

Lord what wait I for

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- [0 : 0 0] We may now consider, together as we shall be enabled, words we will find in the book of Psalms. In the book of Psalms, Psalm 39.
- From verse 7. Psalm 39, at verse 7.
- And now, Lord, what will I fall? My hope is in me. Deliver me from my construction.
- Make me not the reproach of the Holy. Now, Lord, what will I fall?
- My hope is in me. The scriptures make it abundantly play.
- [1 : 2 4] And experience teaches or confirms what the scriptures teach. That the natural mind has always an objection, a deep-rooted objection to God and to the things of God.
- To whom shall I liken this generation? So says Christ himself.
- They are alike unto children sitting in the marketplace and saying to their fellows, We have piped unto you, and ye have not danced.
- We have mourned unto you, and ye have not wept. And that is to say, the appropriate response was not forthcoming.
- Doubtless, uh, the same year of affairs, two, um, children, playing, uh, a game.
- [3 : 0 0] But a game which had something, uh, substantial behind it. Something in real life corresponding to it.
- We have piped. You have something against our pipe. We have mourned.
- You have something against our mourn. And you know how he applies that? John the Baptist came. Neither eating flesh nor drinking wine.
- That didn't please them. The Son of Man came eating and drinking, and that didn't please them.
- They have their own answer. To every messenger that had been sent.
- [4 : 0 7] Whether he came piping or mourning. It didn't really matter. They refused.
- Definitely and persistently refused. To give the appropriate response.
- Now this is because of something deep-woted in the heart of man. It is his, um, abba.
- His antipathy. To God and all the things of God. He has his own reason. At least his own excuse.
- And the excuse in the last resort means. Leave me as I am. Leave me.
- [5 : 0 6] And that is man's response to God. Whether he comes, whether God comes to him in the law. Or in the gospel.
- Leave me. He is not waiting for me. Hence he is not waiting for him. He has a spirit that is the exact opposite.
- He is not waiting for him at all. But the psalmist here says, first that he was waiting. And secondly he asks himself the question.

What am I waiting for? My hope is in me. And in the first place.

The psalmist knew well. That whatever he was waiting for. Unless the power of the Lord dealt with him.

[6 : 18] Then whatever he received would produce no result. Whether it was tripping or mourning. Whether it was prosperity or adversity.

Whether it was joy or sorrow. Or they would all be equally useless. Unless. The power of the Lord is gracious.

The seductive power. When used in connection with these things. Now it would take much time.

Even to give up a sketch. Of the briefest outline. Of what men think they are waiting for.

In the things of God. But it all comes to this. That they are looking for something.

[7 : 26] That God is not giving. Some are looking for more evidence. Some are looking for this.

Some are looking for that. But is that really? Is that sense? Is that in reality and in sincerity. Waiting.

For God. For God. Or having one's hope in God. And we will see the relationship between these two later on. Now before we go any further.

It would be beneficial. If we all ask ourselves this question. What am I waiting for?

And you will find immediately you ask it. That it is not so easy to answer. As perhaps we thought it was.

[8 : 23] What am I waiting for? Assuming of course. That one is waiting for something. What is it? What am I waiting for? What am I looking for? What am I expecting? Or am I expecting anything at all?

Supposedly? What am I waiting for? What am I looking for? What am I expecting? Or am I expecting anything at all?

Suppose you know the Lord himself, who was celestial messenger, who an angel from heaven were to stand before you at this very minute.

And ask me this question, what are you waiting for? What would you say? How do I have any answer?

In other words, is your warfare rendered intelligently? What are you looking for?

[9 : 35] And as we have at least intended, in many cases, there could be no answer. People's minds are so vague. The darkness that covers them so good.

But they don't really know what they are looking for. That is generally, generally speaking.

But there are, there are those who know. At least, perhaps we should put it like this. There are seasons. In the experience of the sun.

When they know what they are looking for. What they would like to have. What takes precedence over everything else.

Take for instance the man whose conscience the Lord has touched. Take the man who is in some measure conscious of his gift before God.

[10 : 52] He knows what he is looking for. For forgiveness of sins.

For a free pardon. That will take away all his guilt. The publican knew what he was looking for.

The Pharisee didn't. In fact, he wasn't looking for anything. But the publican was. He knew what he needed then and then.

God be merciful to me. Asenai. Be merciful to me. He was looking for mercy.

He was seeking mercy. He was asking for mercy. And it did not matter. How many obstacles he saw. In the way of the fulfillment of his desire.

[12 : 03] He was still met up as decided. And he saw men. Still he couldn't help. Looking for. Seeking. Mercy. Oh be merciful to me.

Asenai. The Pharisee we say on the other hand. Was so overjoyed.

So confident. So presumptuous. In his estimate of himself. That really he had nothing to do. He wasn't looking for anything. And again take the man.

Who is finding out by bitter experience. That he is ruined by sin. Not only. That he is guilty. But that his nature is absolutely ruined. That the disease of sin. Went so deep into his pain.

That he is guilty. And again take the man. Who is finding out by bitter experience. That he is ruined by sin. Not only. That he is guilty. But that his nature is absolutely ruined.

[13 : 03] That the disease of sin. That the disease of sin. Went so deep into his being. That only God himself. Can cleanse him from it. What is he looking for?

What way did I find? What am I looking for? That the Lord would exercise. And exert his power. To the renewing of my name. To the curving of the perfect thing. That God hates. I am looking for this. Then at some times. Who are conscious of this.

And if they were asked. What they were looking for. They would have a very good time. To the healing of my name. And if they were asked.

What they were looking for. they would have a ready answer. They don't say at all times but sometimes that they are looking for God's power or expecting or decide that power to take possession of them, to curb in them that cursed thing that is so offensive to the eyes of Jehovah whose eyes are pure than that that he can look upon things. What wait an eye for?

But then we might understand this as not referring to anything specific in that way at all but as there is a way in which God delights so there is a waiting which is offensive to God.

[14 : 57] When a man waits in his sins having no desire to get out of it and if he has any desire it expresses itself by way of finding some thought with God.

Do you remember in this connection the rich man who lifted up his eyes in hell, being in torment and seeing Abraham afar off he said unto him send one for the dead from the dead to war my brethren but they may not come into this place of torment the dead to war my brethren.

And what is at the bottom of that request? the rest. The rest. It is the enmity of the heart finding heart with God.

It is the enmity of the heart. It is the enmity of the heart that God has not given men sufficient evidence of what he is and of what he will do.

The rich man says in effect if I had more than I had I wouldn't be here today. If God had given me more if the evidence had been clearer I wouldn't be here.

[16 : 39] So it is in the last analysis the enmity of his heart finding heart with God. But the thing is and this we we we we refer to again and again it is not more evidence that men need at all.

In fact objectively considered no more will be given. There is no room for any more. God has given all the proof all the evidence of his being and character that is necessary for men to understand what he is.

We do not of course by that imply that the human understanding is capable of assessing the evidence that God gives. Or no but we say objectively considered.

God has given enough evidence. Plenty of proof. A rough look up a proof of his being and character. So what man need is not that God would give them something more by way of proof.

By way of evidence. By way of evidence. What they need is that God would open their eyes to see the evidence that God has already given. To assess a life that which God has already declared and proclaimed concerning himself.

[18 : 22] God has given us. God has given us a proof of proof. Now if we are waiting for evidence of the type we are trying to speak of. Objective evidence. Something objective to observe us.

If we are waiting for anything like that. We will never get it. There won't come a man from the dead. To tell us about what is behind the veil.

No. And the reason is that that's not necessary. We have Moses and the prophets. We have the word of God.

And if we believe not that. We would not believe if a man rose from the dead. There is nothing more dangerous.

Than the common tendency in men's minds to this effect. If they had this or if they saw that. If they heard this or that.

[19 : 29] If they had some supernatural evidence. Then all would be well with them. Perhaps there's no tendency in the human mind stronger than that one.

That is in the realm of religion. One man would be well if I saw an angel. If I saw my or if I saw my name written in heaven.

Written among the stars. If I saw this or that. Then I would believe. That's what we say. We say more dangerous than that.

Because it proceeds. On basically wrong principles. What if an angel from heaven. Did appear.

To me and said. Thy sins have forgiven me. Or said. As was said to Gideon. The Lord is with me.

[20 : 28] What is that it had? Now would that be sufficient evidence. That I was in a state of favour with God.

Surely not. And Paul makes that abundantly clear when he says. If we. If we. Are an angel from heaven.

Preach unto you any gospel. Other than that which he have heard and received. Let him. Be at earth. It is not written anywhere in the scripture.

That a man will be saved. If he will see something supernatural. Even if one. Would see all types of miracles.

And one will be acquainted. With the world who come. In an extraordinary way. That's not salvation. And that is not even connected with salvation.

[21 : 33] What then is salvation? What is one. To wait for. Or in other words. What is right waiting.

As this came from. Wrong waiting. Well surely. The scriptures are quite clear on that.

A man is not saved. By certain things he sees with his natural eyes. Or things that he may hear. A man is saved by being born again.

And what does this mean? Well being born again means. That immediately. One sees.

The evidence. The scriptural evidence. for the being and the character of God. That is the immediate effect.

- [22 : 45] So if one is waiting for something other than that, then this waiting is in vain. Not only is it in vain, but basically it is sinful. Oh yes the Lord is gracious, very gracious.
- He forgives the sin that other sins never forgets. To demand or to think of something which God has not promised is sinful.
- He said really so. But then there is a right way. And the first thing he applied in it is this.
- That one knows, and knows beyond any doubt, that there are certain things he himself cannot do.
- And that is at the basis, at the foundation, at the very root of waiting on God.
- [23 : 51] There are certain things that I cannot do. And certain things that must be done.
- There are thousands who take up the attitude, well I cannot do it anyway. And there it ends. What's left in there?
- It is this. They are not really convinced that it must be done. But when you have these two in conjunction, I cannot do it anyway.
- It must be done. It must be done. It must be done.
- It must be done if I am not to receive the wages which my sin has earned.
- [24 : 59] If I am not to die everlastingly. This must be done. Then there is intelligent and consistent waiting upon the Lord.
- I cannot. I cannot. And it must. And it is precisely at this point that the glory of grace comes to view.
- That is a term in scripture. Which certainly is worthy of all consideration. The glory of his grace. The glory of his grace.
- And this glory cannot shine. But in this very circumstance. In this condition. In this situation. I can and it must be done.
- Here now there is room for the glory of grace. What does this do? It links my impotence to God's omnipotence.
- [26 : 23] Hence the apostles. Hence the apostles could indeed say. When I am weak. Then am I strong.
- Grace we must say. Grace is the link. Grace is the link. Between my impotence. And God's omnipotence. And what a link this is.
- Grace is the link. It is the link between my gift. And God's mercy. It is the link between my pollution. And God's fountain. For the cleansing of sin. And unpleasiness. This is grace.
- In honor of petting. Beautiful. Just an 14% done. And we must say. Why was this I think? Now?■■■ thing of all. Yes I know. There is something that transcends even the grace of God. I say that cannot be I am. What is it? God himself. God himself. And this in the last analysis is what the gracious soul is waiting for.
- Whether he is enjoying communion with God or whether he is consciously shut out from it, it doesn't matter. The basic condition of the soul is the same. The basic desire is the same. And it is this, what wait I thought?
- [28 : 33] I wait for the Lord. How do you say, how can I wait for him if he is enjoying present communion with him? Oh well in a sense the more he is enjoying the more he is awake.
- That seems to be, that seems to be, if not a contradiction, is certainly a paradox.
- Or well it may be all that, but the fact is, that the more one knows, the more you may, or what? Or more. No soul is so responsive to more revelation of God's grace than the soul who is already enjoying the sun.

The sun he has put him in a condition, necessarily so, to wait for more. And the very nature of this life lies, lies back of this.

Because the full salvation of God, the salvation which he has brought with his right hand objectively, the full salvation in the experience of the church, is not to be had until the resurrection.

[30 : 04] And the grace of God that gives rise to spiritual exercise, aspires through this. Not only through the tasting and the drinking of the water of life in the way.

That it aspires through that complete salvation. And which body and soul will be the image of God's Son.

The image of God's Son. The image of God's Son. And the full enjoyment of it. Through all eternity. Now God, what will we die for? Now God, what will we die for?

That is the question. We read of the Thessalonians that they turned from idols. But they turned to God from idols. To serve the living and the true God and to wait for his Son from heaven.

Even Jesus, who has saved us from the world to come. What will we die for?

[31 : 35] And in this connection as in all others, There is a place and time for the prayer.

Search me, O God, and see. See what I am waiting for. Give me to know what I am waiting for.

Now he goes on from this to say, I wish I should mention that. My hope is in thee.

And the connection of course is, I am waiting for thee because my hope is in thee. And putting it in this form of a question, What wait I for?

May be understood as calling in to exercise the very omniscience of God. He could see sincerely and honestly say, Lord, thou knowest that I am waiting for thee.

[32 : 54] Thou knowest that thou art the object of my desire. But my soul is towards the remembrance of thy name.

As Peter could indeed on a later occasion say, Lord, thou knowest all things. Thou knowest that I love thee. And if anything else is covered by that, Or if, um...

It's the going smooth and easy after that. And is there anything else covered by that or is the going smooth and easy after that?

Oh no, this Hamlet has something else to say. Save me from my transgressions.

My hope is in thee, but this is part of the hope that is in thee that thou wilt save me from my transgressions.

[34 : 09] He is confessing at the beginning of the sermon that he had spoken unadvisedly with his lips. He is now saying to himself, well, I said what I ought not to have said.

After this I will keep in my transgress with a bride. More easily said than done.

Yea, he said, I refrain from that which is good. But then the fire did burn.

He is looking back. He is looking for. And he dares through faith to say, my hope is in thee.

My own resolutions. They are not worth making. If the grace of God is black.

[35 : 14] If God doesn't work it, then it will not be worth it. I said, but Lord my hope is in thee. I have come to this.

That I can look for no improvement. That I can look for no solid joy. Yea, that I can look for nothing worth having.

But from thine self. My hope is in thee. Free me from my transgressions. Do thou uphold.

What do I wait for? What do I decide? What do I decide? Decide up above all else. What is it? God knows. And that is precisely how we are judged.

[36 : 21] We are judged not only. But only. But only. And that is precisely how we are judged.
We are judged. We are judged not only. On the ground of what we are. That is true. But what we are so is itself in this. What we decide.
How we decide so what we are. If we decide God.
If we would wear Hormon not best. If he is the supreme object of all decide.
Then that shows what we are. Life decides life. Can we say this then?

[37 : 20] My hope is in thee. Not only on thee but in thee. My hope is in thyself.
It doesn't merely say I hope for this or for that. From thee. No my hope is in thee. In the Lord.
In himself. In what he is. And in what he is able to accomplish. Let us pray. O Lord. O Lord.
That we may have the spiritual intelligence. The spiritual enlightenment. By which our soul. O Lord.
Will wait for thee. Not in the slough. Of ungodliness and unrighteousness. But in the act of worship. In the adoration. In the spiritual aspirations.

[38 : 17] Of thy people. May the desire of our soul be towards. Thy name. Thy name. Thy name. Bless to us the word of truth.
Grant us the truth. Grant us us the word of truth. that the life we live in the flesh. Will be lived a life of faith. The life we live in the flesh. Will be lived a life of faith. in the Son of God. In the Son of God. of the Lord.
of the Son of God. To the Son of God. of the Son of God. and our love of God. And our love of God.
May the desire of our soul be towards. Thy name. Thy name. Thy name. Bless to us the word of truth. Grant that the life we live in the flesh. the flesh would be lived a life of faith in the Son of God. Faith producing results unto thee, bearing fruit unto thee. For in this the Father is glorified, that his children should bring forth fruit, and that their fruit should remain. Take away our sins and accept of us, for Christ's sake. Amen.
Psalm 130. Psalm 13.

[40 : 01] From verse 5 I wait for God, my soul doth wait, my hope is in his word. More than they that for morning watch, my soul waits for the Lord. I say more than they that do watch the morning light to see. Let Israel hope in the Lord, for with him mercies be, and plenteous redemption is ever found with him. And from all his iniquities, he, Israel, shall redeem. These verses of Psalm 130, I wait for God.
I wait for God. the Lord here, Lord, Lord, Lord, Lord, Lord, Lord, Lord, Lord. It will love, Lord, Lord, Lord, Lord, et I have old Lord, Lord, where. But may be jive or tenho and everlasting art, Lord of of resistance as such. But may be soon as they ions gather and therefore olds of healing. He will not satisfactory and Meu Señor has sun I so pained that walled away I proceedly never Underhandedly both I taskman's Oh Oh
Oh Oh Oh Oh Oh Oh Oh Oh