

PREACHED BY MR L S B HYDE

AT

'SALEM' CHAPEL, CARSHALTON

Text
Psalm 34, verse 6

Thursday evening
19th June 1975

This poor man cried, and the Lord heard
him, and saved him out of all his troubles.

It is evident from the commencement of the Psalm that the Psalmist here was bearing a personal testimony in respect to his experiences through which he had passed. The result of this causes him to begin: 'I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together.'

In a few words here we have the result of God's deliverances. We may indeed be in deep afflictions, in much darkness of every shape and kind. Yet when God delivers, it will raise the soul in such a way and be such a power, that our soul, our mouths, will be filled with laughter. Not the carnal laughter of man, but a spiritual feeling in the soul which causes us to rejoice in God, even our Saviour.

Now, in the words of our text, we have a description: 'This poor man'. I would feel that there is scarce any child of God that is not brought to this place. 'This poor man cried.' Indeed this is a wonderful experience that we should ever describe ourselves as poor men, women, or children, for that matter; because if we are poor in our own eyes, in our own feelings, it is because of the operation of the Spirit of God. The desire which rises in the carnal mind is that we

might have riches of some sort. I think most of us will confess our unwillingness to admit to poverty; whether it be poverty in respect to financial circumstances; whether it be poverty in respect to a lack of wisdom; whether it be poverty in respect to a lack of ambition; or whatever it might be. Whatever marks us down as being less than another affects the pride of our heart. So it is a wonderful evidence of the operation of the Spirit of God that we should ever be able to associate ourselves with the man in the text.

'This poor man cried.' Now, I believe we may say this; that he cried with a fervency of the spirit. If you have been in the shoes of the poor man, you will be able to endorse the truth of this, that the poor man cried. Then it was a time of trouble indeed. It was not an occasion of a theatrical performance. It was not an occasion when one could pass through a routine in religious things. It was such an occasion when reality was within and reality was without. There was a reality in the trouble; there was a reality in the trial; there was a reality in the matter; there was a reality in the poverty. There was a reality that it was this man.

When we consider things, the religion that you and I can only know about is the religion that you and I experience. We cannot merely talk about other people's religion if they advance some of their own feelings and persuasions concerning their down-sittings and their up-risings. We may well understand them, having passed a similar way; but religion is personal, in so far that only the individual, properly speaking, can experience these things.

'This poor man cried.' The Psalmist does not say: 'A man cried.' He does not say: 'That man cried.' But he says: 'This poor man cried.' This poor man. So it is a personal testimony. 'This poor man cried.'

Now then, we may look at it from another point of view. It may be that some of you wonder whether it is really the truth; whether you can say that your heart is deceitful above all things and desperately wicked, and who can know it; whether you have deceived yourself by saying that 'this poor man cried'. So we look at it from this point of view. This is the Word of God to the soul of David. 'This poor man cried.' If there is any question arising in your heart this evening as to whether there is reality in your religion; as to whether there is reality in your crying; as to whether there is reality in your poverty; as to whether there is reality in your being this man; then you want the application of this word, by the power of the Spirit of God. 'This man cried.'

Now friends, what an answer this is to Satan, when he comes in like a flood, 'the spirit of the Lord shall lift up a standard against him.' (Isaiah 59, 19) I am sure some of you are aware of the temptations of Satan; how he will turn you upside down sometimes, and question that you ever really cried at all. All you were going through was something wholly from your imagination. Well now, can you answer that? 'Lord', one would have to say, 'Lord, I am oppressed; undertake for me.' "Give me a good answer against this. Is it true? Did I really cry? Or was it something put on? Was it an act I entered into?" Well now, Satan will be silenced if you hear that Voice from heaven speaking into your very soul: 'This poor man cried.'

Now, the Lord knows in heaven whether you cry, or have cried. The Psalmist cried here. What a blessing it is to have a testimony concerning this poor man, that he did cry!

Now friends, sometimes we are concerned about others, in relation to their spiritual experiences. We are anxious as to whether they are born again by the Spirit of God. There is a real and a proper anxiety in Zion for others in this matter. Sometimes, people come to

a wrong conclusion; if we take perhaps a severe line, because God has taken a severe line with us, (They may well jump to the conclusion that we are trying to make the way so narrow that it is impossible for anyone else to come into it, bar a very reserved few. This is not true. But we are anxious, knowing the deception and the evil that is in the world, that we should not be deceived, and the other person should not be deceived. Well, how are we going to know, if I should be concerned about one of you, or you should be concerned about me, or someone else. This is how you will know. It will be when God speaks to your soul from heaven in respect to those other persons. "This poor man cried. I see his poverty. I know his weakness; and I see his fears. This poor man cried."

We have an evidence in the case of Ananias, a disciple of the Lord Jesus Christ. When God spoke to him, that he would go to see Saul of Tarsus, he replied: 'I have heard by many of this man, how much evil he hath done.' (Acts 9, 13) The Lord spoke to Ananias; He said: 'Behold, he prayeth.' In that way, the witness of the Lord was given to Ananias; with what we may say was a very similar word to 'This poor man cried'. You may say that satisfaction was brought into the heart of Ananias; and not only satisfaction, but brotherly love, which came forth and was displayed later on.

'This poor man cried.' I believe that we may say that this will be a piece of ground on which many a poor child of God will stand. And be assured of this; that you will meet Jesus Christ here. May this not be truly said? 'This poor man cried.' The Lord Jesus Christ was a poor Man. Let us remember that it is written: 'For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.' (2 Cor 8, 9) So we may truly say that this poor man cried, even Jesus Christ. And He was heard, as we read in Hebrews, in that He feared.

'This poor man cried.' Thus we have, so to speak, a blessed association with our Lord and Saviour Jesus Christ. Do you seek to have fellowship with Him? Do you want to know Christ's law? Well, the more often we come into this place: 'This poor man cried;' the more fellowship we shall have with our Lord and Saviour Jesus Christ. 'This poor man cried.' O, what a blessing to be identified with our Lord and Master! How many people do not think of being identified in this place with the Lord Jesus Christ.

Nevertheless, have you been called to be identified with Him? You have cried out sometimes, in the bitterness of your affliction, in the painfulness of your experience: 'O Father, if it be possible, let this cup pass from me. Nevertheless, not my will, but Thine be done.' It was an occasion when this poor Man cried, even Jesus Christ, the Son of the living God, Who came down to suffer, bleed and die in His Humanity. Whilst He was here on earth, this poor Man cried. He was in darkness; He was in trouble; and He was in distresses. He felt in His Humanity the same that you and I feel, sin excepted. O then, it was this poor Man that cried. Blessed is that person that, in their painful experience, in their dark experience, in their trying experience, may feel that they have fellowship with this poor Man; for a greater than David is here. We shall be glad, of course, to read of the Lord's graces granted to David in the midst of his troubles and trials when he cried unto the Lord. But may we ever seek to see a greater than David, a greater than Solomon, a greater than Jonah, a greater than any of the prophets is here.

'This poor man cried.' Now, why does a poor man cry? Well, the Word of God tells us that: 'The poor is hated even of his neighbour, but the rich hath many friends.' (Proverbs 14, 20) Now God knows whether any of you are even in that place; whether you have had to cry unto God because you have been hated of your neighbour, and you may feel

along these lines; where one in the Scriptures said: 'And who is my neighbour?' You know the parable about the Good Samaritan that followed, and the instruction of the Lord. 'Go, and do thou likewise.' But, if our neighbour should hate us and be troublesome to us, it will not be easy to do what the good Samaritan did.

So 'this poor man cried'. Cried for what? Well, he will cry for more grace. I'm sure he will. He will certainly cry for mercy. Perhaps he will cry for deliverance. Perhaps he will confess all his heart; and say: "Lord, look what I have done, and now look how I'm treated." You know, there is much more to prayer than what we may call stated prayers, stated seekings, with which we may perhaps become very familiar. I think it is good when we feel that our thoughts, our conversation, are things that go backwards and forwards in our mind, and are before God. You know, it is far better for your mind to go backwards and forwards before God as to what you are going to tell the other person, letting all the venom out before God, than for your spirit to take possession of you. That is of man, your carnal spirit, your ego, which would be satisfied, and trouble be brought about in consequence.

'This poor man cried.' He poured out all his trouble. Have you ever cried, and thus let all the thoughts roam, as it were; let the thoughts go out; let the arguments be brought forth? This poor man cried. It wasn't a time for stereotype phraseology; but it was a time when his heart just burst forth. 'This poor man cried.' And this poor man spoke about the way in which he had been treated, after he had attempted to do so much that was right according to the truth of the Gospel. I believe that the Lord will teach us when we cry unto God; when we say: "Lord, this is all wrong; I'm being badly treated." But if God ever shows you this; a glimpse of how you have treated Him, it will be enough. Yet how much and how often have been the blessings

and the mercies that the Lord has bestowed upon you and upon me. But often what base returns have been ours!

'This poor man cried.' Well now, we read of another poor man in the Scriptures who cried; and perhaps you have been in his place. I refer to the case of Paul; when he spoke of having a thorn in the flesh, and that it might be removed from him. It is very painful to have a thorn in the flesh; not the kind of thing that people would wish to have. But you will feel it, because it penetrates. One would feel that this thorn in the flesh was not literal in the case of Paul. He describes it to the Corinthians as a messenger of Satan to buffet him. O, 'this poor man cried'.

I dare say that you and myself and many others of the children of God felt that once we had started on the way to heaven then we should have joy all the way. However, we found that it wasn't long before we found a messenger of Satan to buffet us; to bruise us; to stab us and disturb us; to unsettle us. And so 'this poor man cried', even Paul, unto God. Could he not do anything about this thorn? Could he not go to some earthly physician, that it might be extracted? Could he not exert the power of God's grace in his heart in order that he might quench the fiery darts of the wicked, and overcome Satan?

We are instructed in that particular matter by the prophet Zechariah. He refers to the case of Joshua the high priest. There we read: 'And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?'

We shall have to call upon God. 'This poor man cried.' Though Paul cried that this messenger might be hindered, this thorn in the

flesh removed, that he might live a quieter and peaceable life in all godliness, as he supposed; yet the Lord said: 'My grace is sufficient for thee, and my strength is made perfect in weakness.' And so 'this poor man cried; he cried unto God. It was not God's pleasure to answer him in the way he expected; it will not be God's pleasure to answer you in the way that you expect your prayers to be answered. But be assured that He will answer you in such a way that His grace may be magnified; that His Name may be honoured; and that His glory may be heightened; so that you may truly say: 'Not my will, but Thine, be done, O God.'

'This poor man cried.' Now we have the testimony of the Psalmist: 'and the Lord heard him'. O, the Lord heard him! One of the most blessed hymns, I sometimes feel, in our hymnbook is that one by William Gadsby:

O what matchless condescension
The eternal God displays;
Claiming our supreme attention,
To his boundless works and ways.
His own glory
He reveals in gospel days.

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'And the Lord heard him.' Have you ever considered the wonderful condescension of God that He would bow down His ear and hear you? We read in the Psalms that He: 'humbleth himself to behold the things that are in heaven, and in the earth!' (Ps 113, 6)

Now to consider this great point, that the poor man who cried was heard. He was heard in that he feared. That is; the fear of the Lord regulated his cry. 'The fear of the Lord is the beginning of wisdom.' The fear of the Lord is understanding. O, the fear of the Lord is a blessing indeed, because it will distinguish you from the person dead in sin, dead in a profession.

'And the Lord heard him.' Let us behold the divine compassion that the Lord should behold a poor man crying. To add something to

this poor man's crying, or shall I say, to bring something into it, is a deep sense of unworthiness, a deep sense of humility that the Lord should look down from heaven to hear him; that He should be mindful of him, of his trouble. That is a sweet line, you know, that is sometimes sung: 'Amidst all his vast concerns, He could not me forget.' He could not forget me in the midst of all my troubles, when I pour out my cry before Him.

Now, just referring back to the first point again, we may feel that our cries are very muddled. We are quite ashamed of them. They are interspersed with fears, and our minds seem quite convulsed. How can God hear us? How can God understand us? How can God do anything for us? We believe that people, after the manner of men, are indistinct in what they say, and we have great difficulty in coming to a right conclusion as to what they are really asking; and if you examine your crying sometimes, it may be that Satan will immediately say: "You can't understand what you have said yourself. Everything is so muddled. How can you expect God to hear?"

But you see, this is where the glory of God comes in. 'This poor man cried, and the Lord heard him.' Heard him and observed him. Notice that which is written in the 31st chapter of Jeremiah, concerning Ephraim; where we read: 'I have surely heard Ephraim bemoaning himself thus.' Another poor man that was crying. 'Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.' 'And the Lord heard him.' Let us just look for a moment at the effect in the heart of the Lord as He heard him. 'Is Ephraim my dear son? is he a pleasant child? for since I

spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.'

Now, 'this poor man cried.' And this is the manner in which the Lord heard him. He recognised this poor and wretched person in the name of Ephraim; who is here confessing his reactions under the chastening Hand of God; confessing his unaccustomed feelings to the yoke; but at the same time, seeing the necessity of it, and praying unto God. Maybe you have been a poor man crying like Ephraim. 'Turn thou me, and I shall be turned.' "I can't turn myself, no. I can't turn myself." Now, that is poverty indeed, isn't it? Perhaps a person might come to you and say: "Well, you must improve. You must apply your mind more studiously and more powerfully and with a greater application so that you are not overcome in these things." But O, this poor man will cry; and see, here was the answer. Hear what David says. (How it will restore the children of God. Hear what they say) —

'This poor man cried, and the Lord heard him.' Heard him with divine compassion; heard him with a Father's heart. 'Is Ephraim my dear son? is he a pleasant child?' O consider, my dear friends, the manner in which the Lord hears His children cry. 'This poor man cried, and the Lord heard him.'

In the 8th chapter of the First Book of Kings, we read of the prayer of dedication of the temple by Solomon. I think that on more than one occasion we read this: 'Then hear thou in heaven thy dwelling-place: and when thou hearest, forgive.' Now you see, 'this poor man cried, and the Lord heard him.' Heard him. Remember what had been requested in the dedication service of the temple: 'And when thou hearest, forgive.'

Do we come under the temptation sometimes that the Psalmist speaks in Psalm 66? 'If I regard iniquity in my heart, the Lord will not hear me:

But verily God hath heard me; he hath attended to the voice of my prayer.' This poor man cried, in spite of all the temptations of Satan. You know, sometimes as we cry unto God, the wickedness of our heart, and the suggestions of the devil are such that it may appear that we are regarding iniquity in our hearts. Then Satan is quick to pounce upon the point, and say: "The Lord will not hear you." But some of us, I am sure, have lived long enough to be witnesses to this great truth, that the Lord has heard us. 'Verily God hath heard me; he hath attended to the voice of my prayer.'

Well now, 'this poor man cried, and the Lord heard him.' Heard him with love in His heart. That was an encouraging word of Mr. Hart's:

Cheer up, ye travelling souls;
On Jesus' aid rely;
He sees us when we see not him,
And always hears our cry.

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Even though we may feel that our cries have not registered in heaven, yet it is true. 'This poor man cried, and the Lord heard him.' Heard him from the highest heaven. Heard the groanings and rumblings proceeding from this poor man's distressed heart, troubled spirit, tried experience, heavy affliction. 'The Lord heard him, and saved him out of all his troubles.' So it wasn't a question of deliverance only, it was a question of salvation.

Now this brings us into a clear line of thought, as to the interpretation of this word: 'This poor man cried, and the Lord heard him' in respect to those things which refer to salvation: 'and saved him out of all his troubles.' Before proceeding with salvation, we would consider this word 'all'. You see, people may come under a temptation, and say: "Well, the Lord has delivered me out of many troubles, but they have all been providential." Listen to what the Word of God says, and let that be true, and every man a liar. 'And saved him out of all his troubles.' You see, this word 'all' is a word which prevents

anything being excluded. A little trouble will be included here as much as a large trouble. A trouble which doesn't greatly bother you will still need His salvation as much as a trouble which bothers you very much. Each of these troubles may well give you reason to cry unto the Lord. It may well bring you down to a poverty stricken condition which would bring you into this category: 'This poor man cried, and the Lord heard him.'

Now, He saved him out of all his troubles. He saved him out of, out of. Are we sunk in trouble? Are we overwhelmed in trouble? The Psalmist speaks of being overwhelmed in the 61st Psalm, when he says: 'Hear my cry, O God; attend unto my prayer. 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.' Out of. Out of. Now you know, sometimes we need to be lifted out of our troubles, saved out of our troubles. What is the principle trouble of the people of God? Surely the principle trouble is sin; and its effects upon us, and on our natures. You see, in the early stages of christian experience, our concern is more in relation to what we may say is the transgression of the law. We feel condemned because we have failed to obey it in every respect. We needed to see that the Lord Jesus Christ has gone to the end of the law for righteousness in respect to that law wherein we have transgressed. But as the years go by, I believe the children of God come to know a little more of the meaning of iniquity.

As we consider iniquity, I believe we can link it up to what is referred to as indwelling sin. 'For the good that I would I do not; but the evil which I would not, that I do.' 'How to perform that which is good I find not.' 'O wretched man that I am! who shall deliver me from the body of this death?'

'And saved him out of all his troubles.' Saved out of the sin which doth so easily beset us. Is there any hope? I believe that

indwelling sin will cause a person to be a poor man; and also to cry unto God, that he might be saved out of the power of indwelling sin. Is there any hope? Is there any possibility that we shall be delivered? Is there any Scripture that we can plead, that will give a little strength to the arm, as it were? Yes; surely. We read in the prophecy of Micah, in the last chapter: 'Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities.' Just notice that: 'He will subdue our iniquities.' 'And thou wilt cast all their sins into the depths of the sea.'

'And saved him out of all his troubles.' Another may bitterly complain about the pride of their heart. O, how troublesome this can be, and what destruction it will often leave in its course! 'And saved him out of all his troubles.' How does God subdue iniquity? How does God bring down pride? We may set it before you very simply. The Garden is the place where pride cannot enter; for should it dare to enter there, it would soon be drowned in Blood. A bleeding Jesus seen by faith; this is that which will save us out of our troubles; all our troubles. The trouble of indwelling sin, the trouble of the pride of our heart. A bleeding Jesus, seen by faith; O what a sight this is to the children of God! It will make them say:

I hate the sins that made thee mourn,
And drove thee from my breast.

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You know, this is a complete salvation. That must be maintained here. 'And saved him out of all his troubles.' If God has favoured you, even for a few moments, to enjoy the blessings of the cross, a visit to Calvary; you see the love of the Lord there. You hear Him say: 'Father, forgive them, they know not what they do.' You hear

Him say: 'It is finished.' All is over. The conquest is won. The power of it, the power of it felt in the soul, will save us out of all our troubles. You know, this is of prime importance. There is a hymn which sets it forth: 'If sin be pardoned, I'm secure.' There is much trouble caused by a sense of insecurity. That insecurity is produced by an uncertainty in relation to sin forgiven. Now, how will you be delivered, and how shall I be delivered, out of all our troubles? Well, it comes out of this point: 'If sin be pardoned, I'm secure.'

As you know, I'm quite sure of this; that if God blesses you with a felt sense and the indwelling persuasion that God has put away your sin by the death of His Son; well, you will be saved out of all your troubles. Because, if your sin is pardoned, it means that you are saved from your sins. It means that you are delivered from the power of sin. It means this: that sin shall not have dominion over you.

'For ye are not under the law, but under grace.' What do we also sing? 'Grace reigns to pardon crimson sins.' And so it does.

'Saved him out of all his troubles.' Now, the Apostle says to the Corinthians: 'We are troubled on every side.' I believe Mr Philpot, in a sermon on that particular subject refers to the every side being inside as well as outside. 'We are troubled on every side....but not in despair.' Well now, if we have the enemy inside, and the enemy outside, how shall we be saved? If you have read 'The Holy War', by John Bunyan, you may recall the occasion, when, through the lack of watchfulness on the part of Mansoul, there was an admission of twenty thousand doubters. Those twenty thousand doubters created a great deal of havoc inside, beside the opposition that was outside. We would call it, in present day language and warfare, a fifth column. 'Saved him out of all his troubles.' Now, Bunyan goes on to speak very sweetly, although I can't remember it in detail, but I'm sure he goes on to speak very sweetly of the manner in which Emmanuel returns and delivers

Mansoul out of all his troubles. His very presence was sufficient to deliver him, even from twenty thousand doubters. Is it not true to say that you will be delivered from all the doubting of your mind?

When Jesus, with his mighty love,
Visits my troubled breast,
My doubts subside, my fears remove,
And I'm completely blest;

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Completely blest. When this poor man cried, and the Lord heard him, and delivered him out of all his troubles, he was completely blest. Have you known the experience when you were completely blest? If I were to say to you: "When was it?" You might say: "I can't remember the date." Well, what can you remember about it? This is what I can remember about it; that this poor man cried, and the Lord heard him, and delivered him out of all his troubles, and I was completely blest. O, completely blest! Not a wave or a shadow rolled across my peaceful breast.

'And saved him out of all his troubles.' Now lastly, what is the significance of being saved out of all our troubles? How shall we know that we are saved? Well, the knowing of it is by faith. The whole matter of christian experience is the exercise of grace and faith. All the blessed graces of the Spirit, which are brought about by the Spirit's operation, are joined together in the Scriptures. Faith, joy, and peace in believing.

Now I believe the Psalmist knew something of being saved out of all his troubles. He knew it was true; he had faith to believe that it was true. How did he know it was true? Because joy and peace attended it. O, you know, it is good to know the experience of deliverance! Did the Psalmist know anything about this joy and peace? Well, if we now go back to our opening remarks, I am sure we have substantial evidence that he knew something about joy and peace in believing. 'I will bless the Lord at all times: his praise shall

continually be in my mouth. My soul shall make her boast in the Lord;
the humble shall hear thereof, and be glad. O magnify the Lord with
me, and let us exalt his name together.'

'This poor man cried, and the Lord heard him, and saved him
out of all his troubles.' And the opening verses of the Psalm give
the result. 'Happy is that people that is in such a case.'

Amen.
