



Waiting on God

Daily Messages for a Month





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Preface



Previous to my leaving for England last year, I had been much impressed by the thought of how, in all our religion, personal and public, we need more of God. I had felt that we needed to train our people in their worship more to wait on God, and to make the cultivation of a deeper sense of His presence, of more direct contact with Him, of entire dependence on Him, a definite aim of our ministry. At a “welcome” breakfast in Exeter Hall, I gave very simple expression to this thought in connection with all our religious work. I have already said elsewhere that I was surprised at the response the sentiment met with. I saw that God’s Spirit had been working the same desire in many hearts.

The experiences of the past year, both personal and public, have greatly deepened the conviction. It is as if I myself am only beginning to see the deepest truth concerning God, and our relation to Him, center in this waiting on God, and how very little, in our life and work, we have been surrounded by its spirit. The following pages are the outcome of my conviction, and of the desire to direct the attention of all God's people to the one great remedy for all our needs. More than half the pieces were written on board ship; I fear they bear the marks of being somewhat crude and hasty. I have felt, in looking them over, as if I could wish to write them over again. But this I cannot now do. And so I send them out with the prayer that He who loves to use the feeble may give His blessing with them.

I do not know if it will be possible for me to put into a few words what are the chief things we need to learn. In a note at the close of the book on Law I have mentioned some. But what I want to say here is this: The great lack of our religion is, we do not know God. The answer to every complaint of feebleness and failure, the message to every congregation or convention seeking instruction on holiness, ought to be simply, "What is the matter: Have you not God?"

If you really believe in God, He will put all right. God is willing and able by His Holy Spirit. Cease from expecting the least good from yourself, or the least help from anything there is in man, and just yield yourself unreservedly to God to work in you: He will do all for you.”

How simple this looks! And yet this is the gospel we so little know. I feel ashamed as I send forth these very defective meditations; I can only cast them on the love of my brethren, and of our God. May He use them to draw us all to Himself, to learn in practice and experience the blessed art of waiting only upon God. Would God that we might get some right conception of what the influence would be of a life given, not in thought, or imagination, or effort, but in the power of the Holy Spirit, wholly to waiting upon God.

With my greeting in Christ to all God's saints it has been my privilege to meet, and no less to those I have not met, I subscribe myself, your brother and servant,

Andrew Murray
Wellington
March 3, 1896



Day 1



The God of Our Salvation

Truly my soul silently waits for God;

From Him comes my salvation.

(Psalm 62:1)

If salvation indeed comes from God, and is entirely His work, just as our creation was, it follows, as a matter of course, that our first and highest duty is to wait on Him to do that work as it pleases Him. Waiting becomes then the only way to the experience of a full salvation, the only way, truly, to know God as the God of our salvation. All the difficulties that are brought forward as keeping us back from full salvation, have their cause in this one thing: the defective knowledge and practice of waiting upon

God. All that the Church and its members need for the manifestation of the mighty power of God in the world, is the return to our true place, the place that belongs to us, both in creation and redemption, the place of absolute and unceasing dependence upon God. Let us strive to see what the elements are that make up this most blessed and needful waiting upon God: it may help us to discover the reasons why this grace is so little cultivated, and to feel how infinitely desirable it is that the Church, that we ourselves, should at any price learn its blessed secret.

The deep need for this waiting on God lies equally in the nature of man and the nature of God. God, as Creator, formed man, to be a vessel in which He could show forth His power and goodness. Man was not to have in himself a fountain of life, or strength, or happiness: the ever-living and only living One was each moment to be the Communicator to him of all that he needed. Man's glory and blessedness was not to be independent, or dependent upon himself, but dependent on a God of such infinite riches and love. Man was to have the joy of receiving every moment out of the fulness of God. This was his blessedness as an unfallen creature.

When he fell from God, he was still more absolutely dependent on Him. There was not the slightest hope of his recovery out of his state of death, but in God, His power and mercy. It is God alone who began the work of redemption; it is God alone who continues and carries it on each moment in each individual believer. Even in the regenerate man there is no power of goodness in himself: he has and can have nothing that he does not each moment receive; and waiting on God is just as indispensable, and must be just as continuous and unbroken, as the breathing that maintains his natural life.

It is, then, because Christians do not know in their relation to God of their own absolute poverty and helplessness, that they have no sense of the need of absolute and unceasing dependence, or of the unspeakable blessedness of continual waiting on God. But when once a believer begins to see it, and consent to it, that he by the Holy Spirit must each moment receive what God each moment works, waiting on God becomes his brightest hope and joy. As he appreciates how God, as God, as Infinite Love, delights to impart His own nature to His child as fully as He can, how God is not weary of each moment keeping charge of his life and strength, he wonders

that he ever thought otherwise of God than as a God to be waited on all the day. God unceasingly giving and working; His child unceasingly waiting and receiving: this is the blessed life.

“Truly my soul silently waits for God; from Him comes my salvation.” First, we wait on God for salvation. Then we learn that salvation is only to bring us to God, and teach us to wait on Him. Then we find what is better still, that waiting on God is itself the highest salvation. It is the ascribing to Him the glory of being All; it is the experiencing that He is All to us. May God teach us the blessedness of waiting on Him.

“My soul, wait only upon God!”