

The blessing of the Lord (Quality: Very good)

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Preacher: Buss, Charles (1913-1997)

[0 : 00] One is a pattern you have in your life. Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen.

[5 : 03] Amen. Amen.

Amen. Amen.

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

As the Lord may be pleased to help me this morning, I will direct you to words you will find in the book of Numbers.

The book of Numbers chapter 6 and we read verses 24 to 26. The Lord bless thee and keep thee.

[7 : 44] The Lord make his face to shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace.

This is the blessing that, uh, was commanded by God to be conveyed the words of it to the children of Israel.

We read, And the Lord spake unto Moses, saying, Speak unto Aaron and unto his son, saying, On this wise ye shall bless the children of Israel, saying unto them.

Amen. Do you remember when Moses was coming down toward the end of his life's work as Israel? And he looked upon Israel, and he had to declare this, didn't he?

Happy art thou Israel, who is like unto thee, O people, saved by the Lord. And while Moses would have been, and was very acquainted with the people, he knew much about them, and he had to bear with them in all their murmurings and their rebellion, their turning their backs upon God at times.

[9 : 32] Yet over against all this, Moses could discern the wonderful mercy that surrounded God's ancient people.

And when we consider this word before us, and the manner of this blessing which was to be pronounced, surely we can discern here the wonderful favour that God did confer upon that nation, even as a nation, which distinguished them from the other nations of the earth.

But whenever we consider the dealings of God with his ancient people, it well becomes us to realise that there is a deep significance in the manner in which the Lord was pleased to deal with ancient Israel, in that it does signify the manner in which the Lord is pleased to deal with his true Israel, that is, the election of grace.

And how they are distinguished from the other peoples of the earth, as it were. God's grace is distinguishing grace.

And the greatest mercy you and I can know is to know something of that distinguishing grace in our own hearts. It may well be as I try and bring this word before you this morning.

[10 : 59] There is something about it that touches a chord in your heart, even in this way. A desire. A desire to participate in that which is pronounced here, this blessing of the Lord.

We read in the word of God that the blessing of the Lord maketh rich. And if we should be helped to consider a little, and it can only be a little, of what is contained in this word before us.

Surely we shall realise it is a rich blessing. And for that blessing to be conveyed to us, we are indeed rich.

I thought as you were singing the first hymn this morning, and the last verse of it, how the hymn writer there refers to this richness.

The hymn of course is to do with those who are poor in spirit. And the hymn writer has based his hymn on those words which were spoken by the Lord Jesus Christ when he said, blessed are the poor in spirit.

[12 : 18] And the hymn writer, as he comes to the close of the hymn, he says this, these are the souls whom Christ will bless with all the riches of his grace.

These are they who soon shall rise to the bright kingdom in the skies. The riches of his grace. And in thinking of this word a little, the mind went to those words which were spoken, or written rather by the Apostle Paul, as he wrote to the church at Ephesus.

And as he reminds them of their former status, that they were children of brought, even as others. He immediately comes to this, he says, but God who is rich in mercy.

God who is rich in mercy. But God who is rich in mercy. And the Apostle felt persuaded that those to whom he wrote at that time were partakers of that rich mercy.

God had distinguished them by his grace. He had called them by his grace. And what rich mercy that is, when God calls a poor sinner out of nature's darkness, into his marvellous light, the light and liberty of his glorious gospel.

[13 : 37] Well, here we have these words, this blessing that was to be made known to Israel.

And it is very significant, isn't it, that the Lord spoke to Moses in the first place. You see, Moses the lawgiver. And when we consider the law, and Moses the lawgiver, when we think of Sinai and all that Israel witnessed at Sinai, there were those things that brought home to them the holiness of God.

And how God delivered to them his holy law. And there were many things at Sinai that caused the people to tremble.

And even Moses, we read, did exceedingly fear and quake. And yet, although there God revealed to Israel something of his holy majesty, and delivered his holy law.

And that which would remind them that as lawbreakers, there was condemnation. And yet, there were glimpses of mercy.

[15 : 04] Was it not at Sinai? The Lord revealed to Moses the manner of the tabernacle, and the manner of worship, which was then to be attended to.

And there were those indications of God's rich mercy. We think of the ark, and the mercy seat, where God said he would commune with Moses.

And with the people. Well, here, we notice that the Lord did speak unto Moses then. Moses was the one who stood between, as it were, God and the people.

There were times when the Lord spake particularly to Moses, with respect to his dealings with the people. And we read how the Lord spake to Moses face to face, as a man speaketh unto his friend.

What an outstanding character Moses was. But he was the lawgiver. And this being so, you notice that, as the Lord spoke to Moses, he was directed in this way, speak unto Aaron and to his sons, saying, on this wise ye shall bless the children of Israel.

[16 : 30] Speak unto Aaron. Now, Aaron, of course, was the priest. Aaron was the first of the priesthood.

And here we notice how, as God spake to Moses, this message of blessing was to be conveyed to the people, as it were, through Aaron.

Speak unto Aaron and unto his sons. Saying, on this wise ye shall bless the children of Israel. So the blessing, the pronouncing of this blessing, was through Aaron, as it were.

And how this points, as it, to higher things. One who was far greater than Aaron. The Lord Jesus Christ.

Who, in the fullness of time, would come down into this world to be the saviour of his people. And to be all that was needed to be to them, that they might inherit those blessings, which God, in his infinite mercy, and in his everlasting love, would be made known to them.

[17 : 58] And so when we think of this blessing, as it was pronounced by Aaron, we look to a greater than Aaron. Even Jesus.

For it was through his sin-atoning sacrifice that mercy flowed. There could have been no mercy had not the Lord Jesus Christ come and died for sinners.

And although, of course, we are thinking now of the Old Testament dispensation, the Lord Jesus Christ had not yet come in the flesh.

Yet it was by virtue of that which was yet to be revealed, that God revealed his mercy to his people and commanded his blessing.

And also, it is well to notice this, and in the book of Leviticus, it is in the ninth chapter, we have these words which do throw a light on the manner of this blessing and the way in which it was made known to the people.

[19 : 19] We read this, and Aaron lifted up his hand toward the people and blessed them and came down from the offering of the sin offering and the burnt offering, the peace offerings.

And he came out and blessed the people. And the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord and consumed upon the altar the burnt offering and the fat, which when the people saw, they shouted and fell on their faces.

The point there to consider is this, that it shows to us, doesn't it, the way in which the Lord is pleased to convey his blessing, it was by way of sacrifice.

There were those offerings which were to be offered, first the sin offering and then the burnt offering and then the peace offering or the thank offering and notice the order of them.

And you see, those offerings were typical and they were all fulfilled so wonderfully in the Lord Jesus Christ who was that one offering for sin and he was, as it were, the burnt offering and through him there was the, the peace offering you see also, the thank offering again refers to the Lord Jesus Christ through whom the blessing flows.

[20 : 52] there could have been no blessing without the sin offering, without the burnt offering and through the sin offering, the burnt offering there would be the, the peace offering, the thank offering which would remind the people and bring them to consider the debt they owed to the Lord for his mercy.

a thank offering. Well now, as we think of this word then, this rich blessing of the Lord, we are reminded are we not that it flows through one channel, that is through the sacrifice and the sacrifice which was offered by the Lord Jesus Christ himself in the fullness of time.

Through that channel and that way alone could blessings come. God is a holy God and sin must be punished and that sin was punished in the sufferings of the Lord Jesus Christ for his dear people.

He bore the curse that the blessing might flow. Well now, may we be helped then to consider this word and the fullness of it and although I realise as I attempt to do so, I shall come far short in setting it forth.

Words would fail. Yet, it will be a mercy if we are directed to consider something of the fullness of this blessing and especially this dear friends.

[22 : 37] if we really feel to need to be blessed as this word sets before us. Well it is if we are in company with dear Jabez in his prayer.

Oh that thou wouldst bless me indeed was Jabez's prayer. And that has been the prayer I believe of all God's dear people down through the ages. You see the Lord in dealing with poor sinners he brings them to realise their need of this blessing and they cannot be satisfied until the Lord grants that blessing.

And well it is if such a word as this does as it were promote in the heart a desire. Yes and as it were in a sense to turn this into a prayer oh that thou wouldst bless me indeed.

And you see in all the manner of this blessing and when you think of it the Lord bless thee and keep thee the Lord make his face to shine upon thee and be gracious unto thee the Lord lift up his countess upon thee and give thee peace.

And when you think of it in the in this way as a prayer expressing the desire that the Lord would grant this blessing.

[24 : 13] You see a desire to be blessed a desire to be kept a desire to know something of the Lord's smile a desire that the Lord would be gracious a desire to know something of the lifting up of his countenance and then a desire for that peace.

You know it is a full word it sets forth a full blessing and dear friends it is a mercy to feel our need of it and how shall we feel our need of it only as the Lord is pleased to empty us of ourselves and to bring us down low in a low place that we might know something of what it is to be blessed.

No doubt as this word was expressed by Aaron from time to time toward the children of Israel there would have been some who meant very little but it would mean much to some.

Those who really felt their need how they would long to hear these wonderful words proclaimed after the offering of the sacrifices and like dear Jabez later on oh that thou wouldst bless me indeed there would be a longing as these words were proclaimed that such such gracious words that they might know them individually and for the blessing to be conveyed to the song well now may the Lord help us then to try and consider this word the Lord bless thee and keep thee the Lord make his face to shine upon thee and be gracious unto thee the Lord lift up his counsel upon thee and give thee peace surely there's something so desirable in this isn't there first the Lord bless thee the blessing of the

Lord how can we speak of it oh the fullness of it oh the condescending mercy of God in this that there's a way whereby the Lord can and does bless poor sinners and that it might be known as I try to bring this word before you today it is with that desire I hope that you might know it even the Lord bless thee because there is nothing compared to it this rich blessing of the Lord not only does it encompass temporal things and it is a wonderful thing to realise something of the blessing of the Lord in his good providence toward us and the Lord bless thee in this way but in the greater meaning of the word the Lord bless thee yes in thy soul as it were the

[27 : 46] Lord bless thee we read in the word of God don't we of those who did as it were seek to bless in the name of the Lord Jacob gathered his sons together to bless them and we read in the latter part of Deuteronomy how Moses pronounced that blessing upon the tribes of Israel and the manner of that blessing is set forth in that chapter in the latter part of the book of Deuteronomy but it is this to the Lord bless thee what does it mean to you and me is it something we desire to participate in this blessing of the Lord I mean a blessing indeed and while we may be blessed and are blessed much in providential things all to know this greater blessing because it is something which reaches into eternity yes beyond death you see and when we think of the blessings of this life they are for this life they are blessings and God blesses his people with them he blesses his creatures with daily blessings there is the common goodness of God to all mankind as expressed in one psalm the Lord is good to all and his tender mercies for all his works and that sets forth a blessing yes to mankind in the goodness of

God in a in that common goodness which mankind receives but then you see that is something for this life alone well it is good and it is well for us to trace out the Lord's blessings upon us in his good providence but there are things that will terminate when we think of eternity and that solemn fact that eternity is before each one of us or the need of this blessing and the blessing indeed the Lord bless thee yes for time and for eternity to know what it is to be blessed in one's soul and you see it indicates this doesn't it something which the Lord has pleased in his mercy to convey to poor unworthy sinners the

Lord bless thee in that psalm which we read together this morning we have a setting forth of many of the Lord's dealings with his people of old and yet when you think of it how unworthy they were you see they did not merit God's blessing did they and we cannot merit God's blessing no we're sinners and as sinners sinners under the law we only deserve condemnation and the curse of the broken law we cannot merit God's blessing but the wonderful thing is this and the gospel proclaims it and really you know as we consider this word it is full of the gospel well the gospel reveals this that the Lord has made a way whereby he can bless unworthy sinners although they cannot in any way whatever merit that blessing yet the Lord has made a way whereby that blessing shall flow down yes through the

Lord Jesus Christ God's dear Son the Lord bless thee oh how can we speak of it I feel to fail so much in trying to set it before you but it's so vital isn't it for where should we be where would our hope be apart from this blessing and surely if the Lord is pleased to deal with us and exercise our souls if there's a living desire in our hearts it will be that we might be blessed because without it we're without hope and while we may be blessed with temporal favours where should we be in the light of eternity when we come down to the end of the journey and face eternity without this blessing where should we be no words can set forth the solemnity of that and yet it is solemn to realise many thousands go on through life's journey with no concern whatever with regard to a dying day and eternity but content to go on having as it were and seeking to be filled with earthly pleasures and to satisfy their carnal desires with no concern whatever with regard to eternity now it's a mercy if it is otherwise with us and may to feel our need of this blessing and to realise that we cannot merit it but oh to be the recipient of it to know something of it flowing into the heart the

Lord bless thee in the fullness of it and the sovereign nature of it that the Lord is pleased to bless one another and I feel this dear friends and it is well to say so I think where the desire has been created within the heart like it was with Jabez oh that thou wouldst bless me indeed the Lord the Lord would grant that blessing what do we read about Jabez when he prayed that prayer we read this and God granted him that which he requested God granted him you see it is a grant from heaven and we have to consider this blessing as a grant from heaven we cannot merit it the Lord bless thee is something attractive about it do you sometimes come to the house of prayer with that desire if so be the

[34 : 57] Lord would bless you in coming the Lord bless thee yes as a poor needy sinner he says there's such a fullness in this isn't there it really embraces everything that a poor sinner can need in all his undone and guilty condition the Lord bless thee yes bless thee with his pardoning mercy think of that blessing what a great blessing it is David knew something of it didn't he even when alas he was left to fall so sadly and so guiltfully as he did in that sin which he committed concerning Uriah's wife and how he had to fall down before the word of God and realise that he was the man as that was conveyed to him like an arrow but then there was a blessing wasn't there yes and

Nathan had to declare this the Lord hath put away thy sin and poor sinners who are taught to feel something of their guiltiness before God will prize a blessing like this and earnestly desires at times oh that the Lord would bless such a poor sinner as I feel to be so unworthy so guilty and with so many failings often forgetful of God's mercies the Lord blessed thee with his pardoning mercy flowing from his everlasting love love oh what a blessing that was wasn't it the Lord conveyed to dear Jeremiah yea I have loved thee with everlasting love and therefore with loving kindness have I drawn thee what a blessing oh do you know what it is to feel your need of it an interest in his everlasting love to be drawn by his loving kindness forgiveness and for that great blessing of forgiveness and pardon to be conveyed to your soul the

Lord bless thee oh the fullness of it but you see emptied sinners will prize the fullness of it and feel their need of it this word that would not mean much it really means very little it means nothing to those who are well satisfied with themselves you cannot fit this blessing in with the expressions of the Pharisee in his prayer can you because the Pharisees he prayed in the temple or professed to pray he did not feel his need of anything he was well satisfied with himself he was well satisfied with his religion and all he had accomplished but you see it was different than that with the publican wasn't it and this great blessing here well fits in with his prayer doesn't it when the poor man had to pray for mercy that God would be merciful to him a sinner the Lord bless thee yes it means so much to a poor guilty sinner and to be blessed without pardoning mercy oh there's no blessing like it and yet it is a blessing that the

Lord is pleased to bestow the prophet Micah says who is a God like unto thee that pardoneth iniquity that passeth by the transgressions of the remnant of his heritage that he delighteth in mercy the Lord bless thee and then really as we go through the manner of this blessing and it says on this why shall he bless the children of Israel saying unto them the Lord bless thee and keep thee and here really we have the blessing of what it is to be kept and you see poor sinners taught of their sinnership these will realise their need of being kept to know something of this blessing of being kept the Lord bless thee and keep thee the apostle

Peter in his epistle refers to this doesn't he kept he says kept by the power of God and if the Lord has discovered to our hearts something of the malady of sin we shall realise our need to be kept yes we cannot keep ourselves let him that thinketh he stand it take heed lest he fall well if we are kept conscious of our need of being kept the need of this blessing the Lord bless thee and keep thee all how we do need to be kept don't we yes in this evil seductive world in which we live when we think of the proudness of our hearts to wander the corruption of our hearts by nature we need keeping yes we need to be kept yes by the Lord who blesses the Lord bless thee and keep thee because here is safety how the

[41 : 20] Lord surrounds his dear people with his keeping mercy doesn't he we look into the word of God and see how the Lord preserved his dear saints of old often in much danger and distress they were preserved and protected we read that David the Lord preserved him with us where he went it was the Lord's preservation the Lord kept him and we read in the psalm the Lord is thy keeper the Lord bless thee and keep thee oh how we need to be kept don't we yes in this evil world remember the Lord Jesus Christ prayed didn't he in that wonderful prayer as recorded in John's gospel and these were the words I pray not that thou shouldest take them out of the world but that thou shouldest keep them from the evil all the evils of this present world and yearning through it dear friends have we need to be kept don't we because you see there's something in us by nature that would go with the world we have a corrupt nature yes there are the follies of our fallen nature and in the light of this we need to be kept yes kept as we live in this world as we journey through it to be as it were safeguarded the Lord bless thee and keep thee and then in the face of fierce temptations and the enemy is a cruel foe and the

Lord's dear people are his target he's spoken of as the adversary of the brethren oh to know something of this blessing the Lord bless thee and keep thee yes when feeling something the fiery darts of the wicked one when he comes with his evil insinuations his fierce temptations all to be kept and you see there's that in the blessing the Lord bless thee and keep thee the Lord is thy keeper and when you think of the dear Lord Jesus Christ and all that he endured in the behalf of his dear people he knew what it was to be tempted oh how the wicked one sought to tempt the Lord Jesus Christ in that wilderness temptation which the dear saviour experienced we cannot fathom the depth of it but he was in all points tempted like as we are and yet without sin but he suffered that for his people and you see he conquered

Satan Satan could gain no ground against the Lord Jesus Christ the dear Lord Jesus Christ stood firm in the face of fierce temptations and here is the secret of the safety of all God's tempted people when you may feel sometimes so weak in the face of the fierce temptations of the enemy oh to be directed to the Lord Jesus Christ by faith he who was tempted in all points like as we are he who is able to succour them that are tempted he has a shield and hiding place that are tempted souls the Lord bless thee and keep thee yes to know something of what it is to have an interest in the dear saviour's work his life his sufferings and death that he conquered satan one has said in the hymn he who for us conquered once will in us conquer too the

Lord bless thee and keep thee yes keep thee as a pilgrim journeying through this sinful world yes we need to be kept in the world yes and kept in times of temptation and the fierceness of those temptations and what a mercy it is the Lord does not suffer his people to be tempted above that was thou able to bear but he makes a way yes a way of escape and it is in the Lord Jesus Christ and how we do need to be kept when we think of what we are by nature oh to be kept the Lord bless thee and keep thee yes be kept in a right frame and spirit you know we can easily fall afraid to what we are by nature and how this may rise up at times and be predominant in us really we need to be kept and we need this safe keeping the Lord bless thee and keep thee all this divine protection to be kept from all evil yes preserved surrounded as it were kept we see how the

Lord did surround his dear people didn't he of old he kept them he preserved them he blessed them not for what they were because they were unworthy and yet the Lord said he would bless them you read in the latter part of this chapter and I will bless them God God was determined to bless his people yes in spite of what they were and now this is a sinner's hope isn't it the Lord bless thee and keep thee the Lord make his face to shine upon thee all this sets forth the Lord's smile doesn't it yes the shining of his face as it were his smile and it is wonderful to think that God who is a holy God who cannot look upon sin with any degree of allowance can look graciously yes as it were

[48 : 28] I would speak revelantly with a smiling face upon poor sin and here in this blessing the Lord make his face to shine upon thee it was on this wise Aaron was to bless the children of Israel the Lord make his face to shine upon thee yet unworthy though they were yet to know something of the shining of his countenance as it were his face to shine upon them and in what the Lord is a gracious God a merciful God a sin pardoning God it is in that he smiles upon poor sinners he is well pleased in his beloved son yes and he looks upon his people as it were through his dear son the Lord make his face to shine upon them be gracious unto them or this graciousness of the

Lord to be gracious when you think of the blessing and the blessing to be kept and the Lord's smile it all indicates him being gracious and be gracious unto the it does set forth the condescending mercy of God to sinners to be gracious to them yes you see it is something quite apart from what they deserve but it is all to do with the graciousness of the Lord we read in the New Testament don't we about this about God in what he is as the God of all grace the God of all grace be gracious unto thee how can we speak of the grace of God dear friends it is a mercy if the

Lord is pleased at time to indicate some of his graciousness to us because it will humble us and the Lord lift up his countess upon thee here again this indicates a favour yes for the Lord to look upon his people to lift up his countess upon them when you think of it the great God of heaven and earth who sees all things just as they are perfectly he has a complete vision as it were he looks upon all the inhabitants of the earth none can escape his view but here we have as it were the manner in which the Lord recognises his people he lifts up his countess upon them yes as his people he their

God and it bespeaks his favour his grace his mercy and it will issue in this and give thee peace and give thee peace it will all culminate in that and there's a degree of experience to be known in this here below the Lord is pleased to grant you his blessing to realise something you are keeping grace to realise at times a little of the shining of his face upon thee his grace not a total stranger to it but some indication of the Lord being gracious to one who feels so unworthy and lifting up of his countenance for the Lord to look upon you yet in mercy and compassion and realising too that he knows every detail of your need it issues him this peace and the

Lord gives it how this points does it to the Lord Jesus Christ and that which he bequeathed to his dear disciples ere he went to the cross to Calvary my peace I give unto thee he said not as the world giveth give I unto thee the Lord gives peace and that peace flows through the Lord Jesus Christ we read in the word of God concerning him this man shall be the peace peace and peace flows through the Lord Jesus Christ and if sometimes you may be helped to rest in the Lord and in his dealings with you and in his will concerning you there is peace to be known and we read this that will keep him in perfect peace whose mind is stayed on thee because he trusted in thee oh there are those seasons when the Lord does give peace in the hearts of his people when perhaps they may have been called to pass through some troublous scene yes some sorrowful scene there is this peace of God and what do we read about this peace in the word of

[54 : 22] God it passes all understanding yes the peace of God which passes all understanding shall keep your hearts and minds through Christ Jesus he gives peace and also this blessing really as I said earlier we have the gospel here yes the gospel of blessing of merciful keeping the gospel which proclaims the way whereby the Lord can look graciously upon poor sinners and to bless them to bless them for time and for eternity on this wise you shall bless the children of Israel saying unto them the Lord bless thee and keep thee the Lord make his faith to shine upon thee and be gracious unto thee the Lord lift up his countess upon thee and give thee peace and they shall put my name upon the children of

Israel and I will bless them may the Lord command his blessing Amen turn two hundred fifty seven turn a day harmon eight hundred and sixty nine yea come for souls can't fly no more let fight survive your future soul have happy how divinely blessed the sacred words of truth attest in vain the sons of wealth and pride despise your loss your hope deride in vain they boast their little store tribals are theirs our kingdom yours in two hundred and fifty seven here in eight hundred and sixty nine the■■■■■■■■ who died and might score and rejoice trouve■■ix

Thank you.

Thank you.

Thank you. Thank you.

[59 : 26] Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you.

[61 : 14] Thank you. Satsang with Mooji Christ is with an angel of you.

Thine glorious friend, I'll die for you.

Let the children's love die to raise.

To crown the joy and sound of grace.

Amen. Amen. Amen.

[63 : 42] Amen. Now may the grace of the Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit rest upon us and abide with us, and with the people of God everywhere, now and forever. Amen.

Amen.