float up very far above the world. If you love the world. Perhaps under one of these things. There would be the stone of malice.



There would be the stone of dislike. And if you dislike somebody. And you let the dislike stay there. It will soon grow into our grudge.

And into our malice. And into enmity. And the stone gets bigger and bigger. The longer you keep it so. I don't like that. You say. No but before long.

[ 37 : 37 ] It is not a dislike. But you'll hate him. The stone gets bigger. The longer you leave it there. And there is the stone of envy. And so on. And a lot of other things.

And if you leave them on your wings. Why then. You'll not rise up. No. Don't let your wings be tied. With these things. Don't let them get soaked. Saturated.

With the juice of the world. You can't fly. Let run. And then there is the second stage. Of rapid progress. They shall run and not be weary.

What does this mean? It doesn't mean. As I said. I'm lower stage. But it means seeing. And growth. And progress. There is the runner. The real runner.

The Olympic runner. And you see him covering the ground. Going fast. Speeding away like a road. Why? Because he wants to get to the goal.

[ 38 : 34 ] He wants to be there first. There are other swimming in the race. But he didn't go in to run for the race. Just to be last. He ran in the race just to be left. And my friends.

We don't become Christians. Just to get to heaven. We become Christians. In order that we might not. Save for God. In order that we must be first. Not be first in the places of men.

But that we must be first. In service to God. God forgive us for the way. We have lost our seed. And this is it. And you look at that runner. And you see him there just now.

And you take your eyes on him. And then he's over there. He's speeding away. And that's the way the Christian should be. You should make growth in the Christian race. There is a sense of urgency.

We have here. A sense of urgency. It's said in other people. You remember when. It must have been a comical sight too. But you remember that when Peter and John heard that the grave of Christ was empty.

[ 39 : 35 ] They ran to the grave. And they ran as fast as they could. And there was Peter. He wasn't as young as John. And John outstripped Peter. But although he did.

Peter didn't stop. And there they were with their Jewish garments. These cloaks. Hanging around their feet. Running away. It must have been comical. But even if it was.

They loved the Savior so much. That they wanted to see whether that grave was empty or through. And so they ran. My friend said. We have love. And a sense of urgency.

We'll run. You know yourself how you would run. If there was something very urgent. If you knew that your daughter was in a house and fire. Or that your son was in danger. You would run.

But think of that. What is just all this means. There will be Christians free. And I don't know for the life of me. Why we think that it's right.

[ 40 : 31 ] That Christians should die and fade away. And that this is right enough. That this is consistent with the Christian. True Christian life. It isn't friends.

It isn't. Our sins should be far greater than ever it was. Far greater. And it was in the case of Paul. And it was in the case of other people. Who went to the graves.

After doing marvelous things. For God. The seal of John Knox was never abated. The seal of Luther was never abated. They carried on and down.

And became more sinners. And of course. This is one of the characteristics of Christian work. The more you do of it. The more active you are. The more you want to do it. And they shall walk and not fade.

Well. What does this mean? Well. I think it means that some people. Many people may fly. Or run. And they could never walk.

[ 41 : 28 ] At least in the Christian life. This is true. Some people would leave you. Far behind in mountainous. With wings of eagles. And even in running. Even in sea.

But when it comes to the difficult. And the monotonous duties of life. They just can't do it. Ah. The greater communions.

The greater excitement. It's marvelous to be with these companies. But when it comes to the real. Monotonous duties of life. Then they fail.

They fail. They shall walk and not fade. And my friend. The Christian life is one marathon walk. If I know anything about it.

That is so. It is one marathon walk. You can't be a Christian. And fight the beast. You shall walk. In daily obedience.

[ 42 : 22 ] To the commands of God. And if you think that's not. You've never tried it. So friends. I don't mean that daily. Obedience to the commands of God.

Is meritorious at all. But you try to be a Christian. A real Christian. By giving. Obedience to the commands of God. And say that it's easy.

Well then it's not the same commandments you have. As we have. If you say that. Or at least it's not the same kind of heart you have. As we have. If you say that. No.

And it's detailed obedience to the commands of God. And it's obedient. In these monotonous ways of life. This routine.

This daily routine. Doing the same thing day after day. And yet you're a Christian in them all. And you're a Christian. In the monotonous duties of life.

[ 43 : 17 ] Mounting up with wings and wings. Singing praises unto God. Washing the kitchen dishes. Or looking after the child. God elevates the thoughts. You run.

You senders for God. You pray for the world. You see. The walk. And are not laid. And the walk in the path. Appointed by God. And I think that's a great way.

You see. We can sometimes. And very often. We do become weary in the way. But never of the way. Never of the way. And you know friends.

Sometimes we tend to take short cuts. But doubt passes. Are pointed by God. I was thinking the other day. Of something which is very remarkable.

One of the most crucial questions in the world today. Is the questions of Israel and the Arabs. Do you know that? And that is one of the people. That is to be one of the deciding questions in the world's history.

[ 44 : 19 ] Of that there can be no doubt. That is for the great confrontations to be. One of these days in the Middle East. There's no doubt about that.

And do you know what started all about? Well I hope you know this Bible well enough to know that. It was that Sarah.

Abraham's wife. Tried a shortcut. To fulfill the promise of God. She didn't wait upon God. So.

God made that promise to her. But it was too long for her life. Too long in coming. And she took a shortcut. And the world has been reaping the bitter fruits of it ever since.

And it's reaping the day. And it's going to reap it more. A woman's state. And my friends. If you try to take shortcuts.

[ 45 : 23 ] You'll reap the benefit. You'll reap the consequences of it too. We can't do that. But how is it done in the Christian vocation. And in the Christian calling.

How is it done in the Christian life. You see how the church can do it. By making away at things. They think they're going to bring the Holy Spirit down. And they trample upon the sovereignty of God.

No we can't do that. Oh there are lots of things we could do in this congregation. I would be afraid to try them. There'd be a sin to try them. Oh friends.

Let us wait patiently. On the sovereign will of Almighty God. And we shall walk. And we shall not faint. And that's the main thing. My son says the Lord to his people.

My son despises not the chastening of the Lord. And faint not when they were rebuked of it. And this is it then. This is what God expects of us. Not to faint.

[ 46 : 25 ] To carry on. We shall walk. I know.