

Genesis (Quality: Average)

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Preacher: Buss, Charles (1913-1997)

[0 : 0 0] THE END THE END THE END how is this verse stands out in this chapter where we have the record of dear Jacob of old in his latter days having gathered his sons together speak to them each son individually and in the midst of the record that we have in this chapter we have this striking word such a, as it were, a personal exercise and concern and a realization that the dear man was the subject of causing him to express himself in such an outstanding way

I have waited for thy salvation O Lord when we think of this dear Jacob and now in his latter days it's mostly the last word recorded in the scripture spoken by Jacob in his latter days you see how the dear man it was as though he could cast a back look over life's journey and the various experiences he'd been called to pass through and he's brought to this point as it were well I feel we do well to as it were to carefully consider this here's a dear man almost at the end of life's journey nearing eternity God has been pleased to deal with him right from the early days and we read how that as he left his father's house under very solemn circumstances

God was pleased to meet with Jacob in that dream that he gave him when he saw the ladder set up on the earth the top of it reaching to heaven very evident that that was the beginnings of the Lord's dealings with him graciously in his soul and as he went on through life's journey and changing scenes and now in his latter days it's as though he takes a a back look of all this and he's brought to this point I've waited for thy salvation O Lord and when we think of dear Jacob surely how he proved ere long he had not waited in vain there's a wonderful word in the end of this chapter that when Jacob had made an end of commanding his sons he gathered up his feet into the bed and yielded up the ghost and was gathered unto his people him always gathered into heaven through the changing scenes he had been brought through and the various things which are recorded in scripture with regard to what Jacob was by nature what he was by grace and God in his faithfulness and mercy to Jacob blessed him fulfilled that promise in that wonderful way which was given to him those early days that God would be with him in the way and keep him and bring him again into that land and at last of course into the land of

God's salvation and what a wonderful thing it is to consider that the Holy Spirit has recorded this in the scriptures and it's one of the many things that have been recorded in scripture for the prophet of God's dear people and what a great mercy dear friends if you and I know something what it is to realise the preciousness of God's word in that it is profitable profitable to salvation that we are able to make wise unto salvation what a mercy God's word has made precious to us and how we do need the Lord to apply his gracious word in that way to make it precious to us and to reveal those blessed truths which are coached in the word which is written the Lord the apostle Paul as he wrote to the church at Rome makes reference to the written word doesn't he you read of this in one of the chapters in the latter part of the epistles of the Romans where he speaks in this way that what sort of things written before time written for our learning that we through patience and comfort in the scriptures might have hope and are those ways in which the Lord is pleased at times to bless his word to be the hope of his dear people and to confirm their hope and maybe I speak to some of you here this morning and at times it is that you desire to experience we are somewhat acquainted with

God's word we come under the sand of the truth constantly we have the freedom to read God's holy word God's great mercy has preserved it to us and we have it in our own language to read but good it is if there are those desires in our hearts and God alone can put those desires there that the Lord would indeed make his word profitable to us and so then may we be helpful as well this morning to look at this word as it stands in this unusual setting as it were with Jacob his sons gathered round him and he gives this expression of his soul as it were before God I have waited for thy salvation O Lord really what greater thing can a poor sinner attempt to meditate upon or to speak from than God's great salvation thy salvation or where would poor lost undone sinners be without

[7 : 58] God's salvation the great mercy of you and I would be made to realise our need of that great salvation and to enter into what was stated by one of the apostles neither is there salvation in any other but in the Lord Jesus Christ himself what a tremendous subject it is salvation and yet sad to say to many it means nothing no concern about salvation no concern about the never dying souls man goes on in his foolish way in the broad road he needs a destruction and if grace prevents not he dies in that sad state without hope without God and to enter that everlasting punishment which is due to sinners salvation means nothing to sinners dead in treacherous and sins on the other hand might it be perhaps a word of comfort to one another what a mercy it is if we're concerned about God's salvation and as I bring this word before you this morning does it touch a call in your heart notice it's something very personal isn't it

Jacob says I have waited for thy salvation O Lord and a work of grace brought in a sinner's heart is a very personal one and what a mercy it is if we're concerned about this as to whether we have a personal interest in God's salvation you see Jacob speaks personally here he says I have waited for thy salvation O Lord can you and I say the same thing other times which affects us as it were in various ways because of this God's salvation what does it bring you to house of prayer on the Lord's day can we be satisfied with going through the form of our service joining with the others in this and with no concern about anything else or is there through God's great mercy this desire implanted in your heart with respect to God's salvation and good it is if sometimes this is the nurture that prompts you in coming to

God's earthly courts to worship if so be the Lord be pleased to make known himself to you as your salvation so that you wait for that salvation you wait upon the Lord for it if so be the Lord may be pleased to reveal his mercy to you in that way well such was the concern of dear Jacob in his latter days think of this word too really you know it's so expressive isn't it to the concern that God does bring to pass in the hearts of his dear people in their various ages as it were what I mean is this I think we can think of this word being so expressive of a true seeker one in early experience and I think of this word this morning hoping perhaps it might fit in in that way the Lord knows whether there are some real true seekers here this morning if so then you can enter into this word really can't you because what do you seek after what a mercy not seeking earthly pleasures not seeking those things that satisfy their carnal mind but to be seeking those things which are so solemn so real so important so vital the things pertaining to your never dying soul and so then we look at this word as being expressive of the desire of true seekers and it's a great mercy to be a true seeker there are precious words in the scripture concerning those who by the grace of God become true seekers seekers after God seekers after his mercy seekers after his salvation and the word of

God declares a blessing upon me I thought that word in the eighth of Proverbs in the concluding part of chapter and really it sets forth a true seeker and one exercised in those things which are so vital and it is a word well known to us of course but I'll just turn up the word for a moment and read it to you it's in the latter part the eighth chapter of Proverbs and the word is this blessed is the man that heareth me watching daily at my gates waiting at the posts of my doors who so findeth me findeth life and shall obtain favour of the Lord that word you see declares that such a one is blessed yes one who has an ear to hear one is watching at God's gates one is waiting at close to the promise that he's waiting for him after he

Yes, they've already experienced, though perhaps may not have had much experience yet of God's dealings with them, yet there's something brought in their hearts which this world cannot satisfy.

[14 : 38] One hymn writer has a line like this, doesn't he? An aching void which the world cannot fill. If the Lord has been pleased to deal with you, you will find that there's that aching void, and there's no earthly source that can satisfy that aching void.

But there is something satisfying, and that is God's salvation. So then, we think of the word of a seeking soul.

What a mercy of any here this morning, who do know something of the secret of this. Yes, to realise something, the vanity of the things of this world.

As Solomon was given to see this, as you read of it in Ecclesiastes, no doubt, dear Solomon, in his latter days, they could see, as he never did before, the vanity of these things.

Because unless, as you know, the dear man went astray. Yes, his heart was turned aside. There was a very solemn meaning it is to consider.

[15 : 49] But evidently, he was brought to repentance, and he sees things, and things which he had gone into, having the means to do so. He could now see the vanity of these things.

Now, what about mercy, if God has opened your eyes to the vanity, of our key things, carnal pleasures. And to realise that these things cannot satisfy the need of your never-dying soul.

You are the poor, needy sinner. But, oh, there's God's salvation. What a mercy it is that there is such a thing as God's salvation. That God, in his purposes of grace, decreed that there should be those who should be delivered from the wrought to come, delivered from their sinful ways, and their sad condition should afford the Adam fool.

But they're the blessings of God's salvation. So then we think of it as a word expressive of true seekers.

But then, a long life way, and those in the midst of the pathway, you make sure that this was true concerning Jacob through his checkered life, from time to time, he had brought to this point, wasn't he?

[17 : 19] To wait for God's salvation. And he had to learn what it was to wait in that way, for God's salvation, because all his earthly schemes could not bring to pass the things that he stood in need of.

as a child of God, joining on in nice way, in the midst of the pathway, as it were, in the midst of the changing scenes of life, the changing experiences that one may be the subject of.

Sometimes, perhaps, in the face of faith and patience, the grace of God's salvation. And when you're sharply tried by Satan's temptations, you're made to realise then that the Lord alone can undertake for you.

You need this great salvation. And the mercy is this, that those things pertaining to the salvation that our text leads on is that which Satan cannot destroy.

He hates God's salvation. He hates those who are the Lord's. He hates the Lord himself, the Lord himself. He cannot destroy.

[18 : 55] He knows that salvation can never be destroyed. But though he's permitted to come with his fierce temptation from time to time upon God's dear people journeying through this wilderness below, he cannot destroy.

But oh, how true it is, isn't it? In the midst of these changing fears, you may from time to time be brought this point like waiting for thy salvation, O Lord.

You need the Lord's appearing. Yes, you wait for his salvation that the Lord would reveal his mercy, give strength, give wisdom to life's pathway in which you are called to walk, to know his preserving and protecting care, the blessings of his salvation.

Yes, for your never-dying soul, for the Lord's appearing. There's that line in the hymn which you sang this morning. It struck me as I looked at it.

Still we wait for thy appearing. Maybe some of you along life's way that just describes matters, doesn't it? You wait for the Lord's appearing.

[20 : 12] You wait for his salvation, don't you? You wait if there be the Lord will be pleased to speak to your soul. David waited, didn't he, in that way.

Say unto my soul, I am thy salvation. So then we think of it with regard to life's journey in the midst of the pathway, all that concerns the way in which you have to go.

Good it is to be able to realise as the psalmist did in one psalm when he said, my times are in thy hand. My times are in thy hand.

God who is the God of his salvation all of his times, the changing scenes, controlled by God altogether and for the good of his people and for the glory of his name.

And then, of course, in the light of this text, Jacob now, in his latter days, soon to be gathered into heaven, he says, I have waited for thy salvation, O Lord.

[21 : 22] And it's good to realise, is it not, how the Lord was pleased to bring dear Jacob into this so sweetly, really.

If you consider the record we have of Jacob's life and how the Lord was pleased to at length bring him into Egypt where he was at this time and his sons gathered round him.

How he had seen God's hand at me. How he had seen God's salvation. And, when you think of this word here, I've waited for thy salvation, O Lord, surely it does imply, doesn't it, somewhat of a resting spirit that you wait for the Lord.

The psalmist says in one place, I waited patiently for the Lord. And what I wanted to say was, with regard to Jacob and God's dealings with him, you know, those 17 years which he had in Egypt, he's 130, the scripture tells us, when he met Pharaoh in Egypt, through God's overruled circumstances which were mysterious and yet wonderful, Jacob, Jacob, sees his son Joseph, and he comes before Pharaoh and Pharaoh asks him how old he is and he says how he's 130 years.

Then you read later how that Jacob lived there for 17 years in Egypt and somewhat of course a retiring, restful experience for him after being battered about so much in life's pathway and now in his latter days, those 17 years that God spared him to live, surely there was a way in which he could rest in the Lord, waiting for God's salvation, waiting for the Lord to take him home as it were.

[23 : 41] And we see the goodness of God to his servant Jacob in this and of course it proclaims God's great goodness to his dear people, those who wait for his salvation.

Well, it is a tremendous theme, the salvation of the Lord. In so many ways, this tremendous truth is brought before us under various circumstances in the scripture.

I think of Jonah, and there was a time when he had to declare these salvations of the Lord. He'd been through a peculiar experience to realise this, having disobeyed God's command and going his own way, brought into deep trouble and deep distress, into such a place where he couldn't save himself.

God in his great mercy preserved Jonah, delivered him, yes, from the fish, and everything to show that salvation is of the Lord.

And he had to realise this. So then, God's salvation. it is of the Lord.

[25 : 10] You read, the salvation of the righteous is of the Lord. He is their strength and help in time of trouble. And with regard to God's salvation, you see, there are those various ways in which the Lord is pleased to bring home the truths of his salvation to his dear people.

You see, we have to be brought to realise that neither is there salvation in any other. Great mercy if the Lord has delivered us from thinking we can in any way whatever merit God's favour.

But to be safe to cease for our own works, whatever they may be, to rest alone in God's salvation. I'm sure this is where the Lord brings every one of his dear people to realise that their salvation is alone in him, God's salvation.

Not their own efforts, no, not their own merit. We cannot buy this salvation, we cannot merit it. But it comes in all its freeness, and in that sovereign way and manner, the Lord is pleased to convey his mercy to his waiting people.

thy salvation. You see, in the light of eternity, what a tremendous matter to consider, isn't it? You see, you and I are journeying on to never-ending eternity.

[26 : 42] The time will come when this time state will be no more with us, and then eternity. Either to be eternally saved, or eternally lost. lost. And in the light of that, what a tremendous matter it is, God's salvation.

And what a provision the Lord has made for his dear people in this matter, in the person of his dear son, the Lord Jesus Christ, who is the salvation of his dear people.

He bore that name as God incarnate, they shall call his name Jesus, for he shall save his people from their sins. God's salvation, the only salvation, a wondrous provision to meet the need of poor, undone, lost, guilty souls.

What a mercy to wait for this salvation. And there are those times, you know, when the Lord is pleased, in that measure he sees fit, to reveal to his waiting people, something of the blessings of this salvation.

Because you're reading the scripture of one another, how they rejoiced in God's salvation. But how could they do that? It was as the Lord was pleased to reveal these things to them.

[28 : 12] Yes, as they waited upon him. And when the Lord was pleased in his mercy, to reveal himself, well, it is a source of rejoicing, isn't it?

Here's some solemn joy brought in the heart of an interest in God's great salvation. And how you should be thankful, if at any time, whatever, the Lord has been pleased to convey to your heart a measure of this great truth that he is, your great salvation.

Here's your only hope of heaven, but think of the mercy of it, God's salvation. Or where would you and I be without God's salvation?

Without hope, you see. We're lost, undone sinners in that and fall. But God's salvation, well, words will fail to set this truth before you.

But, here it is, and Jacob says here, I waited for thy salvation, O Lord. I want to try and consider then a little, the sole exercise in the light of these vital matters.

[29 : 29] Says Jacob here, I have waited for thy salvation, O Lord. You see, there is an exercise set before us here.

waiting, waiting, and waiting for God's salvation, waiting for his appearing, indicates a soul concern.

It is the effect of divine life implanted within the soul. divine life, this word, has no reference to those who are dead in trespasses and sins, because being dead in trespasses and sins, there is no concern, there is no desire, God would.

but it is the Lord is pleased to quicken dead souls, and implant divine life within. It is one of the effects of divine life, there is a waiting upon God.

Might it be perhaps a word of encouragement to one another, if you know what it is to have to wait like is expressed in the text here, for God's salvation, salvation, can you not trace as it were some evidence in this, that there is the exercise of divine life in the soul, the dead are not anything, salvation means nothing to a dead soul, it means everything to a concerned soul, a poor sinner convinced of his sin, and made to know something of his lost condition by nature, and a yearning, after this salvation, it indicates a living desire in the soul, and these things are not the product of human nature, are they?

[31 : 25] No, but the result of gracious dealings of God by his spirit in the heart of a sinner, it's a good, it's a great mercy to be a waiting soul, and notice it is put personally here, I have waited, you see, it's not sufficient to consider the blessings of God's salvation in a general sense, it is a great theme to consider in that way, but you see, it has to be, it needs to be personal, doesn't it?

yes, you and I need an interest, a personal interest, in God's salvation, and so Jacob is exercising this way, he says, I have waited for thy salvation, O Lord, waiting for God, and you see, there's encouragement in the scriptures, with regard to this, as I said just now, a blessing pronounced upon these waiting souls, and if you search the word of God through, you will find again and again, how those who wait upon him, are spoken of as favoured souls, and there's encouragement, you see, that the Lord will appear, these waiting ones, maybe perhaps you have to say, in your own experience, well,

I've waited, I've waited a long time, and as yet, I do not seem to enter into the blessings of God's salvation, well, can you give up waiting then?

Surely not, surely not, because there's encouragement in the scripture, yes, for such as you, think of this, God waits to be gracious, yes, he waits his own time, there may be sometimes perhaps a trial of faith in this, as you wait for God's salvation, because as yet he's not seen to appear, but over against that there's encouragement, still to wait on God, still to look to him for that mercy which he alone can bestow upon you, so that midst all the, perhaps the trial of the way, the trial of faith which comes in the experience of a child of God, and the Lord sees fit at times to cause his people to wait upon him, and to, as it were, to be brought off their own efforts in matters, and when you think of

Jacob, the subject of this text here before us this morning, you see, he had various schemes didn't he, but they brought him no relief, no, he had to be brought right down to this, to be left alone, I'm thinking of that time when by God's command he was journeying back to Bethel, wasn't he, well he meets Esau, brings back to his mind those early times when he deceived his father and it produced such a hatred in Esau's heart that Jacob had to leave home, now these many years after he's commanded to return to Bethel, and he learns, he meets Esau, Esau's coming to meet him with 100 men, and he distressed Jacob, and he set about trying to make the best of matters, didn't he, but the vital point was this, how he was brought to pray to the

[35 : 39] Lord, it was that wrestling experience he had that night when there wrestled a man with Jacob to the breaking of day, you see, it brought home this point, didn't it, he needed God's salvation, and the dear man in the experience of this, and although he was brought so low in it, and his thigh was disjointed, all he could do was to hold on as it were, and he held on in this way, I will not let thee go, except thou bless me, except thou bless me, that was his only hope, you see, of salvation in that experience, he realised all his efforts to allow the, or to avoid the threatened experience, was all in vain, he was brought to have to do with God, and through

God's great mercy, God dealt with him, and he realised it was no vain thing to wait upon the Lord then, in fact he had a sweet token of God's love to him, didn't he, yes, he received another name, not only Jacob, which means a planter, and that was his character by nature, but Israel, as a prince has their power with God, and that's prevailed, you see it was in this way, waiting upon the Lord, and how these things are written then, for the instruction of God's dear people, and in that manner of waiting for God's salvation, yes, having to, as it were, be brought away from everything else, which is of self, and to realise your only hope is in God alone,

God who is the God of salvation to his dear people, I've waited for thy salvation, O Lord. There are those ways then, in which the Lord is pleased to exercise his dear people in these things, and I did briefly mention, did I not, earlier, that in the exercise of worship, and good it is when you come to the house of prayer, in that attitude, and God grant it might be so, again, again, because you see, if left ourselves, how we tend, do we not, to become formal, even in our worship, we need the Lord to deal with us, and to exercise our souls in these things, and to bring us to wait upon him, yes, in worship, it is those ways, one of those ways, the Lord is appointed, whereby he is pleased to convey the blessings of his salvation to his dear people, as they wait upon him in worship.

A bit of account we have in scripture, concerning dear Simeon, you know, the time when the dear Lord Jesus Christ was brought into the temple by Mary.

And there was that man, yes, he's spoken of as one who waited for the consolation of Israel, and he came by the spirit into the temple, and what a time of blessing it was to dear Simeon, he saw God's salvation, it satisfied his poor soul, how many times he'd come up to the temple, the scripture doesn't tell us, but there was that time that did come, and that was a set time, a time when he should see the dear Lord Jesus Christ himself, and see him as his salvation, what did he say?

[39 : 52] Lord, now let us say thy servant depart in peace, for mine eyes have seen thy salvation, the glory of thy people Israel, where did he see it?

He saw it in that dear babe, he was favoured to hold that dear babe in his arms, and the dear man was satisfied, his cup was running over, he'd seen God's salvation, but you see, he'd waited for it, and he came up to the temple at that time, waiting for God's salvation, salvation, so then, poor sinner, if sometimes you have to wait on God in that way, as you come up to the house of prayer to worship, may you be encouraged to wait upon him still, yes, still to look to him, he alone can make known this blessing, and as I said, it's one of those means appointed by God, whereby he is pleased to convey the blessings of his salvation to his dear people, be thankful, if sometimes you've known just a little of what it is, for your soul to be encouraged to hope in him, under the sound of the gospel, and in the attitude of worship, you wait for God's salvation, you don't wait in vain, then of course it is so expressive of real prayer, real prayer, some professing people have queer notions about prayer, seem to be satisfied if they can repeat some form of prayer and the words alone, although the words may be good, but if it is just a repetition, there's nothing in it, there's no waiting upon

God, but you see, real prayer can be considered in the light of this word, I've waited for thy salvation, O Lord, you wait prayerfully, you have to wait on God, do we not read in the psalm this morning how the dear psalmist was entered into these things, and how the Lord was pleased to speak to him in that particular way, with regard to seeking his face, and of course the scripture is well known to us, but how he refers to it, doesn't he, when thou said, seek ye my face, my heart said unto thee, thy face Lord will I seek, when thou said, seek ye my face, yes in prayer, could it is, if that gracious response is wrought in your heart, my heart said unto thee, thy face

Lord will I seek, you not be the response of the ungodly, no, it's not the response of a dead professor, but it will be the gracious response of a poor sinner who is taught of the spirit of God, made to fit his need, his need of this great salvation, and so then we think of this word as giving us one description of the attitude of praying souls, you wait upon the Lord, you cannot wait in any other way, you cannot look in any other direction, but to the Lord himself, he who is the salvation of his dear people, and then in the light of the setting of the subject, with regard to various circumstances, you may be brought into, there may be difficulties sometimes, problems, yes, that come into the pathway, well now, how desirable it is if the attitude is this, to wait for

God's salvation, to bring those matters before the Lord, to put your heart before him, we think of Johanna, you know, and how she waited for God's salvation in a particular way, didn't she, there was a particular matter in which she needed the Lord in mercy to appear for her, she was greatly distressed, she comes into the temple, yes, she waits for God's salvation, misunderstood by Eli for a time, he thought she was under the influence of drink, but she had to let him know it was not like that at all, no, she was in trouble, she was burdened with a certain matter, she needed the Lord to appear for her, and she waited for God's salvation, she didn't wait in vain, the time came later on, when she could come into the temple, and say for this child I prayed,

[45 : 03] God remembered her, and it's very profitable to read that song of Hannah, she was greatly blessed, and she was deeply taught, and now she acknowledges God's dealings, both in bringing down, lifting up, laying low, yes, he killeth and he maketh alive, yes, he bringeth low, he lifteth up, he maketh poor and maketh rich, she speaks of God's dealings, you see, in salvation, and she was brought into the experience of these things through that particular circumstance, and so then in the various matters which may concern you, and the Lord knows what they are, good it is to be brought into this exercise of soul, awaited for thy salvation,

O Lord, you see, we have to cease for our own works, good or bad, don't we, we have to be made to realise our dependence upon God, you see, there is something in us by nature, we will be independent if left to ourselves, but we have to learn this, that no helping self I find, even though you may have sought it, but that is not the source of the help, help comes from God, he is the helper of his dear people, he helps these who wait upon him, and so we think of dear Jeremiah, you know, and in the Lamentations, that beautiful word in chapter 3, and while the poor man has been pouring out his sad condition, both personally, and circumstantially also, there was so much to cast the poor man down, yes, he was a weeping prophet indeed, but God in his great mercy did not leave poor

Jeremiah to utter despair, he brought very low, he even thought he had lost his hope, but that could never be, but the Lord most of he appeared to Jeremiah, in those few verses in that chapter 3, they're wonderful words, and dear Jeremiah was so greatly helped that he could look upon things as they still were, but look upon them in heaven's light as it were, amongst other things he said this, it is good for a man what is good, it is good that a man should both hope and quietly wait for the salvation of the Lord.

And him writers put it well as he, blessed is a man O God whose mind is stayed on thee, who waits for thy salvation Lord, shall thy salvation see.

Amen. Let us close this morning by singing hymn number 941, the tune is Arizona 284.

[48 : 55] hymn number 941, Jesus, my Lord, my life, my all, prostrate before thy throne I fall, fain would my soul look up and see, my hope, my heaven, my all in thee, here in this world of sin and woe, I am filled with tossings to and fro, burdened with sin and fears oppressed with nothing here to give me rest.

Hymn number 941, Hymn number 941, Hymn number 941, Hymn number 941, Hymn number 941, Hymn number 941, Hymn number 941, Hymn number 941, 2 physical Chicago, 6 fast Absolutely 12 fantasy chasm.

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And I recognize you hail a mayorrowed, Good night with a PDF to Evangelion.

May Neth Bridesmaid The Great LGTB The Great King Where Black family God