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## *First Day*

### THE GOD OF OUR SALVATION

*My soul waiteth only upon God [marg. is silent unto God]; from him cometh my salvation.—Psalm 62:1 (A.S.V.).*

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 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 fullness 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 their relation to God of absolute poverty and helplessness, that they have no sense of the need of absolute and unceasing dependence, or 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 apprehends 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 waiteth upon God; from him cometh 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 thou only upon God!*

## *Second Day*

### THE KEYNOTE OF LIFE

*I have waited for thy salvation, O Lord.*—Genesis 49:18.

IT IS NOT EASY to say exactly in what sense Jacob used these words, in the midst of his prophecies in regard to the future of his sons. But they do certainly indicate that both for himself and for them his expectation was from God alone. It was God's salvation he waited for; a salvation which God had promised and which God Himself alone could work out. He knew himself and his sons to be under God's charge. Jehovah the everlasting God would show in them what His saving power is and does. The words point forward to that wonderful history of redemption which is not yet finished, and to the glorious future in eternity whither it is leading. They suggest to us how there is no salvation but God's salvation, and

how waiting on God for that, whether for our personal experience, or in wider circles, is our first duty, our true blessedness.

Let us think of ourselves, and the inconceivably glorious salvation God has wrought for us in Christ, and is now purposing to work out and to perfect in us by His Spirit. Let us meditate until we somewhat realize that every participation of this great salvation, from moment to moment, must be the work of God Himself. God cannot part with His grace, or goodness, or strength, as an external thing that He gives us, as He gives the raindrops from Heaven. No, He can only give it, and we can only enjoy it, as He works it Himself directly and unceasingly. And the only reason that He does not work it more effectually and continuously is that we do not let Him. We hinder Him either by our indifference or by our self-effort, so that He cannot do what He would. What He asks of us, in the way of surrender, and obedience, and desire, and trust, is all comprised in this one word: waiting on Him, waiting for His salvation. It combines the deep sense of our entire helplessness of ourselves to work what is divinely good, and our perfect



confidence that our God will work it all in His divine power.

Again, I say, let us meditate on the divine glory of the salvation God purposes working out in us, until we know the truths it implies. Our heart is the scene of a divine operation more wonderful than Creation. We can do as little toward the work as toward creating the world, except as God works in us to will and to do. God only asks of us to yield, to consent, to wait upon Him, and He will do it all. Let us meditate and be still, until we see how meet and right and blessed it is that God alone do all, and our soul will of itself sink down in deep humility to say: "I have waited for thy salvation, O Lord." And the deep blessed background of all our praying and working will be: "Truly my soul waiteth upon God."

The application of the truth to wider circles, to those we labor among or intercede for, to the Church of Christ around us, or throughout the world, is not difficult. There can be no good but what God works; to wait upon God, and have the heart filled with faith in His working, and in that faith to pray for His mighty power to come down, is our only

wisdom. Oh, for the eyes of our heart to be opened to see God working in ourselves and in others, and to see how blessed it is to worship and just to wait for His salvation!

Our private and public prayer is our chief expression of our relation to God. It is in them chiefly that our waiting upon God must be exercised. If our waiting begin by quieting the activities of nature, and being still before God; if it bows and seeks to see God in His universal and almighty operation, alone able and always ready to work all good; if it yields itself to Him in the assurance that He is working and will work in us; if it maintains the place of humility and stillness, and surrenders until God's Spirit has quickened the faith that He will perfect His work: it will indeed become the strength and the joy of the soul. Life will become one deep blessed cry: "I have waited for thy salvation, O Lord."

*My soul, wait thou only upon God!*

### *Third Day*

## THE TRUE PLACE OF THE CREATURE

*These wait all upon thee,  
That thou mayest give them their meat in due season.  
That thou givest unto them, they gather;  
Thou openest thine hand, they are satisfied with good.*  
—Psalm 104:27, 28 (A.S.V.)

THIS PSALM, in praise of the Creator, has been speaking of the birds and the beasts of the forest; of the young lions, and man going forth to his work; of the great sea, wherein are things creeping innumerable, both small and great beasts. And it sums up the whole relation of all creation to its Creator, and its continuous and universal dependence upon Him in the one word: "These all wait upon thee!" Just as much as it was God's work to create, it is His work to maintain. As little as the creature could create itself, is it left to pro-

vide for itself. The whole creation is ruled by the one unalterable law of—waiting upon God!

The word is the simple expression of that for the sake of which alone the creature was brought into existence, the very groundwork of its constitution. The one object for which God gave life to creatures was that in them He might prove and show forth His wisdom, power, and goodness, in His being each moment their life and happiness, and pouring forth unto them, according to their capacity, the riches of His goodness and power. And just as this is the very place and nature of God, to be unceasingly the supplier of every want in the creature, so the very place and nature of the creature is nothing but this—to wait upon God and receive from Him what He alone can give, what He delights to give. (See note on *Law, The Power of the Spirit.*)

If we are in this little book at all to apprehend what *waiting on God* is to be to the believer, to practice it and to experience its blessedness, it is of consequence that we begin at the very beginning, and see the deep reasonableness of the call that comes to us. We shall understand how the duty is no arbitrary com-

mand. We shall see how it is not only rendered necessary by our sin and helplessness. It is simply and truly our restoration to our original destiny and our highest nobility, to our true place and glory as creatures blessedly dependent on the All-Glorious God.

If once our eyes are opened to this precious truth, all Nature will become a preacher, reminding us of the relationship which, founded in creation, is now taken up in grace. As we read this psalm, and learn to look upon all life in Nature as continually maintained by God Himself, waiting on God will be seen to be the very necessity of our being. As we think of the young lions and the ravens crying to Him, of the birds and the fishes and every insect waiting on Him, till He give them their meat in due season, we shall see that it is the very nature and glory of God that He is a God who is to be waited on. Every thought of what Nature is, and what God is, will give new force to the call: "Wait thou only upon God."

"These all wait upon thee, that thou mayest give." It is God who gives all: let this faith enter deeply into our hearts. Ere yet we fully understand all that is implied in our waiting

upon God, and ere we have even been able to cultivate the habit, let the truth enter our souls. Waiting on God, unceasing and entire dependence upon Him, is, in Heaven and earth, the one only true religion, the one unalterable and all-comprehensive expression for the true relationship to the ever-blessed One in whom we live.

Let us resolve at once that it shall be the one characteristic of our life and worship, a continual, humble, truthful waiting upon God. We may rest assured that He who made us for Himself, that He might give Himself to us and in us, that *He* will never disappoint us. In waiting on Him we shall find rest and joy and strength, and the supply of every need.

*My soul, wait thou only upon God!*