

When we speak about - Marks of Grace... saying...

1. Grace makes a tremendous change in a person's life.

- The work of grace in the soul of sinner makes a great change.
- **Regeneration.** Life from the dead. Darkness to light.
- **2Cor.5:17** – “**If any man be in Christ he is a new creature/creation, old things are passed away, behold all things are become new.**”
- **Eph5:8** “**Ye were sometimes darkness, but now are ye light in the Lord, walk as children of light**”
- **At least this** – there cannot be a work of grace in the soul without some evidence of it.

2. Change can be easier to recognize in some than others – more outward / visible...

- **Saul of Tarsus** – before, blasphemer, persecutor, injurious. Terrorist.
- **Lydia** – Acts 16:14 – “**Whose heart the Lord opened... she attended to things we spoke.**”
- **Jailor** – same chapter – more dramatic – suicide – 16:32, 33 - “**And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway...**”
- **Can depend on** – 1) Life before conversion, 2) Person's Personality

3. God's People are Recognizable.

- **1John2:15** – “**Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him**”
- **1John2:28-29** “**And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him**”
- **1John3:2-3** “**Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. ³ And every man that hath this hope in him purifieth himself, even as he is pure.**”
- **1John3:14** “**We know that we have passed from death unto life because we love the brethren.**”
- **1John5:3** “**For this is the love of God, that we keep his commandments: and his commandments are not grievous.**”

Others –

- **Matt. 5:1-12, Gal. 5:19-25;** the whole book of **Psalms** – *an anatomy of the soul...*
- **Phil. 3:3**
- **Isa. 50:10, 11;**

4. We need to examine ourselves concerning the Marks of Grace

1. **Frequently** – associate this with Lord's Supper; more than that; important, ready to meet God? not ready to go to LS, are we ready to go into eternity?
2. **Thoroughly** – examination, testing of a metal, serious searching, not surface, go deep,
3. **As in the presence of God** – not comparing ourselves with others, but as before God. Judgement before the time.
4. **In the light of the Word of God** –
5. **In dependence on the Holy Spirit** – enlighten, helper, lead, guide into all truth.

5. We need to distinguish between assurance of faith and assurance of sense [IN... OF]:

Difference - “assurance that I have faith” and “the assurance faith has of the Lord Jesus Christ.”

The **assurance of faith** will stand its ground, when the **assurance of sense** is quite lost and gone – Christ on cross.

S.R.: “Rutherford sweetly glosses to this purpose: ‘He may be a forgetting and withdrawing God to my feeling; and yet to my faith, MY GOD, and MY LORD: even as the wife may believe the angry and forsaking husband is still her husband.’

Doesn’t mean every one who has full assurance of faith never doubts. – there is no doubting in faith, but there is much doubting in the believer.

Egypt

6. For every look to self, 10 looks to Christ.

HMC (Hugh M. Cartwright): “To get assurance that we have faith we should seek assurance concerning Christ”

“It is not certainty about ourselves that enables us to come to Christ, but certainty about Christ. We need to be sure that Christ is what the Bible tells us he is, and that Christ can do, and will do, what the Bible tells us he can and will do. That’s the assurance we need – to be certain about Christ.”

For sinners seeking Christ – important... to realize that they have to (in a sense) forget about themselves, and be taken up with how suitable and sufficient Christ is.

Question as to faith secondary question. First question – what think ye of Christ?

Erskine:

- “**Christ, the ever-blessed object of faith**, is presented to us in the gospel under a great many **different views and aspects**, in a correspondence unto which faith receives its denomination. For instance, Is Christ presented under the notion of **meat to the hungry soul**? then faith is expressed by *eating*. Is Christ held out under the notion of **living waters**? then faith is called a *drinking*. Is he held out as a **refuge**? then faith is called a *fleeing to him*, Heb. 6:18. Is he held out as a garment to the naked? then faith is a putting him on for clothing.”
- **Receiving Implies Warrant:** *And this giving of Christ in the revelation and offer of the gospel is common to all, and warrants all to receive him. John 6:32*, says Christ unto a promiscuous multitude, the far greater part of whom were unbelievers, as is evident from Christ’s character of them, “My Father (says he) giveth you the true bread from heaven,” meaning himself. Isa. 9:6.
- **Resting** – one and same as receiving – making use of Christ – applying Christ as he is presented to us in Gospel. – Resting, Christ is a strong foundation upon which we may and ought to lay the weight over our never dying souls upon.
- **As he is offered in the gospel** – what faith believes, unless one believes that Christ is offered to him/her in particular, as the gift of God, and as a foundation of hope and help, he will never receive/rest.

In order to Full Assurance of Faith...

1. **We need to strive for A Full Assurance of Understanding.** *People may lack assurance of faith because they lack full assurance of understanding.* Col. 2:1-3. “A person may have a clear and unvarying regard for Christ and the truth of the gospel. This person can say, I do believe the gospel. I do believe we are justified by faith alone by grace alone. This person self-consciously accepts it all intellectually. But, confronted by the reality of their sin, what happens? They are cast down. And that’s because they are not laying hold assuredly and with certainty on the fact that *by grace are ye saved*. What does it matter if you are a great sinner? Lay hold on Christ! It’s not your sin you need to look to, but Christ as the Savior. Instead of casting ourselves, in all our sinfulness, on Christ, we are going back to our old way of trying. We’ll try to believe, we’ll try to

love, we'll try obey. This only shows that we are not grasping as we should the truth of the gospel! To have the full assurance of understanding is to be firm and certain and sure in our grasp of the truth of the gospel." HMC.

2. **Recognize the difference between "assurance that I have faith" and "the assurance faith has of the Lord Jesus Christ."** To get assurance that we have faith we should seek assurance concerning Christ. Heb. 10:22 – way by the blood (not by his teaching, not by his example, but by his blood.) "Maybe a poor sinner is saying – Well, that is indeed a good gospel for a sinner. But how can I make use of that way? How can I find my way into the presence of God pleading the merits of Christ? Well, we are told, we also have a high priest. And having an high priest over the house of God. The church has a high priest. The worshiping people have a high priest. **It's not that there's a way open and we have to find our own way along it.** But the one who opened the way is set before us conducting us into God's presence. So what we have to do is not work out, as it were, in our own minds – how can I make use of the blood of Christ in order to obtain access to the presence of God? – but what we have to do is put our confidence in Christ to bring us to God. *He* can plead the merits of his blood. *He* can secure the acceptance of those for whom he died. What they have to do is put their trust in *him*. Follow *him* into God's presence. We have a high priest who offered himself as a sacrifice, and who ever lives to make intercession for us." "And he is able to save to the uttermost all those who come unto God by him." HMC. – the boldness is not in the first instance the attitude we have. The boldness is the right which is given to us. We have a warrant, we have a right, we have encouragement to come into God's presence.
3. **"We have to be very clear on this point.** It is not certainty about ourselves that enables us to come to Christ, but certainty about Christ. We need to be sure that Christ is what the Bible tells us he is, and that Christ can do, and will do, what the Bible tells us he can and will do. That's the assurance we need – to be certain about Christ." HMC
4. **The Person says, "Well if I only knew that I was trusting in the Savior!** If I only knew that I had faith in the Savior, then I could feel encouraged and warranted to draw near to God! But that's not the way of salvation. It's not, have confidence in yourself and then you can come to God. It's not even, Have confidence that you have grace and then you can come to God. But it's rather, Put all your confidence in Christ. Believe that he is what he says he is. Believe that he will do what he says he will do! That's what enables the soul to come.... This is a call to concentrate our soul's attention on the Savior. It's a call to exercise faith in the Savior. It's a call to exercise certain, assured faith in the Savior, so that whatever we think about ourselves, we think well of him, and we believe that he is what he claims to be, and that he will do what he has promised to do for those who put their trust in him." HMC

Lord's Day #1: "...And, therefore, by his Holy Spirit, **he also assures me of eternal life**, and makes me sincerely willing and ready, henceforth, to live unto him."

WCF:

The Westminster Confession of Faith explains the basis of true assurance:

"This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; but an infallible assurance of faith, **founded upon the divine truth of the promises of salvation**, the **inward evidence** of those graces unto which these promises are made, the **testimony of the Spirit of adoption witnessing with our spirits that we are the children of God**; which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption."

J. C. Ryle:

- **Faith**, is the root, and **assurance** is the flower
- You can never grow the flower without the root; you can have a root and no flower.

Erskine:

- “I remark, from this description of faith, that it hath Christ for its main and principal object; for it is a faith in Jesus Christ. There is such a sibness betwixt Christ and faith, that they cannot be separate. Take away Christ from faith, then faith is but a cypher, and stands for nothing; **nothing can fill the eye or hand of faith, but Christ only. Christ is the bread of life, faith is the mouth of the soul that eats and feeds upon him. Christ is the mystical brazen serpent, faith the eye of the soul that looks to him for healing; Christ is the stronghold cast open to the prisoners of hope, faith the foot of the soul that runs in to him for shelter; Christ is our living altar, his satisfaction and intercession like the two horns of the altar, and faith flees in thither for safety from the law and justice of God, which pursue the sinner for his life: Christ is the bridegroom, and faith, like the bride, takes him by the hand, saying, *Even so I take him.* In a word, *faith slights and overlooks every thing else to be at Christ,* saying, with David, Ps. 73:25, “Whom have I in heaven but thee? and there is none upon earth that I desire besides thee;” and with Paul, “I desire to know nothing but Jesus Christ, and him crucified. Yea, doubtless, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.”**

Buying Without Money and Price: Ebenezer Erskine, from *The Assurance of Faith, Opened and Applied*

1. **Christ is offered freely** - ! “To buy without money, and without price, is a mystery which the selfish heart of man cannot comprehend. But, Sirs, faith is a grace that comes to get, and not to give: or if it give any thing, it is the ills of the soul; but nothing of good does it pretend to give. The sinner, in believing, upon the matter says, Lord, I give thee my folly, and take thee for my only wisdom; I give thee my guilt, that thou mayest be the Lord my righteousness; I give thee my defilements, and take thee for sanctification; I give thee my chains and fetters, that I may be indebted to thee for redemption and liberty; I give thee my poverty, and take thee for my only riches; I give thee my wicked, wandering, hard, and deceitful heart, that thou mayest give me the new heart and spirit promised in the covenant, Thus, I say, Christ is freely offered, and must be freely received”
2. **Christ is offered wholly** – an undivided Christ is offered, and thus also he must be received. Cannot split him (Prophet, Priest, and King).
3. **Christ is offered particularly** – unto every one that hears the gospel, and so faith receives him with particular application. “Now, I say, faith, which is the echo of the gospel offer and call, must needs receive an offered Christ and salvation, with particular application to the soul itself. For a person to rest in a general persuasion that Christ is offered to the church, or offered to the elect, or a persuasion of God’s ability and readiness to save all that come to Christ, is still but a general faith, and what devils, reprobates, and hypocrites may have. Man, woman, Christ stands at thy door; thou in particular, even thou art called and commanded to believe in the name of the Son of God”
4. **God is hearty and in good earnest in his offers of Christ and his salvation.** “O, Sirs! do not think that a God of truth dissembles with you, when he makes offer of his unspeakable gift, or that he offers a thing to you which he has no mind to give. He says, yea, he swears with the greatest solemnity, by his very life, that he is in good earnest, and has no pleasure in your death. And after this, to think that he is not in earnest, what else is it, but to charge a God of truth with lying and perjury? There cannot be a greater affront offered to a man of common veracity. How criminal then must it be to impute such a thing to him, for whom it is impossible to lie, and who hates all fraud and dissimulation in others with a perfect hatred? Thus, I say, God is in good earnest in his offers of Christ; so faith is hearty, and in good earnest in receiving and applying him: “with the heart man believeth unto righteousness.” God’s whole heart and his whole soul is in the offer and promise of the gospel, Jer. 32:41; and is it not reasonable that we should give him a meeting, by believing with the whole heart and soul?”

Important to Remember:

- Need to Examine ourselves, but it's not our assurance of faith that saves,
- it's faith that saves... Faith in Christ... Christ that saves by faith...

WCF CHAPTER XVIII. Of Assurance of Grace and Salvation

I. ALTHOUGH hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and estate of salvation;^a which hope of theirs shall perish;^b yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace,^c and may rejoice in the hope of the glory of God; which hope shall never make them ashamed.^d

II. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope;^e but an infallible assurance of faith, founded upon the divine truth of the promises of salvation,^f the inward evidence of those graces unto which these promises are made,^g the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God:^h which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.ⁱ

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it:^k yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain there unto.^l And therefore it is the duty of every one to give all

^a Job 8:13. So are the paths of all that forget God; and the hypocrite's hope shall perish: Ver. 14. Whose hope shall be cut off, and whose trust shall be a spider's web. Micah 3:11. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. Deut. 29:19. And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst. John 8:41. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

^b Mat. 7:22. Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Ver. 23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

^c 1 John 2:3. And hereby we do know that we know him, if we keep his commandments. 1 John 3:14. We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death. Ver. 18. My little children, let us not love in word, neither in tongue, but in deed, and in truth. Ver. 19. And hereby we know that we are of the truth, and shall assure our hearts before him. Ver. 21. Beloved, if our heart condemn us not, then have we confidence toward God. Ver. 24. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit that he hath given us. 1 John 5:13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

^d Rom. 5:2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Ver. 5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

^e Heb. 6:11. And we desire that every one of you do show the same diligence, to the full assurance of hope unto the end. Ver. 19. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.

^f Heb. 6:17. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: Ver. 18. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

^g 2 Pet. 1:4. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. Ver. 5. And besides this, giving diligence, add to your faith, virtue; and to virtue, knowledge. Ver. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: Ver. 11. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 1 John 2:3. And hereby we do know that we know him, if we keep his commandments. 1 John 3:14. We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death. 2 Cor. 1:12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

^h Rom. 8:15. For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father. Ver. 16. The Spirit itself beareth witness with our spirit, that we are the children of God.

ⁱ Eph. 1:13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise. Ver. 14. Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. Eph. 4:30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. 2 Cor. 1:21. Now he which stablisheth us with you in Christ, and hath anointed us, is God; Ver. 22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.

^k 1 John 5:13. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. Isa. 1:10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Mark 9:24. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. [See Psal. 88 throughout. Psal. 77 to the 12th Verse.]

^l 1 Cor. 2:12. Now we have received not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. 1 John 4:13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. Heb. 6:11. And we

diligence to make his calling and election sure;^m that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience,ⁿ the proper fruits of this assurance: so far is it from inclining men to looseness.^o

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness, and to have no light:^p yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived,^q and by the which, in the mean time, they are supported from utter despair.^r

desire that every one of you do show the same diligence, to the full assurance of hope unto the end: Ver. 12. That ye be not slothful, but followers of them, who, through faith and patience, inherit the promises. Eph. 3:17. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, Ver. 18. May be able to comprehend with all saints, what is the breadth, and length, and depth, and height; Ver. 19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

^m 2 Pet. 1:10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall.

ⁿ Rom. 5:1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: Ver. 2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Ver. 5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. Rom. 14:17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Rom. 15:13. Now, the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Eph. 1:3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: Ver. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love. Psal. 4:6. There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us. Ver. 7. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. Psal. 119:32. I will run the way of thy commandments, when thou shalt enlarge my heart.

^o 1 John 2:1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. Ver. 2. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. Rom. 6:1. What shall we say then? shall we continue in sin, that grace may abound? Ver. 2. God forbid: how shall we that are dead to sin live any longer therein? Tit. 2:11. For the grace of God that bringeth salvation hath appeared to all men; Ver. 12. Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Ver. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 2 Cor. 7:1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Rom. 8:1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Ver. 12. Therefore, brethren, we are debtors not to the flesh, to live after the flesh. 1 John 3:2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is. Ver. 3. And every man that hath this hope in him purifieth himself, even as he is pure. Psal. 130:4. But there is forgiveness with thee, that thou mayest be feared. 1 John 1:6. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: Ver. 7. But if we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin.

^p Cant. 5:2. I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled for my head is filled with dew, and my locks with the drops of the night. Ver. 3. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? Ver. 6. I opened to my beloved; but my beloved had withdrawn himself, and was gone; my soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no answer. Psal. 51:8. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Ver. 12. Restore unto me the joy of thy salvation: and uphold me with thy free Spirit. Ver. 14. Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. Eph. 4:30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Ver. 31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. Psal. 77:1. I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. Ver. 2. In the day of my trouble I sought the Lord; my sore ran in the night, and ceased not: my soul refused to be comforted. Ver. 3. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. Ver. 4. Thou holdest mine eyes waking: I am so troubled that I cannot speak. Ver. 5. I have considered the days of old, the years of ancient times. Ver. 6. I call to remembrance my song in the night: I commune with mine own heart, and my spirit made diligent search. Ver. 7. Will the Lord cast off for ever? and will he be favourable no more? Ver. 8. Is his mercy clean gone for ever? doth his promise fail for evermore! Ver. 9. Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah. * Ver. 10. And I said, This is my infirmity: but I will remember the years of the right hand of the most High. Mat. 26:69. Now Peter sat without in the palace; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. Ver. 70. But he denied before them all, saying, I know not what thou sayest. Ver. 71. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. Ver. 72. And again he denied with an oath, I do not know the man. Psal. 31:22. For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications, when I cried unto thee. [Psal. 88 *throughout*.] Isa. 1:10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

^q 1 John 3:9. Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God. Luke 22:32. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. Job 13:15. Though he slay me, yet will I trust in him; but I will maintain mine own ways before him. Psal. 73:15. If I say, I will speak thus: behold, I should offend against the generation of thy children. Psal. 51:8, 12. [See letter ^p immediately before.] Isa. 1:10. [See letter ^p immediately foregoing.]

^r Micah 7:7. Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Ver. 8. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. Ver. 9. I will bear the indignation of the Lord,

because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Jer. 32:40. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Isa. 54:7. For a small moment have I forsaken thee; but with great mercies will I gather thee: Ver. 8. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer Ver. 9. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. Ver. 10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. Psal. 22:1. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? [Psal. 88 *throughout.*]