

The Attributes of God
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Part I

I. The Solitariness of God.

A. The Solitariness of God defined.

1. Comparatively few who occasionally read the Bible are aware of the awe-inspiring and worship-provoking grandeur of the divine character.
2. That God is great in wisdom, wondrous in power, yet full of mercy is assumed by many as common knowledge.
3. To entertain anything approaching an adequate conception of His being, nature, and attributes, as revealed in the Scripture, is something which very few people in these degenerate times have done.

B. The Solitariness of God described.

1. God is solitary in His Excellency.
 - a. *[Exodus 15:11]- Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?*
2. God is solitary in Eternity.
 - a. *[Genesis 1:1]- In the beginning God created the heaven and the earth.*
3. God is solitary in Creation.
 - a. Creation did not add to God essentially.
 - 1.) *[Malachi 3:6]- For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.*
 - b. Creation was purely a sovereign act on His part.
 - 1.) *[Ephesians 1:11]- In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*
 - c. Creation for His manifestative glory.
 - 1.) *[Nehemiah 9:5]- Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up and bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.*
4. God is solitary in worship.
 - a. No need of external glory, which arises from His redeemed.
 - 1.) *[Ephesians 1:5]- Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*
 - b. Knowing God's will.
 - 1.) *[Romans 11:34-35]- For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again?*
 - 2.) *[Job 35:7-8]- If thou be righteous, what givest thou him? or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.*
 - 3.) *[Luke 17:10]- So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.*
5. God is solitary in the life, ministry, and obedience of His Son.

- a. Our Lord Jesus Christ added nothing to God in His essential being and glory, either by what He did or suffered. He manifested that glory of God to us, but He added nothing to God.
 - 1.) *[Psalm 16:2-3]- O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee; But to the saints that are in the earth, and to the excellent, in whom is all my delight.*
6. Misconceptions of God's Solitariness.
 - a. God can be honored and dishonored.
 - 1.) Not in His essential being, but in His official character.
 - b. God can be glorified by creation, by providence, and by redemption.
 - 1.) In His manifested glory and the recognition of it by us.
 - c. Had God so pleased, He might have continued alone for all eternity, without making known His glory unto creatures.
 - 1.) *[Isaiah 40:15-18]- Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him?*
- C. The Solitariness of God applied.
 1. God is solitary in His Word. The Unknown God.
 - a. *[Acts 17:23]- For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.*
 - b. *[Isaiah 40:22-23]- It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: That bringeth the princes to nothing; he maketh the judges of the earth as vanity.*
 - c. *[1 Timothy 6:15-16]- Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.*
 2. God is solitary in His Word. The Unsearchable God.
 - a. *[Job 26:14]- Lo, these are parts of his ways: but how little a portion is heard of him? But the thunder of his power who can understand?*
 - b. *[Romans 11:33]- O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!*
 3. God is solitary in His Word. The Unknowable God.
 - a. *[John 4:24]- God is a Spirit: and they that worship him must worship him in spirit and in truth.*
 - b. *[John 3:3]- Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*
 - c. *[1 Corinthians 2:14]- But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*
 - d. *[2 Corinthians 4:6]- For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

- e. *[2 Peter 3:18]- But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*
- f. *[Colossians 1:10]- That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;*

II. The Decrees of God.

A. The Decrees of God defined.

1. His purpose.
 - a. *[Romans 8:28]- And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*
 - b. *[Ephesians 3:11]- According to the eternal purpose which he purposed in Christ Jesus our Lord:*
 - c. *[Psalm 2:7]- I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.*
2. His counsel.
 - a. *[Acts 2:23]- Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:*
 - b. *[Ephesians 1:11]- In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*
3. His will.
 - a. *[Ephesians 1:9]- Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:*
 - b. *[Ephesians 1:11]- In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*
4. His foreknowledge.
 - a. *[Acts 2:23]- Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:*
 - b. *[Romans 8:29]- For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*
5. In relation to all future things.
 - a. Whatever is done in time.
 - b. Whatever was foreordained before time began.
 - c. God's purpose was concerned with everything, whether great or small, whether good or evil.
 - 1.) *"While God is the Orderer and Controller of sin, He is not the Author of it in the same way that He is the Author of good."*

B. The Decrees of God described.

1. Eternal.
 - a. *[Ephesians 1:4]- 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:*
 - b. *[2 Timothy 1:19]- Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*
2. Wise.
 - a. *[Psalm 104:24]- O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.*
 - b. *[Romans 11:33]- O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!*

3. Free.
 - a. *[Isaiah 40:13-14]- Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?*
4. Absolute and unconditional.
 - a. *[2 Thessalonians 2:13]- But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*
 - b. *[Ephesians 1:11]- In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*

C. The Decrees of God applied.

1. Divine Decree and human responsibility.
 - a. Real prayer is composed by the Spirit, yet it is also the cry of a human heart.
 - b. The Scriptures are the inspired Word of God, yet they were written by men who were something more than machines in the hand of the Spirit.
 - c. Christ is both God and man.
 - 1.) *[Luke 2:52]- And Jesus increased in wisdom and stature, and in favour with God and man.*
 - 2.) *[2 Corinthians 13:4]- For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.*
2. “Whether God has decreed all things that ever come to pass or not, all that own the being of a God, own that He knows all things beforehand. Now, it is self-evident that if He knows all things beforehand, He either doth approve of them or doth not approve of them; that is, He either is willing they should be, or He is not willing they should be. But to will that they should be is to decree them.” Jonathan Edwards
3. Attempt to assume and then contemplate the opposite.
 - a. *[Romans 8:2]- For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*
 - b. *[Romans 11:36]- For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.*

III. The Knowledge of God.

A. The Knowledge of God defined.

1. God’s Omniscience.
 - a. *[Daniel 2:22]- He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.*
 - b. *[Psalm 139:6]- Such knowledge is too wonderful for me; it is high, I cannot attain unto it.*
 - c. *[Hebrews 4:13]- Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.*
 - d. *[Psalm 139:2-4]- Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.*

B. The Knowledge of God described

1. God’s Omniscience and our uneasiness in our sin.

- a. *[Ezekiel 11:5]- And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.*
 - b. The trees of the garden were not able to conceal our first parents.
 - c. No human eye beheld Cain murder his brother, but his Maker witnessed his crime.
 - d. Sarah might laugh derisively in the seclusion of her tent, yet Jehovah heard it.
 - e. Achan stole a wedge of gold and carefully hid it in the earth, but God brought it to light.
 - f. David took great pains to cover up his wickedness, but the all-seeing God sent one of His servants to say to him, "Thou art the man!"
 - g. *[Numbers 32:23]- But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.*
 - h. *[Romans 8:7]- Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*
 - i. *[Hosea 7:2]- And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.*
2. God's Omniscience and our comfort in our weakness and failure.
 - a. *[Job 23:10]- But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.*
 - b. *[Psalm 103:14]- For he knoweth our frame; he remembereth that we are dust.*
 - c. *[Psalm 139:23-24]- Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.*
 - d. *[John 21:17]- He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.*
 3. God's Omniscience in our prayers.
 - a. *[Isaiah 65:24]- And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.*
 4. God's Omniscience in our future.
 - a. *[Psalm 147:5]- Great is our Lord, and of great power: his understanding is infinite.*
 - b. *[Daniel 4:35]- And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?*
 - c. *[Proverbs 19:21]- There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.*
 - d. *[Acts 15:18]- Known unto God are all his works from the beginning of the world.*
 - e. *[James 1:17]- Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*
 - f. *[Revelation 1:1]- The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:*
 5. God's Omniscience in His prophesies.
 - a. *[Luke 24:44]- And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.*
 6. God's Omniscience is not causative.
 - a. Nothing has ever come to pass, or ever will, merely because God knew it.
 - b. The cause of all things is the will of God.

1.) *[Genesis 8:22]- While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.*

c. God knew and foretold the crucifixion of His Son.

1.) *[Acts 2:23]- Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:*

C. The Knowledge of God applied.

1. The infinite knowledge of God should fill us with amazement.

2. The infinite knowledge of God ought to fill us with holy awe.

a. *[Proverbs 15:3]- The eyes of the LORD are in every place, beholding the evil and the good.*

3. What a curb this would be to us, if we meditated upon it more frequently!

a. *[Genesis 16:13]- And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?*

4. *"He foresaw my every fall, my every sin, my every backsliding; yet, He fixed His heart upon me."*

IV. The Foreknowledge of God.

A. The Foreknowledge of God defined.

1. Errors from the Foreknowledge of God.

a. God foresaw certain ones who would be more pliable than others and they would respond more readily to the strivings of the Spirit.

b. Because God knew they would believe, He predestinated them unto salvation.

c. Scripture affirms that God, in His sovereignty, singled out certain ones to be recipients of His distinguishing favors.

1.) *[Acts 13:48]- And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.*

d. False theology makes God's foreknowledge of our believing the cause of His election to salvation.

2. The Meaning of the Foreknowledge of God.

a. To "know" in the Old Testament-"loved" or "appointed."

1.) *[Exodus 33:17]- And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.*

2.) *[Deuteronomy 9:24]- Ye have been rebellious against the LORD from the day that I knew you.*

3.) *[Jeremiah 1:5]- Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.*

4.) *[Hosea 8:4]- They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off.*

5.) *[Amos 3:2]- You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.*

b. To "know" in the New Testament.

1.) *[Matthew 7:23]- And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*

2.) *[1 Corinthians 8:3]- But if any man love God, the same is known of him.*

3.) *[2 Timothy 2:19]- Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.*

B. The Foreknowledge of God described.

1. *"Foreknowledge is never used in Scripture in connection with events or actions; instead, it always refers to persons."*
 - a. *[Acts 2:23]- Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:*
 - b. *[Romans 8:29-30]- For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*
 - c. *[Romans 11:2]- God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel saying,*
 - d. *[1 Peter 1:2]- Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*
2. His counsel or decree was the ground of His foreknowledge.
 - a. *[Acts 2:23]- Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:*
 - b. *[Romans 8:29]- For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*
 - c. *[Psalm 2:7]- I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.*

C. The Foreknowledge of God applied.

1. *"God foreknows what will be because He has decreed it. It is therefore a reverse order of Scripture, putting the cart before the horse, to affirm that God elects because He foreknows people. The truth is, He foreknows because He has elected."*
 - a. *[2 Thessalonians 2:13]- But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*
2. *"God did not elect any sinner because He foresaw that he would believe, for the simple but sufficient reason that no sinner ever believes until God gives him faith; just as no man sees until God gives him sight. Sight is God's gift, seeing is the consequence of my using His gift."*
 - a. *[Ephesians 2:8-9]- For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.*
3. Believing is not a meritorious act.
 - a. *[Acts 18:27]- And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:*
 - b. *[Romans 11:5]- Even so then at this present time also there is a remnant according to the election of grace.*

V. The Supremacy of God.

A. The Supremacy of God defined.

1. *"Your thoughts of God are too human." – Luther*
2. *[Psalm 50:21]- These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.*

3. *[Exodus 32:8-9]- They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:*

B. The Supremacy of God described.

1. The supremacy of God seen in the infinite distance, which separates the mightiest creatures from the Creator.
 - a. *[Psalm 2:4,9]- He that sitteth in the heavens shall laugh: the LORD shall have them in derision. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.*
2. The supremacy of God seen in Scriptures.
 - a. *[1 Chronicles 29:11-12]- Thine, O LORD is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.*
 - b. *[2 Chronicles 20:6]- And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?*
 - c. *[Job 23:13]- But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.*
 - d. *[Job 42:2]- I know that thou canst do every thing, and that no thought can be withholden from thee.*
 - e. *[Psalm 115:3]- But our God is in the heavens: he hath done whatsoever he hath pleased.*
 - f. *[Proverbs 21:30]- There is no wisdom nor understanding nor counsel against the LORD.*
3. The supremacy of God over the works of His hands.
 - a. (Exodus 14)
 - b. At His pleasure, the Red Sea divided and its waters stood up as walls. (Numbers 14)
 - c. The earth opened her mouth, and guilty rebels went down alive into the pit. (Joshua 10)
 - d. When He so ordered, the sun stood still.
 - e. The sun went backward ten degrees on the dial of Ahaz.
 - f. He made ravens carry food to Elijah. (1 Kings 17)
 - g. Iron to float on the waters. (2 Kings 6:5)
 - h. Lions to be tame when Daniel was cast into their den;
 - i. Fire to burn not when three Hebrews were flung into its flames.
 - j. *[Psalm 135:6]- Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.*
4. The supremacy of God in His perfect rule over the wills of men.
 - a. *[Exodus 34:24]- For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.*
 - b. *[Proverbs 21:1]- The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.*
5. The supremacy of God in the New Testament.
 - a. *[Ephesians 1:11]- In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*
 - b. *[Romans 11:36]- For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.*

- c. *[James 4:13,15]- Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: For that ye ought to say, If the Lord will, we shall live, and do this, or that.*

C. The Supremacy of God applied.

- 1. A sure resting-place for the heart.
 - a. *[Proverbs 16:9]- A man's heart deviseth his way: but the LORD directeth his steps.*
 - b. *[Psalm 31:15]- My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.*
 - c. *[Psalm 37:7]- Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.*

VI. The Sovereignty of God.

A. The Sovereignty of God defined.

- 1. The exercise of His supremacy.
- 2. God does as He pleases, only as He pleases, always as He pleases.
 - a. *[Isaiah 46:10]- Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:*
 - b. *[Daniel 4:35]- And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?*
 - c. *[Ephesians 1:11]- In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*
- 3. *"There is no attribute more comforting to His children than that of God's Sovereignty. Under the most adverse circumstances, in the most severe trials, they believe that Sovereignty has ordained their afflictions that Sovereignty overrules them, and that Sovereignty will sanctify them all. There is nothing for which the children ought more earnestly to contend than the doctrine of their Master over all creation—the Kingship of God over all the works of His own hands—the Throne of God and His right to sit upon that Throne."*
- 4. *"On the other hand, there is no doctrine more hated by worldings, no truth of which they have made such a football, as the great, stupendous, but yet most certain doctrine of the Sovereignty of the infinite Jehovah. Men will allow God to be everywhere except on His throne. They will allow Him to be in His workshop to fashion worlds and make stars. They will allow Him to be in His almonry to dispense His alms and bestow His bounties." – C.H. Spurgeon*

B. The Sovereignty of God described.

- 1. God sovereignly placed His creation upon a conditional footing..
 - a. *[Psalm 135:6]- Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.*
 - b. *[1 Timothy 5:21]- I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.*
 - c. *[Colossians 2:10]- And ye are complete in him, which is the head of all principality and power:*
 - d. *[2 Peter 2:5]- And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;*
- 2. God sovereignly placed Adam in the Garden of Eden upon a conditional footing.
 - a. God did not place Adam upon a footing of conditional, creature-responsibility, because it was right He should so place him. No, it was right because God did it.
 - b. *[Isaiah 45:9]- Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?*

3. God sovereignly placed Israel upon a conditional footing.
4. God sovereignly placed Satan and his angels upon a conditional footing.
5. God's sovereignty and the creature's responsibility.
 - a. *[Genesis 2:16]- And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:*
 - b. *[Exodus 12:35]- And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:*
 - c. *[Exodus 3:22]- But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.*
6. God sovereignly placed His elect upon a different footing than Adam or Israel, placing them upon an *unconditional* footing.
7. God sovereignly placed Himself, the Triune God, upon a conditional footing.
 - a. *[Isaiah 53:10-12]- Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*
 - b. *[Hebrews 10:14]- For by one offering he hath perfected for ever them that are sanctified.*

C. The Sovereignty of God applied.

1. Here then is the sovereignty of God openly displayed before all, displayed in the different ways in which He has dealt with His creatures.
2. Part of the angels, Adam, Israel, were placed upon a conditional footing. Continued blessing was dependent upon their obedience and fidelity to God.
3. In sharp contrast, the "little flock" have been given an unconditional, an immutable standing in God's covenant, God's counsels, God's Son; their blessing is dependent upon what Christ did for them.
 - a. *[Luke 12:32]- Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*
 - b. *[2 Timothy 2:19]- Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.*
4. The foundation on which God's elect stand is a perfect one; nothing can be added to it, nor anything taken from it.
 - a. *[Ecclesiastes 3:14]- I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.*
5. Here, then, is the highest and grandest display of the absolute sovereignty of God. He has "mercy on whom he will have mercy, and whom he will be hardeneth".
 - a. *[Romans 9:18]- Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*

VII. The Immutability of God.

A. The Immutability of God defined

1. God is perpetually the same: subject to no change in His being, attributes, or determinations.

2. God is compared to a rock.
 - a. *[Deuteronomy 32:4]- He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.*
 3. God has no beginning and no ending, He can know no change.
 - a. *[James 1:17]- Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*
- B. The Immutability of God described.
1. God is immutable in His essence.
 - a. *[Malachi 3:6]- For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.*
 - b. *[Exodus 3:14]- And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*
 2. God is immutable in His attributes.
 - a. His power is unabated.
 - b. His wisdom undiminished.
 - c. His holiness unsullied.
 - d. His veracity is immutable.
 - 1.) *[Psalm 119:89]- For ever, O LORD, thy word is settled in heaven.*
 - e. His love is eternal.
 - 1.) *[Jeremiah 31:3]- The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.*
 - 2.) *[John 13:1]- Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.*
 - f. His mercy ceases not.
 - 1.) *[Psalm 100:5]- For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.*
 3. God is immutable in His counsel.
 - a. *[Genesis 6:6]- And it repented the LORD that he had made man on the earth, and it grieved him at his heart.*
 - b. *[Numbers 23:19]- God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*
 4. God is immutable in His purpose.
 - a. *[Psalm 33:11]- The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.*
 - b. *[Hebrews 6:17]- Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:*
 5. Misconceptions in God's immutability.
 - a. *[Psalm 78:65]- Then the LORD awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.*
 - b. *[Jeremiah 7:13]- And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;*
 - c. *[Romans 11:29]- For the gifts and calling of God are without repentance.*

- d. *[Job 23:13]- But he is in one mind, and who can turn him? And what his soul desireth, even that he doeth.*
- 6. The mutability of creation.
 - a. *[Psalm 66:9]- Which holdeth our soul in life, and suffereth not our feet to be moved.*
 - b. *[Jude 13]- Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.*
 - c. *[Isaiah 57:20]- But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.*
 - d. *[Genesis 49:4]- Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.*
 - e. *[Isaiah 2:22]- Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?*
 - f. *[Psalm 146:3]- Put not your trust in princes, nor in the son of man, in whom there is no help.*
- C. The Immutability of God applied.
 - 1. Here is solid comfort. Human nature cannot be relied upon; but God can!
 - a. *[Isaiah 54:10]- 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.*
 - 2. Here is encouragement to prayer.
 - a. *"What comfort would it be to pray to a god that, like the chameleon, changed color every moment? Who would put up a petition to an earthly prince that was so mutable as to grant a petition one day, and deny it another?" - Stephen Charnock*
 - b. *[1 John 5:14]- And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:*
 - 3. Here is terror for the wicked.
 - a. *[Ezekiel 8:18]- Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.*
 - b. *"The divine immutability, like the cloud which interposed between the Israelites and the Egyptian army, has a dark as well as a light side. It insures the execution of His threatenings, as well as the performance of His promises; and destroys the hope, which the guilty fondly cherish, that He will be all lenity to His frail and erring creatures, and that they will be much more lightly dealt with than the declarations of His own Word would lead us to expect. We oppose to these deceitful and presumptuous speculations the solemn truth, that God is unchanging in veracity and purpose, in faithfulness and justice." - J. Dick*

VIII. The Holiness of God.

A. The Holiness of God defined.

- 1. He only is independently, infinitely, immutably holy.
 - a. *[Revelation 15:4]- Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.*
- 2. Absolute purity, unsullied even by the shadow of sin.
 - a. *[1 John 1:5]- This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.*
- 3. Holiness is the very excellency of the divine nature.

- a. *[Exodus 15:11]- Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?*
 - b. *[Habakkuk 1:13]- Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?*
 4. The very antithesis of all moral blemish or defilement.
 - a. *[2 Chronicles 20:21]- And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever.*
- B. The Holiness of God described-A chief emphasis is placed upon this perfection of God.
 1. In Scripture.
 - a. *"God is oftener styled Holy than Almighty, and set forth by this part of His dignity more than by any other. This is more fixed on as an epithet to His name than any other. You never find it expressed "His mighty name" or "His wise name," but His great name, and most of all, His holy name. This is the greatest title of honor; in this latter doth the majesty and venerableness of His name appear."* – Stephen Charnock
 2. In Heaven.
 - a. *[Isaiah 6:3]- And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.*
 3. In His covenants.
 - a. *[Psalm 89:35]- Once have I sworn by my holiness that I will not lie unto David.*
 4. In His worship.
 - a. *[Psalm 30:4]- Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.*
 5. In His beauty.
 - a. *[Psalm 27:4]- One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.*
 - b. *[Psalm 110:3]- Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*
 6. In His perfections.
 - a. *"This may be said to be a transcendental attribute, that, as it were, runs through the rest, and casts lustre upon them. It is an attribute of attributes" - J. Howe*
 - b. *"His justice is a holy justice, His wisdom a holy wisdom, His power a "holy arm""*
 - 1.) *[Psalm 98:1]- O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.*
 7. In His promises.
 - a. *[Psalm 105:42]- For he remembered his holy promise, and Abraham his servant.*
 8. In His works.
 - a. *[Psalm 145:17]- The LORD is righteous in all his ways, and holy in all his works.*
 - b. *[Genesis 1:31]- And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.*
 - c. *[Ecclesiastes 7:29]- Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.*

- d. *[Jude 6]- And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*
 - e. *[Ezekiel 28:15]- Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.*
9. In His Law.
- a. *[Romans 7:12]- Wherefore the law is holy, and the commandment holy, and just, and good.*
 - b. *[Psalm 19:8-9]- The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.*
10. At the cross.
- a. *"How hateful must sin be to God for Him to punish it to its utmost desserts when it was imputed to His Son!"*
 - b. *"Not all the vials of judgment that have or shall be poured out upon the wicked world, nor the flaming furnace of a sinner's conscience, nor the irreversible sentence pronounced against the rebellious demons, nor the groans of the damned creatures, give such a demonstration of God's hatred of sin, as the wrath of God let loose upon His Son."*
 - c. *[Psalm 22:1,3]- My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? But thou art holy, O thou that inhabitest the praises of Israel.*
11. In His hatred of sin.
- a. *[Proverbs 3:32]- For the froward is abomination to the LORD: but his secret is with the righteous.*
 - b. *[Proverbs 15:26]- The thoughts of the wicked are an abomination to the LORD: but the words of the pure are pleasant words.*
 - c. *[Hebrews 9:22]- And almost all things are by the law purged with blood; and without shedding of blood is no remission.*
 - d. *[Nahum 1:2]- God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.*
12. In the unbelief in the unregenerate.
- a. *[Psalm 50:21]- These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.*
 - b. *[Psalm 5:5]- The foolish shall not stand in thy sight: thou hatest all workers of iniquity.*
 - c. *[Psalm 7:11]- God judgeth the righteous, and God is angry with the wicked every day.*
13. In His grace.
- a. *[Isaiah 64:6]- But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*
 - b. *[Ephesians 1:6]- To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*
14. In our fear and reverence.
- a. *[Psalm 89:7]- God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.*
 - b. *[Psalm 99:5]- Exalt ye the LORD our God, and worship at his footstool; for he is holy.*

- c. *[Exodus 3:5]- And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.*
- d. *[Psalm 2:11]- Serve the LORD with fear, and rejoice with trembling.*
- e. *[Leviticus 10:3]- Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.*

15. In our conformity.

- a. *[1 Peter 1:15-16]- But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.*

C. The Holiness of God applied.

- 1. *"This is the prime way of honoring God. We do not so glorify God by elevated admirations, or eloquent expressions, or pompous services of Him, as when we aspire to a conversing with Him with unstained spirits, and live to Him in living like Him" - Stephen Charnock*
- 2. As God alone is the source and fount of holiness, let us earnestly seek holiness from Him; let our daily prayer be that He may "sanctify us wholly; and our whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ"
 - a. *[1 Thessalonians 5:23]- And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*

IX. The Power of God.

A. The Power of God defined.

- 1. *"The power of God is that ability and strength whereby He can bring to pass whatsoever He pleases, whatsoever His infinite wisdom may direct, and whatsoever the infinite purity of His will may resolve . . . As holiness is the beauty of all God's attributes, so power is that which gives life and action to all the perfections of the Divine nature. How vain would be the eternal counsels, if power did not step in to execute them. Without power His mercy would be but feeble pity, His promises an empty sound, His threatenings a mere scarecrow. God's power is like Himself: infinite, eternal, incomprehensible; it can neither be checked, restrained, nor frustrated by the creature." - Stephen Charnock*

B. The Power of God described.

- 1. His unchanging authority.
 - a. *[Psalm 62:11]- God hath spoken once; twice have I heard this; that power belongeth unto God.*
 - b. *[Psalm 18:13-15]- The LORD also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.*
 - c. *[Psalm 89:6]- For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?*
 - d. *[Daniel 4:35]- And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?*
 - e. *[Matthew 8:3]- And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.*
- 2. Power belongs to God alone.
- 3. Power is like Himself, self-existent and self-sustained.

- a. *[Job 38:4-6]- Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;*
 4. Power is also used as a name of God,
 - a. *[Mark 14:62]- And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*
 - b. *[Job 26:14]- Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?*
 5. Power of God is partially hidden in creation, providence, and redemption.
 - a. *[Habakkuk 3:4]- And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.*
 6. God's uncontrollable power.
 - a. *[Job 9:8]- Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.*
 7. God's immense power.
 - a. *[Job 22:14]- Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.*
 8. God's swift power.
 - a. *[Psalm 104:3]- Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:*
- C. The Power of God applied. The working of God's Power.
 1. In creation.
 - a. *[Psalm 89:11-12]- The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them. The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.*
 - b. *[Psalm 33:9]- For he spake, and it was done; he commanded, and it stood fast.*
 - c. *[Genesis 1:3]- Let there be light: and there was light.*
 - d. *[Psalm 150:1]- Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.*
 - e. *"Who, that looks upward to the midnight sky; and, with an eye of reason, beholds its rolling wonders; who can forbear enquiring, Of what were their mighty orbs formed? Amazing to relate, they were produced without materials. They sprung from emptiness itself. The stately fabric of universal nature emerged out of nothing. What instruments were used by the Supreme Architect to fashion the parts with such exquisite niceness, and give so beautiful a polish to the whole? How was it all connected into one finely-proportioned and nobly finished structure? A bare fiat accomplished all. Let them be, said God. He added no more; and at once the marvelous edifice arose, adorned with every beauty, displaying innumerable perfections, and declaring amidst enraptured seraphs its great Creator's praise." – James Hervey*
 2. In preservation.
 - a. *[Job 8:11]- Can the rush grow up without mire? can the flag grow without water?*
 - b. *[Psalm 36:6]- Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast.*
 - c. *[Hebrews 1:3]- Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:*

- d. *[Job 38:11]- And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?*
3. In government.
 - a. *[1 Peter 5:8]- Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*
4. In the natural corruption of men.
 - a. *[Romans 3:15]- Their feet are swift to shed blood:*
 - b. *[Psalm 93:3-4]- The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves. The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.*
5. In judgment.
 - a. *[Ezekiel 22:14]- Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it.*
 - b. *[Romans 9:22]- What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:*
 - c. *[Psalm 2:12]- Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.*
6. In worship.
 - a. *[Exodus 15:11]- Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?*
7. In our trust and confidence in God.
 - a. *[Psalm 27:1]- The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?*
 - b. *[Ephesians 3:20-21]- Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.*

X. The Faithfulness of God.

A. The Faithfulness of God defined.

1. Unfaithfulness is one of the most outstanding sins of these evil days.
 - a. In the business world, a man's word is, with rare exceptions, no longer his bond.
 - b. In the social world, marital infidelity abounds on every hand; the sacred bonds of wedlock are broken with as little regard as discarding an old garment.
 - c. In the ecclesiastical realm, thousands who have solemnly covenanted to preach the truth have no scruples about attacking and denying it. Nor can reader or writer claim complete immunity from this fearful sin.
 - d. How many ways have we been unfaithful to Christ, and to the light and privileges, which God has entrusted to us!
 - e. How refreshing, then, and how blessed, to lift our eyes above this scene of ruin, and behold One who is faithful, faithful in all things, at all times.
2. Proof texts.
 - a. *[Deuteronomy 7:9]- Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;*
 - b. *[2 Timothy 2:13]- If we believe not, yet he abideth faithful: he cannot deny himself.*
 - c. *[Psalm 89:8]- O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee?*

- d. *[Isaiah 11:5]- And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.*
- e. *[Psalm 36:5]- Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds.*
- f. *[Numbers 23:19]- God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*
- g. *[Lamentations 3:22-33]- It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The LORD is my portion, saith my soul; therefore will I hope in him. The LORD is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the LORD. It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust; if so be there may be hope. He giveth his cheek to him that smiteth him: he is filled full with reproach. For the LORD will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men.*

B. The Faithfulness of God described. God's faithfulness in dealing with His people.

- 1. Faithfulness in His promises.
 - a. *[Genesis 8:22]- While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.*
 - b. *[Genesis 15:13-16]- And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.*
 - c. *[Exodus 12:41]- And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.*
 - d. *[Isaiah 7:14]- Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*
 - e. *[Galatians 4:4]- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,*
 - f. *[Hebrews 10:23]- Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)*
- 2. Faithfulness in our weakness,
 - a. *[Isaiah 50:10]- 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.*
- 3. Faithfulness in His providence.
 - a. *[John 13:7]- Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.*
 - b. *[Isaiah 30:18]- And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.*
 - c. *"Judge not the Lord by feeble sense,
But trust Him for His grace,
Behind a frowning providence
He hides a smiling face.
Ye fearful saints, fresh courage take,*

*The clouds ye so much dread,
Are rich with mercy, and shall break
In blessing o'er your head."*

4. Faithfulness in His testimonies.
 - a. *[Psalm 119:138]- Thy testimonies that thou hast commanded are righteous and very faithful.*
5. Faithfulness in His judgment.
 - a. *[Hebrews 12:29]- For our God is a consuming fire.*
6. Faithfulness in His preservation.
 - a. *[1 Corinthians 1:9]- God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*
7. Faithfulness in disciplining His people.
 - a. *[1 Corinthians 11:30]- For this cause many are weak and sickly among you, and many sleep.*
 - b. *[Daniel 9:7]- O LORD, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.*
 - c. *[Psalm 119:75]- I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.*
 - d. *[Psalm 89:32-33]- Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.*
 - e. *[Hosea 5:15]- I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.*
8. Faithfulness in glorifying His people.
 - a. *[1 Thessalonians 5:24]- Faithful is he that calleth you, who also will do it.*
 - b. *[Romans 8:30]- Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*
 - c. *[2 Timothy 2:19]- Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.*
 - d. *[2 Timothy 1:12]- For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.*
- C. The Faithfulness of God applied.
 1. Apprehension of this blessed truth will preserve us from worry.
 - a. *[Job 5:19]- He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.*
 2. Apprehension of this truth will check our murmurings.
 3. Apprehension of this truth will breed increasing confidence in God.
 - a. *[1 Peter 4:19]- Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.*

- XI. The Lovingkindness of God.
A. The Lovingkindness of God defined.

1. A balance must be preserved here as it appears in those two statements of the divine attributes, "God is light", "God is love".
 - a. *[1 John 1:5]- This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.*
 - b. *[1 John 4:8]- He that loveth not knoweth not God; for God is love.*
 2. Proof texts.
 - a. *[Isaiah 63:7]- I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.*
 - b. *[Psalm 36:7]- How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.*
- B. The Lovingkindness of God described.
1. Jehovah proclaimed His "Name".
 - a. *[Exodus 34:6]- And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,*
 2. In His servant David.
 - a. *[Psalm 17:7]- Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them.*
 3. In the evidences and exercises unto the saints.
 - a. *[Ephesians 1:4-5]- 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: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*
 - b. *[1 John 4:9]- In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.*
 - c. *[Jeremiah 31:3]- The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.*
 - d. *[Hosea 2:19]- And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.*
 4. Is never removed from His children.
 - a. *[Romans 8:39]- Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*
 - b. *[Psalm 89:31-34]- If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips.*
 - c. *[Psalm 40:11]- Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.*
 - d. *[Psalm 138:2]- I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.*
 5. Seen in His Covenants.
 - a. *[Isaiah 54:10]- 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.*
 - b. *[Jeremiah 29:11]- For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.*

- c. *[Psalm 42:8]- Yet the LORD will command his lovingkindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life.*
- d. *[Psalm 44:4]- Thou art my King, O God: command deliverances for Jacob.*
- e. *[Psalm 133:3]- As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.*

C. The Lovingkindness of God applied.

- 1. Our Response to the lovingkindness of God.
 - a. Imitation.
 - 1.) *[Ephesians 5:1-2]- Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*
 - 2.) *[Colossians 3:12]- Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;*
 - 3.) *[Psalm 26:3]- For thy lovingkindness is before mine eyes: and I have walked in thy truth.*
 - b. Strengthened Faith and greater confidence in God.
 - c. Stimulate the spirit of worship.
 - 1.) *[Psalm 63:3]- Because thy lovingkindness is better than life, my lips shall praise thee.*
 - 2.) *[Psalm 138:2]- I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.*
 - d. A cordial when depressed.
 - 1.) *[Psalm 119:76]- Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.*
 - 2.) *[Psalm 69:17]- And hide not thy face from thy servant; for I am in trouble: hear me speedily.*
 - 3.) *[Psalm 119:159]- Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.*
 - 4.) *[Psalm 51:1]- Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.*
 - 5.) *[Psalm 143:8]- Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.*

XII. The Goodness of God

A. The Goodness of God defined

- 1. *God is originally good, good of Himself, which nothing else is; for all creatures are good only by participation and communication from God.*
- 2. *God is essentially good; not only good, but goodness itself: the creature's good is a superadded quality; in God it is His essence.*
- 3. *God is infinitely good; the creature's good is but a drop, but in God there is an infinite ocean or gathering together of good.*
 - a. *[1 John 1:5]- This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.*
- 4. *God is eternally and immutably good, for He cannot be less good than He is; as there can be no addition made to Him, so no subtraction from Him. - Thomas Manton*
 - a. *[Psalm 52:1]- Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.*

5. God is *summurn bonum*, the chiefest good.
6. The original Saxon meaning of our English word *God* is "The Good."
 - a. *[Psalm 119:68]- Thou art good, and doest good; teach me thy statutes.*

B. The Goodness of God described

1. The goodness of God is seen in His decrees, His creation, His laws, and His providences.
 - a. *[Genesis 1:31]- And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.*
 - b. *[Psalm 139:14]- I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.*
 - c. *[Psalm 145:15-16]- The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing.*
 - d. *[Psalm 136:25]- Who giveth food to all flesh: for his mercy endureth for ever.*
 - e. *[Psalm 33:5]- He loveth righteousness and judgment: the earth is full of the goodness of the LORD.*
2. The goodness of God is seen in the variety of natural pleasures.
 - a. The food being pleasing to our palates
 - b. His benevolence appears in the varied flavors He has given to meats, vegetables, and fruits!
 - c. God has not only given us senses, but also that which gratifies them.
 - d. *[Psalm 145:9]- He loveth righteousness and judgment: the earth is full of the goodness of the LORD.*
3. The goodness of God is seen in that when man transgressed the law of His Creator a dispensation of unmixed wrath did not at once commence.
 - a. He ushered in a regime of a mixed nature, of mercy and judgment.
 - b. *[James 2:13]- For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.*
 - c. With comparatively rare exceptions, men and women experience a far greater number of days of health than they do of sickness and pain.
 - d. There is much more creature-happiness than creature-misery in the world.
 - e. Nor can the benevolence of God be justly called into question because there is suffering and sorrow in the world.
 - 1.) *[Romans 2:5-6]- But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds:*
4. The goodness of God appeared most illustriously when He sent forth His Son.
 - a. *[Galatians 4:4-5]- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.*
 - b. *[Luke 2:14]- Glory to God in the highest, and on earth peace, good will toward men.*
 - c. *[Titus 2:11]- For the grace of God that bringeth salvation hath appeared to all men,*
 - d. *[Matthew 20:15]- Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?*
5. The goodness of God in worship and praise.
 - a. *[Psalm 107:8]- Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!*
 - b. *[Romans 2:4]- Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?*
6. The goodness of God in the believer's trust.

- a. ***[Nahum 1:7]- The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.***

C. The Goodness of God application

- 1. In the mistreatment from others.
 - a. *“When others behave badly to us, it should only stir us up the more heartily to give thanks unto the Lord, because He is good; and when we ourselves are conscious that we are far from being good, we should only the more reverently bless Him that He is good. We must never tolerate an instant’s unbelief as to the goodness of the Lord: whatever else may be questioned, this is absolutely certain, that Jehovah is good; His dispensations may vary, but His nature is always the same.” - C. H. Spurgeon*

XIII. The Patience of God.

A. The Patience of God defined.

- 1. Distinguished from divine goodness and mercy.
 - a. ***[Exodus 34:6]- And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,***
 - b. ***[Numbers 14:18]- The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.***
 - c. ***[Psalm 86:15]- But thou, O Lord, art a God full of compassion, and gracious, long suffering, and plenteous in mercy and truth.***
- 2. The patience of God is really a display of His mercy
- 3. *“It is a part of the Divine goodness and mercy, yet differs from both. God being the greatest goodness hath the greatest mildness; mildness is always the companion of true goodness, and the greater the goodness, the greater the mildness. Who so holy as Christ, and who so meek? God’s slowness to anger is a branch of His mercy: “the LORD is full of compassion, slow to anger” (Ps. 145:8). It differs from mercy in the formal consideration of the subject: mercy respects the creature as miserable, patience respects the creature as criminal; mercy pities him in his misery, patience bears with the sin which engendered the misery, and giving birth to more.’ – Stephen Charnock*
 - a. ***[Psalm 145:8]- The LORD is gracious, and full of compassion; slow to anger, and of great mercy.***
- 4. *“Men that are great in the world are quick in passion, and are not so ready to forgive an injury, or bear with an offender, as one of a meaner rank. It is a want of power over that man’s self that makes him do unbecoming things upon a provocation. A prince that can bridle his passions is a king over himself as well as over his subjects. God is slow to anger because great in power. He has no less power over Himself than over His creatures.” – Stephen Charnock*
- 5. The patience of God is that excellency which causes Him to sustain great injuries without immediately avenging Himself.
 - a. ***[Nehemiah 9:17]- And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.***
 - b. ***[Psalm 103:8]- The LORD is merciful and gracious, slow to anger, and plenteous in mercy.***

B. The Patience of God or long suffering described.

- 1. Israel sinning so grievously at Kadesh-Barnea.
 - a. ***[Numbers 14:11-12,17-18]- And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have***

shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. And now, I beseech thee, let the power of my lord be great, according as thou hast spoken, saying, The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

2. Toward ‘vessels of wrath’.
 - a. *[Romans 9:22]- What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:*
3. Those misinterpreting God’s patience.
 - a. *[Ecclesiastes 8:11]- Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.*
4. The God of patience is one of the divine titles.
 - a. *[Romans 15:5]- Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:*
 - b. God is both the author and object of the grace of patience in the creature.
 - c. He is in Himself: patience is one of His perfections.
 - d. As a pattern for us.
 - 1.) *[Colossians 3:12]- Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;*
 - 2.) *[Ephesians 5:1]- Be ye therefore followers of God, as dear children;*
5. In His dealings with sinners.
 - a. Antediluvians.
 - 1.) *[1 Peter 3:20]- Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.*
 - 2.) *[Genesis 6:3]- And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.*
 - 3.) *[2 Peter 2:5]- And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;*
 - 4.) *[Romans 1:19-26]- Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:*
 - 5.) *[Acts 14:16-17]- Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.*
 - b. God’s patience was exercised and manifested toward Israel.
 - 1.) Forty years in the wilderness.

a.) *[Acts 13:18]- And about the time of forty years suffered he their manners in the wilderness.*

2.) They followed the evil customs of the nations around them, and turned to idolatry;
a.) He did not utterly destroy them, but in their distress, raised up deliverers for them.

3.) He allowed them to be carried into Babylon.

4.) When their rebellion against Him reached its climax by crucifying His Son, He waited forty years before He sent the Romans against them;

a.) *[Acts 13:46]- Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.*

c. With the world today.

1.) *[2 Peter 3:9]- The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*

C. The Patience of God application

1. May your meditation upon this divine excellency soften our hearts, make our consciences tender.

2. May we learn in the school of experience the "patience of saints," namely, submission to the divine will and continuance in well doing.

3. Let us seek grace to emulate this divine excellency.

a. *[Matthew 5:48]- Be ye therefore perfect, even as your Father which is in heaven is perfect.*

4. Christ exhorts us to love our enemies, bless them that curse us, do good to them that hate us.

a. God bears long with the wicked notwithstanding the multitude of their sin. Shall we desire to be revenged because of a single injury?

XIV. The Grace of God.

A. The Grace of God defined.

1. A Perfection of the divine character exercised only toward the elect.

2. Distinguished from "mercy," for the mercy of God is "over all his works".

a. *[Psalm 145:9]- The LORD is good to all: and his tender mercies are over all his works.*

3. The lone source from which flows the goodwill, love, and salvation of God unto His chosen people.

4. *"It is the eternal and absolute free favor of God, manifested in the vouchsafement of spiritual and eternal blessings to the guilty and the unworthy."* - Abraham Booth *The Reign of Grace*,

5. The sovereign and saving favor of God exercised in bestowing blessings upon those who have no merit in them and for which no compensation is demanded.

6. The favor of God to those who not only have no positive deserts of their own, but also who are thoroughly ill deserving and hell-deserving.

7. The completely unmerited and unsought, and is altogether unattracted by anything in or from or by the objects upon which it is bestowed.

a. *[Romans 11:6]- And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.*

b. *[Ephesians 2:8-9]- For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.*

- c. *[Romans 4:4-5]- Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*
- B. The Grace of God described.
 - 1. It is eternal.
 - a. *[2 Timothy 1:9]- Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*
 - 2. It is free.
 - a. *[Romans 3:24]- Being justified freely by his grace through the redemption that is in Christ Jesus:*
 - 3. It is sovereign.
 - a. *[Romans 5:21]- That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*
 - b. *[Hebrews 4:16]- Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*
 - 4. Each characteristic is interdependent of each other.
 - a. Because grace is unmerited favor, it must be exercised in a sovereign manner.
 - 1.) *[Exodus 33:19]- And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.*
 - b. Eternal life is a gift; therefore it can neither be earned by good works, nor claimed as a right.
 - c. *"Nothing riles the natural man more and brings to the surface his innate, inveterate enmity against God than to press upon him the eternity, the freeness, and the absolute sovereignty of divine grace."*
 - 5. Toward His people.
 - a. Towards Israel.
 - 1.) *"Where sin has abounded, says the proclamation from the court of heaven, grace doth much more abound. Manasseh was a monster of barbarity, for he caused his own children to pass through the fire, and filled Jerusalem with innocent blood. Manasseh was an adept in iniquity, for he not only multiplied, and to an extravagant degree, his own sacrilegious impieties, but he poisoned the principles and perverted the manners of his subjects, making them do worse than the most detestable of the heathen idolators (see 2 Chronicles 33). Yet, through this superabundant grace he is humbled, he is reformed, and becomes a child of forgiving love, an heir of immortal glory." – James Hervey*
 - 2.) *[2 Chronicles 33]- So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.*
 - b. Saul of Tarsus.
 - 1.) *[Acts 9:1,15-16]- And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake.*
 - c. The Corinthians.

1.) *[1 Corinthians 6:9-11]- Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

C. The Grace of God manifested.

1. By and through the Lord Jesus.

- a. *[John 1:17]- For the law was given by Moses, but grace and truth came by Jesus Christ.*
- b. *[Romans 5:15,17,21]- But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*
- c. With exceptions.
 - 1.) *[Genesis 6:8]- But Noah found grace in the eyes of the LORD.*
 - 2.) *[Exodus 33:19]- And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.*

2. Proclaimed in the Gospel.

- a. *[Acts 20:24]- But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.*
- b. *[John 3:18]- He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*
- c. *[Romans 3:19]- Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*

3. Communicated by the Holy Spirit.

- a. *[Zechariah 12:10]- And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*
- b. *"Grace is a provision for men who are so fallen that they cannot lift the axe of justice, so corrupt that they cannot change their own natures, so averse to God that they cannot turn to Him, so blind that they cannot see Him, so deaf that they cannot hear Him, and so dead that He himself must open their graves and lift them into resurrection." - G. S. Bishop, in Grace in Galatians*

XV. The Mercy of God.

A. The Mercy of God defined

1. Enduring.

- a. *[Psalm 136:1]- O give thanks unto the LORD; for he is good: for his mercy endureth for ever.*

2. Great.

- a. *[1 Kings 3:6]- And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in*

uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

3. Plenteous.
 - a. *[Psalm 86:5]- For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.*
4. Tender.
 - a. *[Luke 1:78]- Through the tender mercy of our God; whereby the dayspring from on high hath visited us,*
5. Abundant.
 - a. *[1 Peter 1:3]- Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,*
6. Praiseworthy.
 - a. *[Psalm 103:17]- But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;*
 - b. *[Psalm 59:16]- But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.*

B. The Mercy of God described.

1. The mercy of God has its spring in the divine goodness.
 - a. *[Exodus 33:19]- And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.*
 - b. The first issue of God's goodness is His benignity or bounty, by which He gives liberally to His creatures, as creatures; thus He has given being and life to all things.
 - c. The second issue of God's goodness is His mercy, which denotes the ready inclination of God to relieve the misery of fallen creatures.
2. The Goodness shown to unfallen angels.
 - a. He has never exercised mercy toward them; yet, they certainly are the objects of God's free and sovereign grace.
 - 1.) His election of them from out of the whole angelic race.
 - a.) *[1 Timothy 5:21]- I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.*
 - 2.) In consequence of their election, because of His preservation of them from apostasy, when Satan rebelled and dragged down with him one-third of the celestial hosts.
 - a.) *[Revelation 12:4]- And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.*
 - 3.) In making Christ their Head, whereby they are eternally secured in the holy condition in which they were created.
 - a.) *[Colossians 2:10]- And ye are complete in him, which is the head of all principality and power:*
 - b.) *[1 Peter 3:22]- Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.*

- 4.) The exalted position, which has been assigned them: to live in God's immediate presence, to serve Him constantly in His heavenly temple, to receive honorable commissions from Him.
 - a.) *[Daniel 7:10]- A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.*
 - b.) *[Hebrews 1:14]- Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*
3. A general mercy of God, extended not only to all men, believers and unbelievers alike, but also to the entire creation:
 - a. *[Psalm 145:9]- The LORD is good to all: and his tender mercies are over all his works.*
 - b. *[Acts 17:25]- Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;*
4. A special mercy of God, which is exercised toward the children of men, helping and succoring them, notwithstanding their sins.
 - a. *[Matthew 5:45]- That ye may be the children of your Father, which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*
 - b. The mercies which God bestows on the wicked are solely of a temporal nature;
 - c. *[Isaiah 27:11]- When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.*
5. A sovereign mercy reserved for the heirs of salvation, which is communicated to them in a covenant way, through the Mediator.
6. God can never cease to be merciful, for this is a quality of the divine essence; but the exercise of His mercy is regulated by His sovereign will.
 - a. *[Psalm 136:1]- O give thanks unto the LORD; for he is good: for his mercy endureth for ever.*
 - b. *[Psalm 116:5]- Gracious is the LORD, and righteous; yea, our God is merciful.*
7. It is pure, sovereign grace, which alone determines the exercise of divine mercy.
 - a. *[Romans 9:15]- For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*
 - b. *[Titus 3:5]- Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*
 - c. *[Luke 1:78]- Through the tender mercy of our God; whereby the dayspring from on high hath visited us,*
8. The objects to whom His mercy is shown.
 - a. Even the casting of the reprobate into the lake of fire is an act of mercy.
 - 1.) From God's side, it is an act of justice, vindicating His honor.
 - 2.) From the standpoint of the redeemed, the punishment of the wicked is an act of unspeakable mercy.
 - a.) *[Revelation 21:27]- And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*
 - b.) *[Psalm 143:12]- And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.*
 - c.) *[Psalm 136:15]- But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever.*

d.) *[Revelation 19:1-3]- And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia And her smoke rose up for ever and ever.*

3.) Note how vain is the presumptuous hope of the wicked, who, notwithstanding their continued defiance of God, nevertheless count upon His being merciful to them.

a.) *[Exodus 34:7]- Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.*

b.) *[Psalm 9:17]- The wicked shall be turned into hell, and all the nations that forget God.*

c.) *[Luke 13:3]- I tell you, Nay: but, except ye repent, ye shall all likewise perish.*

d.) *[Romans 3:8]- And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.*

e.) *[Deuteronomy 29:18-20]- Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; 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: The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.*

f.) *[Psalm 2:12]- Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.*

C. The Mercy of God applied.

1. God's spiritual mercies unto His own people.

a. *[Psalm 57:10]- For thy mercy is great unto the heavens, and thy truth unto the clouds.*

b. *[Psalm 103:11]- For as the heaven is high above the earth, so great is his mercy toward them that fear him.*

c. *[Romans 9:23]- And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,*

d. *[Ephesians 2:4-5]- But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*

e. *[Titus 3:5]- Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*

f. *[1 Peter 1:3]- Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,*

g. *[2 Corinthians 1:3]- Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;*

2. "When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost,
In wonder, love, and praise."

XVI. The Love of God.

A. The Love of God defined. God is...

1. God is a Spirit.
 - a. *[John 4:24]- God is a Spirit: and they that worship him must worship him in spirit and in truth.*
2. God is light.
 - a. *[1 John 1:5]- This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.*
3. God is love.
 - a. *[1 John 4:8]- He that loveth not knoweth not God; for God is love.*

B. The Love of God described.

1. The love of God is *uninfluenced*.
 - a. *[Deuteronomy 7:7-8]- The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:*
 - b. *[2 Timothy 1:9]- Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*
 - c. *[1 John 4:19]- We love him, because he first loved us.*
 - d. *"What was there in me that could merit esteem,
Or give the Creator delight?
'Twas even so, Father, I ever must sing,
Because it seemed good in Thy sight."*
2. The love of God is *eternal*.
 - a. *[Ephesians 1:4-5]- 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: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*
3. The love of God is *sovereign*.
 - a. *[Romans 9:13]- As it is written, Jacob have I loved, but Esau have I hated.*
 - b. *[Ephesians 1:4-5]- 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: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*
4. The love of God is *infinite*.
 - a. *[Ephesians 2:4]- But God, who is rich in mercy, for his great love wherewith he loved us,*
 - b. *[John 3:16]- For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
 - c. *"No tongue can fully express the infinitude of God's love, or any mind comprehend it: it passeth knowledge". The most extensive ideas that a finite mind can frame about divine love, are infinitely below its true nature. The heaven is not so far above the earth as the goodness of God is beyond the most raised conceptions, which we are able to form of it. It is an ocean which swells higher than all the mountains of opposition in such as are the objects of it. It is a fountain from which flows all necessary good to all those who are interested in it." - John Brine, 1743*
 - 1.) *[Ephesians 3:19]- And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*
5. The love of God is *immutable*.

- a. *[James 1:17]- Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*
 - b. *[Romans 9:13]- As it is written, Jacob have I loved, but Esau have I hated.*
 - c. *[John 13:1]- Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.*
 - d. *[Song of Solomon 8:6-7]- Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.*
 - e. *[Romans 8:35-39]- Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*
 - f. *"His love no end nor measure knows,
No change can turn its course,
Eternally the same it flows
From one eternal source."*
6. The love of God is holy.
- a. *[Romans 5:21]- That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*
 - b. *[1 John 1:5]- He that loveth not knoweth not God; for God is love.*
 - c. *[1 John 4:8]- He that loveth not knoweth not God; for God is love.*
 - d. *[Hebrews 12:6]- For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.*
7. The love of God is gracious.
- a. *[Romans 8:32-39]- He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*
 - b. *[John 3:16]- For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

C. The Love of God applied.

1. There is abundant cause for trust and patience under divine affliction.
 - a. *[John 3:34]- For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.*

XVII. The Wrath of God.

A. The Wrath of God defined.

1. The wrath of God is as much a divine perfection as is His faithfulness, power, or mercy.
 - a. ***[Deuteronomy 32:39-41]- See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.***
 - b. ***[Psalm 7:11]- God judgeth the righteous, and God is angry with the wicked every day.***
 2. How could He who is the sum of all excellency look with equal satisfaction upon virtue and vice, wisdom and folly? How could He who is infinitely holy disregard sin and refuse to manifest His "severity"?
 - a. ***[Romans 9:12]- It was said unto her, The elder shall serve the younger.***
 3. How could He who delights only in that which is pure and lovely, not loathe and hate that which is impure and vile?
 4. The wrath of God is eternal detestation of all unrighteousness. It is the displeasure and indignation of divine equity against evil. It is the holiness of God stirred into activity against sin. It is the moving cause of that just sentence which He passes upon evildoers. God is angry against sin because it is a rebelling against His authority, a wrong done to His inviolable sovereignty.
- B. The Wrath of God described.
1. The wrath of God is revealed from heaven.
 - a. ***[Romans 1:18]- For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;***
 - b. ***"It was revealed when the sentence of death was first pronounced, the earth cursed, and man driven out of the earthly paradise; and afterwards by such examples of punishment as those of the deluge and the destruction of the cities of the plain by fire from heaven; but especially by the reign of death throughout the world. It was proclaimed in the curse of the Law on every transgression, and was intimated in the institution of sacrifice. In the 8th of Romans, the apostle calls the attention of believers to the fact that the whole creation has become subject to vanity, and groaneth and travaileth together in pain. The same creation which declares that there is a God, and publishes His glory, also proclaims that He is the enemy of sin and the avenger of the crimes of men. But above all, the wrath of God was revealed from heaven when the Son of God came down to manifest the divine character, and when that wrath was displayed in His sufferings and death, in a manner more awful than by all the tokens God had before given of His displeasure against sin. Besides this, the future and eternal punishment of the wicked is now declared in terms more solemn and explicit than formerly. Under the new dispensation there are two revelations given from heaven, one of wrath, the other of grace." - Robert Haldane***
 2. The Wrath of God is revealed in His promises.
 - a. ***[Psalm 95:11]- Unto whom I swear in my wrath that they should not enter into my rest.***
 - b. ***[Genesis 22:16]- And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:***
 - c. ***[Deuteronomy 1:34]- And the LORD heard the voice of your words, and was wroth, and swore, saying,***
 - d. ***[Hebrews 6:16]- For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.***
 - e. ***[Psalm 89:35]- Once have I sworn by my holiness that I will not lie unto David.***
 - f. ***[Colossians 2:9]- For in him dwelleth all the fulness of the Godhead bodily.***
 - g. ***[John 1:18]- No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.***

- h. *[Revelation 6:16]- And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:*
3. The Wrath of God in our meditations.
 - a. That our hearts may be duly impressed by God's detestation of sin.
 - b. To beget a true fear in our souls for God.
 - 1.) *[Hebrews 12:28-29]- Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire.*
 - c. To draw out our souls in fervent praise for having delivered us from "the wrath to come"
 - 1.) *[1 Thessalonians 1:10]- And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*
 - d. The Wrath of God in our prayers.
 - 1.) *[Psalm 50:21]- These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.*
 - 2.) *[Psalm 97:12]- Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.*
 - 3.) *[Deuteronomy 32:43]- Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.*
 - 4.) *[Revelation 19:1]- And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:*
 - e. The Wrath of God in our humility.
 - 1.) *[Psalm 130:3]- If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?*
 - 2.) *[Psalm 1:5]- Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.*
 - 3.) *[Mark 4:33]- And with many such parables spake he the word unto them, as they were able to hear it.*
 - 4.) *[Hebrews 5:7]- Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;*
 - 5.) *[Jeremiah 12:5]- If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?*
- C. The Wrath of God applied.
 1. "When I consider how the goodness of God is abused by the greatest part of mankind, I cannot but be of his mind that said, the greatest miracle in the world is God's patience and bounty to an ungrateful world. If a prince hath an enemy got into one of his towns, he doth not send them in provision, but lays close siege to the place, and doth what he can to starve them. But the great God, that could wink all His enemies into destruction, bears with them, and is at daily cost to maintain them. Well may He command us to bless them that curse us, who Himself does good to the evil and unthankful. But think not, sinners, that you shall escape thus; God's mill goes slow, but grinds small; the more admirable His patience and bounty now is, the more dreadful and unsupportable will that fury be which ariseth out of His abused goodness. Nothing smoother than the sea, yet when stirred into a tempest, nothing rageth more. Nothing so sweet as the patience and goodness of God, and nothing so terrible as His wrath when it takes fire." - William Gurnall, 1660
 2. Flee, to Christ; "flee from the wrath to come" ere it is too late.

- a. *[Matthew 3:7]- But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?*
3. A word to preachers: Do we in our oral ministry preach on this solemn subject as much as we ought?
 - a. *[Psalm 7:11]- God judgeth the righteous, and God is angry with the wicked every day.*
 - b. The forerunner of Christ warned his hearers to "flee from the wrath to come"
 - 1.) *[Matthew 3:7]- But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?*
 - c. The Savior bade His auditors, "Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him".
 - 1.) *[Luke 12:5]- But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.*
 - d. Paul said, "Knowing therefore the terror of the Lord, we persuade men".
 - 1.) *[2 Corinthians 5:11]- Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.*
 - e. Faithfulness demands that we speak as plainly about hell as about heaven.

XVIII. The Contemplation of God.

- A. The Contemplation of God defined. God is an incomprehensible Being.
 1. *[Job 11:7-9]- Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea.*
 2. "Nothing will so enlarge the intellect, nothing so magnify the whole soul of man, as a devout, earnest, continued, investigation of the great subject of the Deity. The most excellent study for expanding the soul is the science of Christ and Him crucified and the knowledge of the Godhead in the glorious Trinity". – C.H. Spurgeon
 3. "The proper study of the Christian is the Godhead. The highest science, the loftiest speculation, the mightiest philosophy, which can engage the attention of a child of God, is the name, the nature, the person, the doings, and the existence of the great God which he calls his Father. There is something exceedingly improving to the mind in a contemplation of the divinity. It is a subject so vast, that all our thoughts are lost in its immensity; so deep, that our pride is drowned in its infinity. Other subjects we can comprehend and grapple with; in them we feel a kind of self-content, and go on our way with the thought, "Behold I am wise." But when we come to this master science, finding that our plumbline cannot sound its depth, and that our eagle eye cannot see its height, we turn away with the thought "I am but of yesterday and know nothing" – C.H. Spurgeon
 - a. *[Malachi 3:6]- For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.*
4. The incomprehensibility of the divine nature should teach us humility, caution, and reverence.
 - a. *[Job 26:14]- Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?*
 - b. *[Exodus 33:19]- And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.*
 - c. "The notion therefore we can hence form of His glory, is only such as we may have of a large volume by a brief synopsis, or of a spacious country by a little landscape. He hath

here given us a true report of Himself, but not a full; such as will secure our apprehensions—being guided thereby—from error, but not from ignorance. We can apply our minds to contemplate the several perfections whereby the blessed God discovers to us His being, and can in our thoughts attribute them all to Him, though we have still but low and defective conceptions of each one. Yet so far as our apprehensions can correspond to the discovery that He affords us of His several excellencies, we have a present view of His glory.” – John Howe

- d. “The Scripture declares that we shall see "face to face" and "know" even as we are known, but to infer from this that we shall then know God as fully as He knows us, is to be misled by the mere sound of words, and to disregard that restriction of the same which the subject necessarily requires.”

1.) [1 Corinthians 13:12]- For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

- e. “The saints in heaven will see God with the eye of the mind, for He will be always invisible to the bodily eye; and will see Him more clearly than they could see Him by reason and faith, and more extensively than all His works and dispensations had hitherto revealed Him; but their minds will not be so enlarged as to be capable of contemplating at once, or in detail, the whole excellence of His nature. To comprehend infinite perfection, they must become infinite themselves. Even in heaven, their knowledge will be partial, but at the same time their happiness will be complete, because their knowledge will be perfect in this sense, that it will be adequate to the capacity of the subject, although it will not exhaust the fullness of the object. We believe that it will be progressive, and that as their views expand, their blessedness will increase; but it will never reach a limit beyond which there is nothing to be discovered; and when ages after ages have passed away, He will still be the incomprehensible God.” - John Dick

B. The Contemplation of God described. God is an all-sufficient Being.

1. He is all-sufficient in Himself and to Himself.
2. He created all things, and that "for himself".
 - a. **[Colossians 1:16]- For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:**
 - b. **[Job 22:2-3]- Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?**
3. The all-sufficiency of God makes Him the Supreme Object, which is ever to be sought.
 - a. **[Lamentations 3:24]- The LORD is my portion, saith my soul; therefore will I hope in him.**
 - b. **[Psalm 4:6-7]- There be many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.**
 - c. **[Habakkuk 3:17-18]- Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation.**
 - d. “No dominion is so absolute as that which is founded on creation. He who might not have made any thing, had a right to make all things according to His own pleasure. In the exercise of His uncontrolled power, He has made some parts of the creation mere inanimate matter, of grosser or more refined texture, and distinguished by different qualities, but all inert and unconscious. He has given organization to other parts, and made them susceptible of growth and expansion, but still without life in the proper sense of the term. To others He has given not only organization, but conscious existence, organs of

sense and self-motive power. To these He has added in man the gift of reason, and an immortal spirit, by which he is allied to a higher order of beings who are placed in the superior regions. Over the world, which He has created, He sways the scepter of omnipotence. "I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doeth thou?" – John Dick

1.) ***[Daniel 4:34-35]- And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?***

C. The Contemplation of God applied

1. A creature, considered as such, has no rights. He can demand nothing from his Maker; and in whatever manner he may be treated, has no title to complain.
2. He assigns each creature his place as seems good in His own sight. He orders the varied circumstances of each according to His own counsels. He molds each vessel according to His own uninfluenced determination. He has mercy on whom He will, and whom He will He hardens.
3. To the Christian, He is a tender Father; to the rebellious sinner He will yet be a consuming fire.
 - a. ***[1 Timothy 1:17]- Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.***

XIX. The Bounties of God.

A. The Bounties of God defined.

1. In proof texts.
 - a. ***[1 Corinthians 2:9-10]- But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.***
 - b. ***[Ephesians 1:7]- In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;***

B. The Bounties of God described.

1. The Christian life begins at a marriage feast.
 - a. ***[Luke 14:16-23]- Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.***
 - b. ***[Matthew 22:4,10]- So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.***

- c. *[John 2:1-2,11]- And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.*
 - d. *[1 Corinthians 2:9-10]- But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*
 - e. *[2 Corinthians 5:18]- And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;*
2. The Christians Life as a feast.
 - a. *"He spread the banquet, made me eat.
Bid all my fears remove,
Yea, o'er my guilty, rebel head
He placed His banner—Love."*
 - b. *[Luke 15:23]- And bring hither the fatted calf, and kill it; and let us eat, and be merry:*
 - c. *[Genesis 9:3]- Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.*
 - d. *[Ephesians 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:*
 3. The blessings are based upon God's estimate of the value of Christ's sacrifice of Himself.
 - a. God's grace.
 - 1.) *[Ephesians 1:7]- In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*
 - 2.) *[Ephesians 2:7]- That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*
 - 3.) *[Romans 5:15,17,20]- But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:*
 - 4.) *[John 1:16]- And of his fulness have all we received, and grace for grace.*
 - b. God's love.
 - 1.) *[Jeremiah 31:3]- The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.*
 - 2.) *[John 3:16]- For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
 - 3.) *[Ephesians 2:4]- But God, who is rich in mercy, for his great love wherewith he loved us,*
 - 4.) *[Matthew 9:37]- Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;*
 - 5.) *[1 Peter 1:3]- Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,*
 - 6.) *[John 10:10]- The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.*
 - 7.) *[Revelation 3:14]- And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;*

- 8.) *[Genesis 2:7]- And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*
- 9.) *[John 3:34]- For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.*
- 10.) *[Acts 2:4]- And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*
- 11.) *[Titus 3:6]- Which he shed on us abundantly through Jesus Christ our Saviour;*

c. God's confidences.

- 1.) *[John 15:15]- Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*
- 2.) *[1 Peter 1:12]- Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.*
- 3.) *[Ephesians 1:8-9]- Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:*

d. God's power.

- 1.) *[Ephesians 1:19-20]- And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,*
- 2.) *[Ephesians 3:20]- Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,*
- 3.) *[Colossians 2:9-10]- For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power:*

C. The Bounties of God applications.

1. What shall our response be to such divine munificence?

a. Abounding in thanksgiving.

- 1.) *[2 Corinthians 4:15]- For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.*

b. Abounding in hope.

- 1.) *[Romans 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.*
- 2.) *[1 Peter 1:3]- Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,*

c. Abounding in joy.

- 1.) *[Romans 5:11]- And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*

d. Abounding in worship.

- 1.) *[John 4:20-23]- Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true*

worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

- e. Abounding in fellowship in Him.
 - 1.) *[2 Corinthians 9:8]- And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:*

XX. The Gifts of God.

A. The Gifts of God defined.

- 1. The Divine Claimer is at once the Divine Meeter.
 - a. *[1 Timothy 6:17]- Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;*
- 2. He required satisfaction of His broken Law, and Himself supplied it.
- 3. His just claims are met by His own grace.
- 4. He who asks for sacrifices from us made the supreme sacrifice for us!
- 5. God is both the Demander and the Donor, the Requirer and the Provider.

B. The Gifts of God described.

- 1. The gift of His Son.
 - a. *[Isaiah 9:6]- Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;*
 - b. *[Luke 2:11]- For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*
 - c. *[1 John 4:9-10]- In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*
 - d. *[Romans 8:32]- He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*
- 2. The gift of His Spirit.
 - a. *"Christ cometh not to us empty handed: His person and His benefits are not divided. He came to purchase all manner of blessings for us."* – Thomas Manton
 - b. *[Numbers 9:1-5]- And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, Let the children of Israel also keep the Passover at his appointed season. In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. And Moses spake unto the children of Israel that they should keep the Passover. And they kept the Passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.*
 - c. *[Nehemiah 9:20]- Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.*
 - d. *[Acts 2:33]- Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.*
 - e. *[John 16:7]- Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.*
 - f. *[Galatians 3:13-14]- Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the*

blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

3. The gift of life.
 - a. *[Romans 6:23]- For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*
 - b. *[Isaiah 65:1]- I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.*
 - c. *[Romans 3:11]- There is none that understandeth, there is none that seeketh after God.*
 - d. *[John 10:28]- And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*
 - e. *[John 17:3]- And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*
4. The gift of spiritual understanding.
 - a. *[1 John 5:20]- And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*
 - b. *[2 Corinthians 4:6]- For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*
5. The gift of faith.
 - a. *[Ephesians 2:8-9]- For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.*
 - b. *[Acts 3:16]- And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.*
 - c. *[Ephesians 1:19]- And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,*
 - d. *[Colossians 2:12]- Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*
 - e. *[1 Peter 1:21]- Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.*
6. The gift of repentance.
 - a. *[Acts 17:30]- And the times of this ignorance God winked at; but now commandeth all men every where to repent:*
 - b. *[Jeremiah 31:19]- Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.*
 - c. *[Acts 5:31]- Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*
 - d. *[Acts 11:18]- When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.*
 - e. *[2 Timothy 2:25]- In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;*
7. The gift of grace.
 - a. *[1 Corinthians 1:4]- I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;*
 - b. *[Ephesians 4:7]- But unto every one of us is given grace according to the measure of the gift of Christ.*

- C. The Gifts of God applied.
1. We have no cause to be proud or boastful.
 2. Whatever grace we have to resist the devil, patiently bear affliction, or overcome the world, is from Him.
 3. Whatever obedience we perform, or devotion we render Him, or sacrifice we make, is of His grace.
 4. Therefore must we confess, "for all things come of thee, and of thine own have we given thee".
 - a. *[1 Chronicles 29:14]- But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.*

XXI. The Guidance of God.

A. The Guidance of God defined.

1. That believers may be "led of the Lord" in all their ways.
2. That believers may know how "the Lord's mind" is obtained.
3. By God's Word.
 - a. *"Is this according to God's will?" "Do I have the prompting of the Holy Spirit?" "Were you led of the Lord in that?" Should be "Is this in harmony with God's Word?"*
 - b. *[Psalm 23:1,3]- The LORD is my shepherd; I shall not want. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.*
 - c. *"A great deal of mystical vagueness and puzzling uncertainty will be removed if the reader substitutes for, "Is this according to God's will?" the simpler and more tangible, "Is this according to God's Word?""*
 - d. *[2 Timothy 3:17]- That the man of God may be perfect, thoroughly furnished unto all good works.*
 - e. *[Psalm 119:105]- Thy word is a lamp unto my feet, and a light unto my path.*
 - f. *[2 Peter 1:19]- We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:*
 - g. *[Proverbs 22:15]- Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.*
 - h. *[Hebrews 12:14]- Follow peace with all men, and holiness, without which no man shall see the Lord:*
 - i. *[Luke 16:15]- And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.*
 - j. *[James 4:4]- Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.*
 - k. *[Proverbs 19:2]- Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.*
 - l. *[Proverbs 3:5]- Trust in the LORD with all thine heart; and lean not unto thine own understanding.*
 - m. *[Psalm 146:3]- Put not your trust in princes, nor in the son of man, in whom there is no help.*
 - n. *[Matthew 5:44]- But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;*
 - o. *[Joshua 1:8]- This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.*

- p. *[Psalm 19:11]- Moreover by them is thy servant warned: and in keeping of them there is great reward.*
4. As Light.
 - a. *[John 11:9-10]- Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.*
 - b. *[John 8:12]- Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*
 - c. *[Romans 15:3]- For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.*
 5. In Discipleship.
 - a. *[Matthew 16:24]- Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.*
 - b. *[2 Corinthians 5:15]- And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.*
 - c. *[Matthew 11:29]- Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*
 - d. *[Numbers 32:12]- Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.*
 6. In Knowledge.
 - a. *[Proverbs 11:9]- An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.*
 - b. *[Proverbs 2:9-11]- Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; Discretion shall preserve thee, understanding shall keep thee:*
 7. By the Holy Spirit.
 - a. *"He has given to us the written Word as a lamp to our feet, and encourages us to pray for the teaching of His Holy Spirit so that we may rightly understand and apply it."*
 - b. *"However, too often many widely deviate from the path of duty and commit gross, perplexing mistakes, while they profess a sincere desire to know the will of God, and think they have His warrant and authority. This must certainly be due to misapplication of the rule by which they judge, since the rule itself is infallible."*
 - c. *"The Scriptures cannot deceive us, if rightly understood; but they may, if perverted, confirm us in a mistake. The Holy Spirit cannot mislead those under His influence; but we may suppose that we are so, when we are not."*
- B. The Guidance of God described.
1. When two or more things were in view, and they could not immediately determine which to prefer, committed their case to the Lord in prayer. Then they have proceeded to cast lots, that the turning up of the lot might be safely rested on as an answer from God.
 - a. *"In the division of the land of Canaan, in the affair of Achan, and in the nomination of Saul to the kingdom, recourse to lots was by God's express command. The instance of Matthias likewise was singular, since it can never happen again (namely, the choice of an apostle)."*
 - b. *"All these were before the canon of Scripture was completed, and before the full descent and communication of the Holy Spirit, who was promised to dwell with the Church to the end of time."*
 2. Others, when in doubt, have opened the Bible and expected to find something to direct them to the first verse they should cast their eye upon.

- a. *[2 Samuel 7:3]- And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee.*
 - b. *[Matthew 15:28]- Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.*
3. A sudden strong impression of a text that seems to have some resemblance to the concern on the mind has been accepted by many as an infallible token that they were right, and that things would go just as they would have them. Or, on the other hand, if the passage bore a threatening aspect, it has filled them with fears which they have found afterwards were groundless.
 4. Some persons judge of the nature and event of their designs by the freedom they find in prayer. They say that they commit their ways to God, seek His direction, and are favored with much enlargement of spirit.
 - a. *[Ezekiel 14:3-4]- Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;*
 5. A remarkable dream has often been thought as decisive as any of these methods of knowing the will of God. The promises are not made to those who dream, but to those who watch.
 6. He directs His people by affording them, in answer to prayer, the light of His Holy Spirit, which enables them to understand and love the Scriptures.
 7. The Lord opens and shuts for them, breaks down walls of difficulty, which obstruct their path, or hedges up their way with thorns when they are in danger of going wrong.
 8. If we are daily concerned in seeking to please God in all the details, great and small, of our lives, He will not leave us in ignorance of His will concerning us.
 9. But if we are accustomed to gratify self and only turn up to God for help in times of difficulty and emergency, then we must not be surprised if He mocks us and allows us to reap the fruits of our folly.
 - a. *[John 8:12]- Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*
 - b. *[Ephesians 5:17]- Wherefore be ye not unwise, but understanding what the will of the Lord is.*
 - c. *[John 15:15]- Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*
 10. Requirements for God's guidance.
 - a. *[Ephesians 5:15-17]- See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is.*
 - b. *[Proverbs 3:6]- In all thy ways acknowledge him, and he shall direct thy paths.*
 - c. Be ye not unwise.
 - 1.) *[Psalm 111:10]- The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.*
 - 2.) *[2 Timothy 1:7]- For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*
 - 3.) *[Psalm 119:66]- Teach me good judgment and knowledge: for I have believed thy commandments.*
 - 4.) *[1 Samuel 2:30]- Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now*

the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

- 5.) *[Matthew 6:22,24]- The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*
- 6.) *[Proverbs 4:23]- Keep thy heart with all diligence; for out of it are the issues of life.*
- 7.) *[Matthew 6:19-21,23]- Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!*
- 8.) *[Isaiah 55:2]- Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.*
- 9.) *[James 3:17]- But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.*
- 10.) Absolute necessity of being controlled by the Word of God *without*,
- 11.) Having a heart *within* which is single to God's glory and set upon pleasing Him—if we are to have the light of heaven on our earthly path.
- 12.) Help of the Holy Spirit.
 - a.) *[Romans 8:14]- For as many as are led by the Spirit of God, they are the sons of God.*
 - b.) *[John 16:13]- Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*
 - c.) *[Romans 8:4-6,13-14]- That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.*
 - d.) *[Proverbs 3:5-6]- Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.*
 - e.) *[Psalm 23:1]- The LORD is my shepherd; I shall not want.*
 - f.) Trusting in the Lord.
 - 1.) The giving to God our undivided confidence, not looking to any other for help and relief.
 - 2.) Turning to Him with childlike simplicity.
 - 3.) Our affections going out to Him.
 - 4.) *[1 Corinthians 13:7]- Beareth all things, believeth all things, hopeth all things, endureth all things.*
- d. Lean not unto thine own understanding.
- e. In all thy ways acknowledge Him.
 - 1.) We must ask God's permission for all that we do, and not act without His leave.
 - 2.) We seek God's guidance in every undertaking, acknowledging our ignorance and owning our complete dependence upon Him.
 - a.) *[Philippians 4:6]- Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*

- 3.) We seek God's glory in all our ways.
 - a.) *[1 Corinthians 10:31]- Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*
 - 4.) We seek God's *blessing* upon everything.
 - 5.) Anything on which we cannot ask God's blessing is wrong.
- f. The outcome is "And He shall direct thy paths."
- 1.) He will make clear to me the course of duty.
 - a.) When you feel a strong desire or prompting to shirk a plain duty, you may be assured it is a temptation from Satan, and not the leading of the Holy Spirit.
 - b.) There are many people who think they want to be guided by God when some crisis arrives or some important decision has to be made. But few of them are prepared to meet the requirements intimated in the Scriptures. The fact is that God was rarely in their thoughts before the emergency arose.
 - c.) If we ignore His claims on us when the sailing is pleasant, we cannot count upon Him to deliver us when the storm comes.
 - d.) If we diligently seek grace to walk with God day by day, regulating our ways by His commandments, then we may rightfully count upon His aid in every emergency that arises.
 - 2.) How is the conscientious Christian to act when some emergency confronts him? Suppose he stands at the dividing of the ways. Two paths, two alternatives, are before him, and he does not know which to choose.
 - a.) Let him heed that most necessary word, which as a rule of general application is ever binding upon us.
 - 1.) *[Isaiah 28:16]- Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.*
 - 2.) *[Lamentations 3:25-26]- The LORD is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the LORD.*
 - b.) Ask the Lord for Him to empty your heart of every wish of your own. It is impossible for us to sincerely pray, "Thy will be done" until our own will has, by the power of the Holy Spirit, been brought into complete subjection to God.
 - 1.) *[Psalm 81:12]- So I gave them up unto their own hearts' lust: and they walked in their own counsels.*
 - 2.) *[Philippians 2:13]- For it is God which worketh in you both to will and to do of his good pleasure.*
 - 3.) *[Ezra 8:21]- Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.*
 - 4.) *[Acts 13:3]- And when they had fasted and prayed, and laid their hands on them, they sent them away.*
 - c.) Humbly and sincerely acknowledge to God our ignorance, and request Him not to leave us to ourselves.
 - 1.) *[James 1:5-6]- If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.*

- 2.) *[Psalm 37:5]- Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.*
- 3.) *[Colossians 4:2]- Continue in prayer, and watch in the same with thanksgiving;*
- 4.) *[2 Samuel 5:24]- And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.*

- d.) Remember that we need not only light from the Lord to discover our duty in particular cases, but when that has been obtained, we need His presence to accompany us, so that we may be enabled to rightly follow the path He bids us go.
- 1.) *[Exodus 33:15]-And he said unto him, If thy presence go not with me, carry us not up hence.*

C. The Guidance of God applied.

1. As a general rule it is better for us to trouble our minds very little about guidance. That is God's work. Our business is to walk in obedience to Him day by day.
 - a. *[Psalm 119:100]- I understand more than the ancients, because I keep thy precepts.*
 - b. *[Psalm 112:4]- Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.*
2. Seek earnestly to get the fear of God fixed in your heart so that you tremble at His Word () and are really afraid to displease Him.
 - a. *[Isaiah 66:2]- For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.*
 - b. *[Psalm 25:12]- What man is he that feareth the LORD? him shall he teach in the way that he shall choose.*
 - c. *[Job 28:28]- And unto man he said, Behold, the fear of the LORD, that is wisdom; and to depart from evil is understanding.*
 - d. *[Hosea 6:3]- Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.*
 - e. *[Matthew 5:8]- Blessed are the pure in heart: for they shall see God.*
 - f. *[Proverbs 11:3,5]- The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.*
 - g. *[Proverbs 28:5]- Evil men understand not judgment: but they that seek the LORD understand all things.*
 - h. *[Isaiah 5:20]- Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!*
3. *"The Lord shall direct thy paths."*
 - a. By His Word: not in some magical way so as to encourage laziness, nor like consulting a cookbook full of recipes for all occasions, but by warning us of the byways of sin and making known the paths of righteousness and blessing.
 - b. By his Spirit: giving us strength to obey the precepts of God, causing us to wait patiently on the Lord for directions, enabling us to apply the rules of Holy Writ to the varied duties of our lives, bringing to our remembrance a word in due season.
 - c. By His providences: causing friends to fail us so that we are delivered from leaning upon the arm of flesh, thwarting our carnal plans so that we are preserved from shipwreck, shutting doors which it would not be good for us to enter, and opening doors before us which none can shut.

XXII. The Blessings of God.

A. Blessings of God defined.

1. God is the sovereign disposer of material wealth.
 - a. *[Proverbs 10:22]- The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.*
 - b. *[1 Samuel 2:7]- The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.*
2. If it is received by birth or inheritance, it is by His providence,
3. If it comes by gift, He moved the donors to bestow.
4. If it accumulates as the result of hard work, skill, or thrift, He bestowed the talent, directed its use, and granted the success.

B. The Blessings of God described.

1. Temporal blessings.

- a. *[Genesis 24:35]- And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.*
- b. *[Genesis 26:12]- Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.*
- c. *[Deuteronomy 8:18]- But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.*

2. Spiritual blessings.

a. Christ Jesus.

- 1.) *[Psalm 65:4]- Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.*
- 2.) *[1 Timothy 2:5]- For there is one God, and one mediator between God and men, the man Christ Jesus;*

b. The grace of election,

- 1.) *[Isaiah 42:1]- Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.*
- 2.) *[Zechariah 13:7]- Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.*
- 3.) *[Ephesians 1:3-4]- Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 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:*

c. Eternal life with God.

- 1.) *[Psalm 133:3]- As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.*
- 2.) *[John 6:44]- No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*
- 3.) *[Isaiah 55:3]- Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.*
- 4.) *[Ephesians 2:1]- And you hath he quickened, who were dead in trespasses and sins;*

- 5.) *[Psalm 42:8]- Yet the LORD will command his lovingkindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life.*
 - 6.) *[Psalm 48:8]- As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.*
 - 7.) *[Psalm 111:9]- He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.*
 - 8.) *[Hebrews 12:22-24]- But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.*
- d. Being born of the Spirit.
- 1.) *[Psalm 89:15]- Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.*
 - 2.) *[Romans 10:15]- And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*
 - 3.) *[Psalm 89:15]- Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.*
 - 4.) *[Exodus 28:33-35]- And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.*
 - 5.) *[Numbers 10:10]- Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.*
 - 6.) *[Leviticus 25:9-10]- Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.*
- e. A personal and saving fellowship.
- 1.) *[Psalm 2:12]- Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.*
 - 2.) *[2 Thessalonians 2:13]- But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*
 - 3.) *[1 Samuel 10:1]- Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?*
 - 4.) *[1 Kings 19:18]- Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.*
 - 5.) *[Colossians 2:6]- As ye have therefore received Christ Jesus the Lord, so walk ye in him:*
 - 6.) *[2 Peter 1:11]- For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*

- 7.) *[2 Peter 2:20]- For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.*
- 8.) *[2 Peter 3:18]- But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*

f. Forgiveness of sin.

- 1.) *[Psalm 32:1]- Blessed is he whose transgression is forgiven, whose sin is covered.*
- 2.) *"What a cover that must be which hides forever from the sight of the all-seeing God all the filthiness of the flesh and of the spirit" - Charles Spurgeon*
- 3.) *[Romans 4:7]- Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.*
- 4.) *[Acts 13:39]- And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*
- 5.) *[Galatians 2:16]- Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*

g. A sound mind.

- 1.) *[Psalm 84:5]- Blessed is the man whose strength is in thee; in whose heart are the ways of them.*
- 2.) *[2 Timothy 1:7]- For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*
- 3.) *[Proverbs 18:10]- The name of the LORD is a strong tower: the righteous runneth into it, and is safe.*
- 4.) *[Isaiah 45:24]- Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.*

h. A deep reverence of the Spirit as results in regular obedience to Him.

- 1.) *[Psalm 128:1]- Blessed is every one that feareth the LORD; that walketh in his ways.*

C. The Blessings of God applied.

1. The fear of the Lord is a holy awe of His majesty, a filial dread of displeasing Him.
2. It is not so much an emotional thing as practical, for it is idle to talk about fearing God if we have no deep concern for His will.
3. It is the fear of love, which shrinks from dishonoring Him, a dread of forgetting His goodness and abusing His mercy.
4. Where such fear is, all other graces are found.

XXIII. The Cursings of God.

A. The Cursings of God defined.

1. God is light as well as love, holy as well as gracious, righteous as well as merciful.
2. Therefore He expresses His abhorrence of and visits His judgments upon the wicked, as truly as He blesses and manifests His approval on those who are pleasing in His sight.
3. An eternal heaven and an eternal hell are the inevitable and ultimate pair of opposites.

B. The Cursings of God described.

1. The duality of blessings and cursings of God.
 - a. *[Romans 11:22]- Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.*
 - b. *[Deuteronomy 27:15-26]- Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in*

a secret place. And all the people shall answer and say, Amen. Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen. Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen. Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen. Cursed be he that lieth with any manner of beast. And all the people shall say, Amen. Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen. Cursed be he that lieth with his mother in law. And all the people shall say, Amen. Cursed be he that smiteth his neighbour secretly. And all the people shall say, Amen. Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen. Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.

- c. *[Deuteronomy 28:1-6]- And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.*
 - d. *[Matthew 25:34, 41]- Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:*
 - e. *[Genesis 3:17]- And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;*
2. Sin in the heart of man.
 - a. *[Jeremiah 17:5]- Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.*
 - b. *[Proverbs 28:26]- He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.*
 - c. *[Psalm 62:9]- Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.*
 - d. *[2 Chronicles 32:8]- With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.*
 - e. *[Matthew 26:41]- Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*
 - f. *[Romans 8:3]- For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*
 3. Not giving Glory to God.
 - a. *[Malachi 2:2]- If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.*
 - b. *[Isaiah 48:11]- For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.*

- c. *[Galatians 1:8]- But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*
- 4. Disobedience to God.
 - a. *[Galatians 3:10]- For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.*
 - b. *"To expect to be warmed by the keen northern blast, or to have our thirst quenched by a draught of liquid fire, were not more, were not so, incongruous" - J. Brown*
- C. The Cursings of God applied.
 - 1. Christ the only remedy of God's cursings.
 - a. *[Galatians 3:13]- Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*
 - b. *[Zechariah 13:7]- Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.*
 - 2. Christ bringeth forth while sin beareth forth.
 - a. *[Hebrews 6:7-8]- For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:*

XXIV. The Love of God to Us.

- A. The Love of God to Us defined. Holy Writ knows nothing of a love of God *outside* of Christ.
 - 1. By "Us" we mean His people.
 - a. *[Romans 8:39]- Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*
 - 2. Love not to be confused with mercy or kindness. His *love* is reserved for His elect.
 - a. *[Psalm 145:9]- The LORD is good to all: and his tender mercies are over all his works.*
 - b. *[Luke 6:35]- But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.*
 - c. *[Matthew 5:45]- That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*
 - 3. The attributes of His love are identical with Himself.
 - a. *[1 John 4:8]- He that loveth not knoweth not God; for God is love.*
 - 4. The Love of God in Christ.
 - a. *[John 13:1]- Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.*
 - b. *[John 3:16, 36]- For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*
 - c. *[Psalm 5:5]- The foolish shall not stand in thy sight: thou hatest all workers of iniquity.*
 - d. *[Psalm 6:7]- Mine eye is consumed because of grief; it waxeth old because of all mine enemies.*
 - e. *[Romans 9:13]- As it is written, Jacob have I loved, but Esau have I hated.*
- B. The Love of God to Us described.

1. The chief design of God is to commend the love of God in Christ, for He is the sole channel through which it flows.
 - a. *"God hath taken a marvelous way to manifest His love. When He would show His power, He makes a world. When He would display His wisdom, He puts it in a frame and form that discovers its vastness. When He would manifest the grandeur and glory of His name, He makes a heaven, and puts angels and archangels, principalities and powers therein. And when He would manifest His love, what will He not do? God hath taken a great and marvelous way of manifesting it in Christ: His person, His blood, His death, His righteousness." – Ralph Erskine*
 - b. *[2 Corinthians 1:20]- For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.*
 - c. *[Ephesians 1:4]- 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:*
 - d. *[Colossians 3:3]- For ye are dead, and your life is hid with Christ in God.*
2. Nothing so warms the heart of the saint as a spiritual contemplation of God's love.
 - a. He is lifted outside of and above his wretched self.
 - 1.) *[Romans 9:13]- As it is written, Jacob have I loved, but Esau have I hated.*
 - 2.) *[Isaiah 41:14]- Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.*
 - b. To know and believe the love which God has toward me is both an earnest and a foretaste of heaven itself.
 - c. *[John 17:23]- I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*
3. In God's covenants.
 - a. *[1 John 4:19]- We love him, because he first loved us.*
 - b. *[Ezekiel 16:8]- Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.*
4. In Eternity.
 - a. *[Jeremiah 31:3]- The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.*
5. In our graceless state.
 - a. *[1 John 4:10]- Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*
 - b. *[Romans 5:8,10]- But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*
 - c. *[Hebrews 12:6]- For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.*
6. In the operations God's Love.
 - a. In election.
 - 1.) *[2 Thessalonians 2:13]- But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*
 - 2.) *[Deuteronomy 7:7]- The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:*

3.) *[Ephesians 1:4-5]- 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: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*

b. In redeeming.

1.) *[1 John 4:10]- Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*

2.) *[Romans 8:32]- He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

c. In effectual calling.

1.) *[Acts 2:33]- Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.*

2.) *[Jeremiah 41:3]- Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war.*

3.) *[1 John 3:1]- Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.*

d. In healing in backsliding.

1.) *[Hosea 14:4]- I will heal their backsliding, I will love them freely: for mine anger is turned away from him.*

2.) *[Song of Solomon 8:7]- Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.*

e. *"What difficulties does the love of God overcome! For God to overcome His own heart! Do you think it was nothing for Him to put His Son to death? . . . When He came to call us, had He no difficulties which love overcame? We were dead in trespasses and sins, yet from the great love wherewith He loved us, He quickened us in the grave of our corruption: "lo, he stinketh"—even then did God come and conquer us. After our calling, how sadly do we provoke God! Such temptations that if it were possible the elect should be deceived. It is so with all Christians. No righteous man but he is "scarcely saved" (1 Pet. 4:18), and yet saved he is, because the love of God is invincible: it overcomes all difficulties." — Thomas Goodwin*

C. The Love of God to Us applied.

1. Let God's love daily engage your mind by devout meditations on it so that the affections of your heart may be drawn out to Him.
2. When cast down in spirit, or in sore straits, plead His love in prayer, assured that it cannot deny anything good for you.
3. Make God's wondrous love to you the incentive of your obedience to Him—gratitude requires nothing less.

Part II

I. The Gospel of the Grace of God.

A. The Gospel of the Grace of God defined.

1. *[Acts 20:18-24]- And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,*

Serving the LORD with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

2. *[Ephesians 2:8-9]- For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.*
 3. All genuine reforms or revivals in the churches of God must have as their basis a plain declaration of this doctrine.
 4. The tendency of Christians is like that of the world, to shy away from this truth, which is the very sum and substance of the Gospel.
 5. Within fifty years of the death of the last of the apostles, so far as we can now learn, the Gospel of God's grace almost ceased to be preached.
- B. The Gospel of the Grace of God described.
1. All genuine reforms or revivals in the churches of God must have as their basis a plain declaration of this doctrine.
 2. The tendency of Christians is like that of the world, to shy away from this truth, which is the very sum and substance of the Gospel.
 3. Within fifty years of the death of the last of the apostles, so far as we can now learn, the Gospel of God's grace almost ceased to be preached.
 4. Revival came through the instrumentality of Augustine and his writings. His influence for good staved off the great Romish heresy for another century. Had the churches heeded his teaching, popery would never have been born.
 5. In the Dark Ages, God raised up Martin Luther, who taught in no uncertain terms that sinners are justified by faith, and not by works.
 6. John Calvin was much more deeply taught in the truth of the Gospel, and pushed its central doctrine of grace to its logical conclusions.
 7. "Luther had, as it were, undammed the stream of truth, by breaking down the barriers which had kept back its living waters as in a great reservoir. But the stream was turbid and carried down with it much which ought to have been left behind. Then Calvin came, and cast salt into the waters, and purged them, so that there flowed on a purer stream to gladden and refresh souls and quench the thirst of poor lost sinners." – Charles Spurgeon
 8. The Gospel Is a Revelation of the Grace of God by the Holy Spirit.
 - a. One of the Holy Spirit's appellations of that Good News which the ambassadors of Christ are called upon to preach.
 9. The Gospel Is a Revelation of the Grace of God in the Holy Scriptures.
 - a. *[Romans 1:1]- Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,*
 - b. *[Romans 1:16]- For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*
 - c. *[Ephesians 6:15]- And your feet shod with the preparation of the gospel of peace;*
 10. The Gospel Is a Revelation of the Grace of God in Divine Revelation.
 - a. Very often missionaries have found, when translating the Scriptures into native tongues of the heathen, they were unable to discover a word, which in any way corresponds to the Bible word "grace."
 - b. Grace is absent from all the great heathen religions—Brahmanism, Buddhism, Mohammedanism, Confucianism, Zoroastrianism.

- c. Even nature does not teach grace: break her laws and you must suffer the penalty.
11. The Gospel Is a Revelation of the Grace of God in the Grace of God itself.
 - a. It is evidently something very blessed and joyous, for our text speaks of the "good news of the grace of God."
 - b. It is the opposite of Law: Law and Gospel are antithetical terms: "The law was given by Moses, but grace and truth came by Jesus Christ"
 - 1.) *[John 1:17]- For the law was given by Moses, but grace and truth came by Jesus Christ.*
 - 2.) The Law manifested what was in man—sin; grace manifests what is in God—love, mercy.
 - 3.) The Law speaks of what man must do for God; grace tells of what Christ has done for men.
 - 4.) The Law demanded righteousness from men; grace brings righteousness to men.
 - 5.) The Law brought out God to men; grace brings in men to God.
 - 6.) The Law sentenced a living man to death; grace brings a dead man to life.
 - 7.) The Law never had a missionary; the Gospel is to be preached to every creature.
 - 8.) The Law makes known the will of God; grace reveals the heart of God!
 - c. It is the very opposite of justice.
 - 1.) Justice shows no favor and knows no mercy. Grace is the reverse of this.
 - 2.) Justice requires that everyone should receive his due; grace bestows on sinners what they are *not* entitled to—pure charity.
 - 3.) Grace is "something for nothing."
 12. The Gospel Is a Proclamation of the Grace of God. The word "Gospel" is a technical one, employed in the New Testament in a double sense: in a narrower, and in a wider one.
 - a. In its narrower sense, it refers to heralding the glorious fact that the grace of God has provided a Savior for every poor sinner who feels his need, and by faith receives Him.
 - 1.) *[1 Corinthians 15:1-3]- Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;*
 - b. In its wider sense, it comprehends the whole revelation which God made of Himself in and through Christ. In this sense it includes the whole of the New Testament.
 - 1.) *[Romans 1:1]- Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,*
 13. The Gospel affirms that grace is the sinner's only hope.
 - a. *[Colossians 1:5]- For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;*
 14. The Gospel affirms that grace is the sinner's only help.
 - a. *[1 Peter 1:17]- And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:*
 15. The Gospel Is a Manifestation of the Grace of God. It is the chosen instrument, which God uses in freeing and delivering His people from error, ignorance, darkness, and the power of Satan.
 - a. *[Romans 1:16]- For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

16. It is by and through the Gospel, applied by the Holy Spirit, that His elect are emancipated from the guilt and power of sin.
 - a. *[1 Corinthians 1:18,23]- For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;*
17. But grace *works*. It is something more than a good-natured smile, or a sentiment of pity. It redeems, conquers, and saves.
 - a. *[Hebrews 2:9]- But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.*
 - b. *[Ephesians 1:7]- In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*
 - c. *[2 Corinthians 12:9]- And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*

C. The Gospel of the Grace of God applied

1. What effect has this message on your heart?
2. Does it fill you with praise to God?
3. Are you thankful to know that salvation *is* by grace?
4. Can you see and appreciate the infinite difference between all of man's schemes for self-betterment and the "Gospel of the Grace of God"?

II. The Fullness of Christ.

A. The Fullness of Christ defined.

1. The fullest revelation that God *is* and *what* He is, is made in the person of Christ.
 - a. *[2 Corinthians 4:6]- For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*
2. But this knowledge of God is not a mere matter of intellectual apprehension, which one man can communicate to another.
3. But it is a spiritual discernment, imparted by the Holy Spirit. God must shine in our hearts to give us that knowledge.

B. The Fullness of Christ described.

1. Fullness as Mediator.
2. Fullness in the revelation that God *is* and *what* He is
 - a. *[John 1:18]- No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.*
 - b. *[John 14:9]- Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?*
 - c. *[Hebrews 1:3]- Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:*
 - d. *[Colossians 2:9]- For in him dwelleth all the fulness of the Godhead bodily.*
 - e. *[Philippians 3:10]- That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;*
3. Fullness of Knowledge.

- a. *[Job 26:14]- Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?*
 - b. *[Philippians 3:8]- Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,*
 - c. *“The revelation made of Christ in the blessed Gospel is far more excellent, more glorious, more filled with rays of Divine wisdom and goodness than the whole creation, and the just comprehension of it, if attainable, can contain or apprehend. Without the knowledge hereof, the mind of man, however priding itself in other inventions and discoveries, is wrapped up in darkness and confusion. This therefore deserves the severest of our thoughts, the best of our meditations, and our utmost diligence in them. For if our future blessedness shall consist in living where He is, and beholding of His glory; what better preparation can there be for it, than in a constant previous contemplation of that glory, in the revelation that is made in the Gospel unto this very end, that by a view of it we may be gradually transformed into the same glory.” – John Owen*
4. Fullness of Glory.
 - a. The grandest of all privileges which believers are capable of, either in this world or the next, is to behold the glory (the personal and official excellencies) of Christ; now by faith, then by sight.
 - b. Equally certain, no man will ever behold the glory of Christ by sight in heaven, who does not now behold it by faith.
 - c. Where the soul has not been previously purified by grace and faith, it is incapable of glory and the open vision.
 5. Fullness in Union with Christ.
 - a. There is neither true rest for the mind nor satisfaction for the heart until we rest in Christ.
 - 1.) *[Matthew 11:28-30]- Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.*
 - b. Foolishness if we gave all our time and strength to other things, to the neglect of diligent searching of Scripture to obtain a fuller knowledge of Him.
 - 1.) *[1 Peter 2:1-3]- Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious.*
 6. Fullness in our trials and troubles.
 - a. The Scriptures reveal a divinely appointed relief from all the evils to which fallen man is heir—so that we may not faint under them, but gain the victory over them.
 - 1.) *[Job 5:6-7]- Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; Yet man is born unto trouble, as the sparks fly upward.*
 - 2.) *[2 Corinthians 4:8-9]- We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed;*
 - 3.) *[2 Corinthians 4:16-18]- For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.*

C. The Fullness of Christ applied.

1. It is beholding by faith things which "are not seen" by the eye, the things that are spiritual and eternal, which alleviates the Christian's afflictions.
2. He who can contemplate Him who is "the Lord of glory," will, when "all around gives way," be lifted out of himself and delivered from the prevailing power of evil.
3. Not until the mind arrives at a fixed judgment that all things here are transitory and reach only to outward man—not till then will we ever be delivered from spending our lives in fear, distress, and sorrow.
4. Christ alone can satisfy the heart. And when He does truly satisfy.
 - a. *[Psalm 73:25]- Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.*
5. How slight and shadowy, how petty and puerile are those things from which the trials of men arise! They all grow from the one root of the over-valuation of temporal things.
 - a. *[Song of Solomon 5:10]- My beloved is white and ruddy, the chiefest among ten thousand.*

III. The Radiance of Christ.

A. The Radiance of Christ defined.

1. The Law as a shadow of radiance of Christ.
 - a. *[Hebrews 10:1]- For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*
 - b. *[Exodus 34:35]- And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.*
 - c. *[2 Corinthians 3:13-16]- And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.*
2. Man's trial under the Mosaic economy.
 - a. Ungodly.
 - 1.) *[2 Peter 3:7]- But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.*
 - 2.) *[Jude 1:4,15]- For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.*
 - b. Without strength.
 - 1.) *[Romans 5:6]- For when we were yet without strength, in due time Christ died for the ungodly.*
 - c. Enmity against God
 - 1.) *[Romans 8:7]- Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*
 - d. Not receiving Jesus Christ.

- 1.) *[John 1:11]- He came unto his own, and his own received him not.*
 - 2.) *[John 15:25]- But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.*
- e. Man under condemnation, not probation.
1. *[John 12:31]- Now is the judgment of this world: now shall the prince of this world be cast out.*
 2. *[Romans 3:10-12]- As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*
3. The Gospel meets those who are already lost.
- a. It announces to us the amazing grace of God, the only hope for poor sinners.
 - b. But grace will not be welcomed until the sinner bows to the sentence of God against him.
 - c. That is why both repentance and faith are demanded from the sinner.
 - 1.) *[Acts 20:21]- Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*
 - d. The Gospel shows us our need under the Law.
 - 1.) *[2 Corinthians 3:7-9]- But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.*
 - 2.) *[Romans 7:9]- For I was alive without the law once: but when the commandment came, sin revived, and I died.*
 - e. The Gospel shows Christ as compared to Moses. Here it was Moses; there it was Christ.
 - 1.) *[Exodus 34:28-29]- And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.*
 - 2.) *[Matthew 4:1-2]- Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred.*
 - 3.) Here it was Moses on the mount; there it was Christ in the wilderness.
 - 4.) Here it was Moses favored with a glorious revelation from God; there it was Christ being tempted of the devil.
 - 5.) Here it was Moses receiving the Law at the mouth of Jehovah; there it was Christ being assailed by the devil to repudiate that Law.
 - 6.) Compared to Moses' earlier descent.
 - a.) *[Exodus 34:19]- And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.*
 - 7.) Compared to the Transfiguration.
 - a.) *The shining of Moses' face was the consequence of his being brought into the immediate presence of the glory of Jehovah;*
 - b.) *[Matthew 17:1-9]- And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was*

transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

B. The Radiance of Christ described.

1. The consequences of intimate communion with the Lord.
 - a. No soul can enjoy real fellowship with God without being affected by it to a marked degree.
 - 1.) *[Psalm 34:5]- They looked unto him, and were lightened: and their faces were not ashamed.*
 - 2.) *[2 Corinthians 3:18]- But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*
 - b. We will be less occupied with ourselves.
 - 1.) *[Psalm 115:1]- Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.*
 - 2.) *“Engaged with the beauty of the Lord, he is delivered from self-occupation, and is therefore unconscious of the very fruit of the Spirit being brought forth in him. But though he is not aware of his increasing conformity to Christ, others are.”*
 - c. Though the individual himself is unconscious of the glory manifested through him, others recognize it.
 - 1.) *[Exodus 34:30]- And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.*
 - 2.) *[Acts 4:13]- Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.*
 - 3.) *[2 Corinthians 3:7]- But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:*
 - 4.) *“Why, then, were they afraid to come near him? Because the very glory that shone upon his face searched their hearts and consciences—being what they were, sinners, and unable of themselves to meet even the smallest requirements of the covenant which had now been inaugurated. It was of necessity a ‘ministration’ of condemnation and death, for it required a righteousness from them which they could not render, and inasmuch as they must fail in the rendering it, would pronounce their condemnation, and bring them under the penalty of transgression, which was death. The glory which they thus beheld upon the face of Moses was the expression to them of the holiness of God—that holiness which sought from them conformity to its own standards, and which would vindicate the breaches of that covenant which had now been established. They were therefore afraid because they knew in their inmost souls that they could not stand before Him from whose presence Moses had come.” - Ed Dennett*

- 5.) The covenant Jehovah made with Moses and Israel at Sinai, and the tables of stone on which the Ten Commandments were engraved, foreshadowed a new covenant.
- a.) *[Ezekiel 36:24-28]- For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.*
 - b.) *[Jeremiah 31:31-34]- Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*
 - c.) *[2 Corinthians 3:1-3]- Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.*
 - d.) *"The saints at Corinth had been manifested to be Christ's epistle ministered by us, written not with ink, but with the Spirit of the living God, not on stone tables, but on fleshy tables of the heart. Their hearts being made impressionable by Divine working, Christ could write upon them, using Paul as a pen, and making every mark in the power of the Spirit of God. But what is written is the knowledge of God as revealed through the Mediator in the grace of the new covenant, so that it might be true in the hearts of the saints—"They shall all know Me." Then Paul goes on to speak of himself as made competent by God to be a new covenant ministry, "not of the letter, but of the spirit." - C. A. Coates*
 - e.) *"And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him; and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in Mount Sinai. And till Moses had done speaking with them, he put a vail on his face" (Ex. 34:31-33). Does not this explain their fear as they beheld the shine of Moses' face? Note what was in his hands! He carried the two tables of stone on which were written the ten words of the Law, the "ministration of condemnation." The nearer the light of the glory came, while it was connected with the righteous claims of God upon them, the more cause they had to fear. That holy Law condemned them, for man in the flesh could not meet its claims. "However blessed it was typically, it was literally a ministry of death, for Moses was not a quickening spirit, nor could he give his spirit to the people, nor could the glory of his face bring them into conformity with himself as the mediator. Hence the veil had to be on his face." - C. A. Coates*
 - f.) *[2 Corinthians 3:13]- And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:*

g.) *[Romans 10:4]- For Christ is the end of the law for righteousness to every one that believeth.*

- 6.) *"The veil on Israel's heart is self-sufficiency, which makes them still refuse to submit to God's righteousness. But when Israel's heart turns to the Lord the veil will be taken away. What a wonderful chapter Exodus 34 will be to them then! For they will see that Christ is the spirit of it all. What they will see, we are privileged to see now. All this had an "end" on which we can, through infinite grace, fix our eyes. The "end" was the glory of the Lord as the Mediator of the new covenant. He has come out of death and gone up on high, and the glory of all that God is in grace is shining in His face." - C. A. Coates*
- 7.) *"Moses unveiled in the presence of the Lord is a beautiful type of the believer of this dispensation. The Christian beholds the glory of God shining in the face of Jesus Christ (2 Cor. 4:6). Therefore, instead of being stricken with fear, he approaches with boldness. God's Law cannot condemn him, for its every demand has been fully met and satisfied by his Substitute. Hence, instead of trembling before the glory of God, we "rejoice in hope of the glory of God" (Rom. 5:2)."*
- 8.) *"There is no veil now either on His face or our hearts. He makes those who believe on Him to live in the knowledge of God, and in response to God, for He is the quickening Spirit. We have the Spirit of the glorious Man in whose face the glory of God shines. Is it not wonderful? One has to ask, Do we really believe it? But we all, looking on the glory of the Lord with unveiled face, are transformed according to the same image from glory to glory, even as by the Lord the Spirit (2 Cor. 3:18). If we had not His Spirit we should have no liberty to look on the glory of the Lord, or to see Him as the Spirit of these marvelous types. But we have liberty to look on it all, and there is transforming power in it."*
- 9.) *"This is the 'surpassing glory', which could not be seen or known until it shone in the face of Him of whom Moses in Exodus 34 is so distinctly a type. The whole typical system was temporary, but its 'spirit' abides, for Christ was the Spirit of it all. Now we have to do with the ministry of the new covenant subsists and abounds in glory." - C. A. Coates*

2. The Letter and the Law.

a. Paul draws a series of contrasts between the two covenants, Judaism and Christianity.

- 1.) *[2 Corinthians 3:6-17]- Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.*
- 2.) What pertained to the old is called "the letter," and that relating to the new "the spirit."
- 3.) One was mainly concerned with what was external, the other was largely internal;
- 4.) The one slew, the other gave life,

- 5.) Allowing the Law was glorious, but the Gospel is still more glorious.
- 6.) The old covenant was a "ministration of death," for the Law could only condemn and the new covenant, seeing it was "a ministration of the spirit"
- 7.) Under the old covenant it is concluded all were under sin and under the new covenant a righteousness unto all and upon all them that believe.
 - a.) *[Galatians 3:22]- But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*
 - b.) *[Romans 3:22]- Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*
- 8.) Judaism is "done away," whereas Christianity "remaineth"
 - a.) *[Hebrews 8:7-8]- For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:*
- 9.) The blindness of Israel when Moses spoke but the faith made sight when the gospel is preached with plainness of speech.
- 10.) The veil upon the heart and the veil taken away.
- 11.) Mosaic system is the letter and Christ the Spirit.
 - a.) *[Romans 7:6]- But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.*
 - b.) *[Romans 1:16]- For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*
 - c.) *[1 Corinthians 15:45]- And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.*
- 12.) The result of bondage and the result of liberty.
 - a.) *[John 8:32]- And ye shall know the truth, and the truth shall make you free.*

C. The Radiance of Christ applied.

1. The glory connected with the old covenant.
 - a. The shining on Moses' face at the giving of the Law with the glory of the new covenant, in the person of Christ.
 - b. *[2 Corinthians 3:18]- But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*
2. "We all."
 - a. Moses alone beheld the glory of the Lord in the mount; every Christian now beholds it.
3. "With open face"
 - a. With freedom and with confidence; whereas Israel was afraid to gaze on the radiant and majestic face of Moses.
4. "Changed into the same image."
 - a. The law had no power to convert or purify; but the ministry of the Gospel, under the operation of the Spirit, has a transforming power.
 - b. *[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.*

IV. The Condescension of Christ.

A. The Condescension of Christ defined.

1. Distinction between the condescension and the humiliation of Christ.
 - a. ***[Philippians 2:6-9]- Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name:***
 - b. Made himself of no reputation.
 - c. He "humbled himself."
 - d. The condescension of God the Son consisted in His assuming our nature, the Word becoming flesh. His humiliation lay in the consequent abasement and sufferings He endured in our nature.

B. The Condescension of Christ described.

1. The spiritual fellowship of God's people with one another.
 - a. ***[Philippians 2:1-5]- If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus:***
 - b. To be likeminded.
 - c. To love one another.
 - d. To be humble and lowly.
 - e. To esteem others better than themselves.
2. The spiritual fellowship of God's people with Christ.
 - a. We are to have the same mind in us that was in Him; the mind, spirit, habit, of self-abnegation, the mind of self-sacrifice, and of obedience to God.
 - b. We must humble ourselves beneath the mighty hand of God, if we are to be exalted by Him in due time.
 - 1.) ***[1 Peter 5:6]- Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:***
 - c. Christ as Mediator.
 - 1.) The absolute Deity of the Son.
 - a.) He subsists in the "form" of God.
 - 1.) ***[Philippians 2:6-7]- Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:***
 - 2.) ***[Mark 16:12]- After that he appeared in another form unto two of them, as they walked, and went into the country.***
 - 3.) ***[John 1:1]- In the beginning was the Word, and the Word was with God, and the Word was God.***
 - 4.) "The form of God" is an expression, which seems to denote His visible glory, His displayed majesty, His manifested sovereignty.
 - b.) He is "the image of the invisible God"
 - 1.) ***[Colossians 1:15]- Who is the image of the invisible God, the firstborn of every creature:***
 - 2.) ***[2 Corinthians 4:6]- For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.***

- c.) He is the "brightness of his glory and the express image of his person" or "effulgency (outshining) of His glory and the exact Expression of His substance"
- 1.) ***[Hebrews 1:3]- Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:***
- d.) He held the rank of one of the Three coeternal, coessential, and co-glorious persons of the Godhead, the Son reckoned His full and perfect equality with the other two was His unchallengeable portion.
- 1.) ***[Philippians 2:6]- Who, being in the form of God, thought it not robbery to be equal with God:***
 - 2.) ***[Ezekiel 28:14]- Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.***
 - 3.) ***[Isaiah 14:14]- I will ascend above the heights of the clouds; I will be like the most High.***
 - 4.) ***[Matthew 20:12]- Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.***
 - 5.) ***[Luke 6:34]- And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.***
 - 6.) ***[John 5:18]- Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.***
 - 7.) ***[Acts 11:17]- Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?***
 - 8.) ***[Revelation 21:6]- And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.***
 - 9.) ***[John 10:30]- I and my Father are one.***
 - 10.) ***"He could unqualifiedly say, "I and Father are one,"—one in essence or nature. Speaking of Himself according to His mediatorial office, He could say, "My Father is greater than I," not essentially, but economically."***
 - 11.) ***[Isaiah 40:25]- To whom then will ye liken me, or shall I be equal? saith the Holy One.***
- e.) But made Himself of no reputation.
- 1.) He willingly set aside the magnificent distinctions of the Creator, to appear in the form of a creature, yes, in the likeness of a fallen man.
 - 2.) He abdicated His position of supremacy, and entered one of servitude.
 - 3.) Though equal in majesty and glory with God, He joyfully resigned Himself to the Father's will (John 6:38).
 - a.) ***[John 6:38]- For I came down from heaven, not to do mine own will, but the will of him that sent me.***
- f.) He took upon Him the form of a servant.
- 1.) ***"And took upon Him the form of a servant." In so doing, He did not cease to be all that He was before, but He assumed something He had not been previously. There was no change in His divine nature, but the uniting to His divine person of a human nature. "He who is God, can no more be not God, than he who is not God, can be God" (John Owen). None of Christ's divine attributes were***

relinquished, for they are as inseparable from His person as heat is from fire, or weight from substance. But His majestic glory was, for a season, obscured by the interposing veil of human flesh. Nor is this statement negated by John 1:14—"we beheld His glory" (explained by Matthew 16:17), in contrast from the unregenerate masses before whom He appeared as "a root out of a dry ground," having "no form nor comeliness" (Isa. 53:2).

- a.) *[John 1:14]- And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*
- b.) *[Matthew 16:17]- And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*
- c.) *[Isaiah. 53:2]- For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.*
- d.) *[Psalm 113:6]- Who humbleth himself to behold the things that are in heaven, and in the earth!*
- e.) *[John 14:28]- Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.*
- f.) *[1 Corinthians 11:3]- But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.*
- g.) *[Hebrews 2:7]- Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:*
- h.) *[Galatians 4:4]- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,*
- i.) *[Psalm 22:6]- But I am a worm, and no man; a reproach of men, and despised of the people.*

g.) He is God Himself manifest in the flesh.

- 1.) *[1 Timothy 3:16]- And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*
- 2.) *[Isaiah 9:6]- For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*
- 3.) *[Luke 2:11]- For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*
- 4.) *[1 Corinthians 2:8]- Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.*

C. The Condescension of Christ applied.

- 1. How earnestly the Christian needs to seek grace to be content with the lowest place God and men assign him; to be ready to perform the meanest service; to be and do anything which brings glory to God.
 - a. *[Philippians 2:5]- Let this mind be in you, which was also in Christ Jesus:*

V. The Humanity of Christ.

A. The Humanity of Christ defined.

- 1. *"Right views concerning Christ are indispensable to a right faith, and a right faith is indispensable to salvation. To stumble at the foundation, is, concerning faith, to make*

shipwreck altogether; for as Immanuel, God with us, is the grand Object of faith, to err in views of His eternal Deity, or to err in views of His sacred humanity, is alike destructive. There are points of truth which are not fundamental, though erroneous views on any one point must lead to God-dishonoring consequences in strict proportion to its importance and magnitude; but there are certain foundation truths to err concerning which is to insure for the erroneous and the unbelieving, the blackness of darkness forever"" - J. C. Philpot

2. To know Christ as God, to know Him as man, to know Him as God-man, and this by a divine revelation of His person, is indeed to have eternal life in our hearts. Nor can He be known in any other way than by divine and special revelation.
 - a. *[Galatians 1:15-16]- But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:*
 - b. *[Matthew 16:17]- And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*
 - c. *[2 Corinthians 3:18]- But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*
 - d. *[1 John 5:20]- And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*
 - e. *[Philippians 2:7]- But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*

B. The Humanity of Christ described.

1. The humanity of Christ was unique.
 - a. His humanity was produced neither by natural generation (as is ours), nor by special creation, as was Adam's. The humanity of Christ was, under the immediate agency of the Holy Spirit, supernaturally "conceived" (Isa. 7:14) of the virgin.
 - 1.) *[Isaiah 7:14]- Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*
 - b. It was "prepared" of God (Heb. 10:5); yet "made of a woman" (Gal. 4:4).
 - 1.) *[Hebrews 10:5]- Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:*
 - 2.) *[Galatians 4:4]- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,*
 - c. Christ's humanity also appears in that it never had a separate existence of its own. The eternal Son assumed (at the moment of Mary's conception) a human nature, but not a human person.
 - 1.) *[Luke 1:35]- And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*
 - 2.) *[Hebrews 10:5]- Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:*
2. The humanity of Christ was real.
 - a. *[Hebrews 2:14,17]- Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*

- b. *[1 Corinthians 15:47]- The first man is of the earth, earthy; the second man is the Lord from heaven.*
 - c. *"While we always contend that Christ is God, let us never lose the conviction He is most certainly a man. He is not God humanized, nor a human deified; but, as to His Godhead, pure Godhead, equal and coeternal with the Father; as to His manhood, perfect manhood, made in all respects like the rest of mankind, sin alone excepted. His humanity is real, for He was born. He lay in the virgin's womb, and in due time was born. The gate by which we enter our first life he passed through also. He was not created, nor transformed, but His humanity was begotten and born. As He was born, so in the circumstances of His birth, he is completely human. He was as weak and feeble as any other babe. He is not even royal, but human. Those born in marble halls of old were wrapped in purple garments, and were thought by the common people to be a superior race. But this Babe was wrapped in swaddling clothes and had a manger for a cradle, so that the true humanity of His being would come out."*
 - d. *As He grows up, the very growth shows how completely human He is. He does not spring into full manhood at once, but He grows in wisdom and stature, and in favor with God and man. When he reaches man's estate, He gets the common stamp of manhood upon His brow. "In the sweat of thy brow shalt thou eat bread" is the common heritage of us all, and He receives no better. The carpenter's shop must witness to the toils of a Savior, and when He becomes the preacher and the prophet, still we read such significant words as these—"Jesus, being weary sat thus on the well." We find Him needing to betake Himself to rest in sleep. He slumbers at the stem of the vessel when it is tossed in the midst of the tempest. Brethren, if sorrow be the mark of real manhood, and "man is born unto trouble as the sparks fly upward," certainly Jesus Christ has the truest evidence of being a man. If to hunger and to thirst be signs that He was no shadow, and His manhood no fiction, you have these. If to associate with His fellow-men, and eat and drink as they did, will be proof to your mind that He was none other than a man, you see Him sitting at a feast one day, at another time He graces a marriage-supper, and on another occasion He is hungry and "hath not where to lay His head" - C. H. Spurgeon*
 - e. *They who deny Christ's derivation of real humanity through His mother undermine the atonement. His very fraternity (Heb. 2:11), as our Kinsman-Redeemer, depended on the fact that He obtained His humanity from Mary.*
 - 1.) *[Hebrews 2:11]- For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,*
 - f. *"To be our Goel (Redeemer), His humanity could neither be brought from heaven nor immediately created by God, but must be derived, as ours was, from a human mother."*
3. The humanity of Christ was holy.
- a. *[Matthew 1:20]- But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.*
 - b. *[Luke 1:35]- And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*
 - c. *[Isaiah 64:6]- But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*
 - d. *[Psalm 51:5]- Behold, I was shapen in iniquity; and in sin did my mother conceive me.*
 - e. *[Hebrews 7:26]- For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*
 - f. *[John 14:30]- Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.*

C. The Humanity of Christ applied.

1. It was truly remarkable when man was made in the image of God (Gen. 1:26). But bow in wonderment and worship at the amazing condescension of God being made in the image of man! How this manifests the greatness of His love and the riches of His grace!
2. See the humanity of Christ in His ministry.
 - a. *"Inasmuch as 'the man Christ Jesus' (1 Tim. 2:5) lived in this world for thirty-three years, He has left 'an example, that ye should follow his steps' (1 Peter 2:21). He 'did no sin,' nor should we (1 Cor. 15:24). 'Neither was guile found in his mouth,' nor should it be in ours (Col. 4:6). 'When he was reviled, He reviled not again,' nor must His followers. He was weary in body, but not in well-doing. He suffered hunger and thirst, yet never murmured. He 'pleased not himself' (Rom. 15:3), nor must we (2 Cor. 5:15). He always did those things which pleased the Father (John 8:29). This too must ever be our aim (2 Cor. 5:9) "*
 - 1.) *[1 Timothy 2:5]- For there is one God, and one mediator between God and men, the man Christ Jesus;*
 - 2.) *[1 Peter 2:21]- For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:*
 - 3.) *[1 Corinthians 15:24]- Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.*
 - 4.) *[Colossians 4:6]- Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.*
 - 5.) *[Romans 15:3]- For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.*
 - 6.) *[2 Corinthians 5:15]- And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.*
 - 7.) *[John 8:29]- And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.*
 - 8.) *[2 Corinthians 5:9]- Wherefore we labour, that, whether present or absent, we may be accepted of him.*

VI. The Person of Christ.

A. The Person of Christ defined.

1. He is a high and holy subject.
 - a. *[Isaiah 9:6]- For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*
 - b. *[Hebrews 1:6]- And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.*
 - c. *[John 17:3]- And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*
 - d. *[1 John 2:23]- Whosoever denieth the Son, the same hath not the Father: he that acknowledgeth the Son hath the Father also.*
 - e. *[Matthew 16:17]- And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*
 - f. *[Colossians 2:3]- In whom are hid all the treasures of wisdom and knowledge.*
 - g. *[John 17:24]- Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*
 - h. *[1 Timothy 3:16]- And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*

- i. *[Matthew 11:27]- All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*
 - j. *[2 Peter 3:18]- But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*
 - k. *[Isaiah 9:6]- For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*
 - l. *[Matthew 1:23]- Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*
 - m. *[Titus 2:13]- Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;*
 - n. *[Luke 1:35]- And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*
 - o. *[Ephesians 4:5]- One Lord, one faith, one baptism,*
2. The person of Christ is a composite one.
- a. Two separate natures are united in one peerless Person; but they are not fused into each other, instead, they remain distinct and different.
 - b. The humanity of Christ, absolutely and separately considered, is neither omnipotent, omniscient, nor omnipresent.
 - c. His deity is not a creature, and has none of the properties which pertain to such. Taking to Himself a human nature did not effect any change in His divine being.
 - d. It was a divine person who wedded to Himself a holy humanity, and though His essential glory was partly veiled, yet it never ceased to be, nor did His divine attributes cease to function. As the God-man, Christ is the "one mediator" (1 Tim. 2:5).
 - 1.) *[1 Timothy 2:5]- For there is one God, and one mediator between God and men, the man Christ Jesus;*
 - e. The two natures are united in the one person of Christ, but that each retains its separate properties, just as the soul and body of men do, though united.
 - f. The necessity for the two natures in the one person of our Savior
 - 1.) *"None but God could restore us to true liberty. If any creature could redeem us we should be the peculiar property of that creature: but it is a manifest contradiction to be free and yet at the same time be the servant of any creature. So too none but God could give us eternal life: hence the two are joined together—'The true God, and eternal life' (1 John 5:20)." – Witsius*
 - a.) *[1 John 5:20]- And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*
 - g. The necessity for that the Mediator be Man.
 - 1.) He was to enter our Law-place, be subject to the Law, keep it, and merit by keeping it.
 - a.) *[Galatians 4:4]- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,*
 - 2.) He had to endure the curse of the Law, suffer its penalty.
 - a.) *[Hebrews 2:14]- Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;*
 - h. The person of the God-man is unique.

- 1.) *"All the attributes and acts of both natures are referred to one person. The same person who gave His life for the sheep, possessed glory with the Father before the world was!"*
- 2.) *"This amazing Personality does not center in His humanity, nor is it a compound one originated by the power of the Holy Spirit when He brought those two natures together in the womb of the virgin Mary. It was not by adding manhood to Godhead that His personality was formed."*

B. The Person of Christ described.

1. The Glorious Type.

a. The "flame of fire" in the midst of the "bush,"

- 1.) *[Exodus 3:2-6]- And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.*
- 2.) The "flame of fire" in the midst of the "bush," was an emblem of the presence of God indwelling the Man Christ Jesus.
- 3.) "The angel of the LORD," which declares the relation of Christ to the Father, namely, "the angel (messenger) of the covenant."
- 4.) "I am the God of Abraham," that is what He was absolutely in Himself.
- 5.) The fire—emblem of Him who is a "consuming fire"—placed itself in a bush (a thing of the earth), where it burned, yet the bush was not consumed. A remarkable foreshadowing this was of the "fullness of the Godhead," dwelling in Christ (Col. 2:9).
a.) *[Colossians 2:9]- For in him dwelleth all the fulness of the Godhead bodily.*
- 6.) The meaning of the type is clear, when we read of "The good will of him that dwelt in the bush" (Deut. 33:16).
a.) *[Deuteronomy 33:16]- And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.*

C. The Person of Christ applied.

1. The mystery of the person of Christ.

- a. The moment we deny the unity of His person we enter the bogs of error.
- b. The humanity of Christ was not absorbed by His deity, but preserves its own characteristics.
1.) *[Luke 2:52]- And Jesus increased in wisdom and stature, and in favour with God and man.*
- c. Christ is infinite and finite, self-sufficient and dependent at the same time, because His Person embraces, two different natures, the divine and the human.
- d. In the incarnation the second Person of the Trinity established a personal union between Himself and a human spirit, soul, and body. His two natures remained and remain distinct, and their properties or active powers are inseparable from each nature respectively.
- e. *"The union between them is not mechanical, as that between oxygen and nitrogen in our air; neither is it chemical, as between oxygen and hydrogen when water is formed; neither is it organic, as that subsisting between our hearts and brains; but it is a union more intimate, more profound, and more mysterious than any of these. It is personal. If we*

cannot understand the nature of the simpler unions, why should we complain because we cannot understand the nature of the most profound of all unions?" - A. A. Hodge

2. *"Is there a thing beneath the sun
That strives with Thee my heart to share?
O tear it thence, and reign alone,
The Lord of every motion there.
Then shall my heart from earth be free,
When it has found repose in Thee.*

VII. The Subsistence of Christ.

A. The Subsistence of Christ defined.

1. The God-man subsisted in heaven before the world.
2. Apparent contradictions.
 - a. *[John 6:62]- What and if ye shall see the Son of man ascend up where he was before?*
 - b. *[Psalm 80:17]- Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.*

B. The Subsistence of Christ described.

1. The written Word affirms is that the Mediator (Christ in His two natures) had a real subsistence before God from all eternity.
 - a. He was "foreordained before the foundation of the world".
 - 1.) *[1 Peter 1:20]- Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,*
 - b. He was chosen by God to be the Head of the whole election of grace.
 - 1.) *[Isaiah 42:1]- Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.*
 - c. The Mediator (the Man Christ Jesus wedded to the eternal Word) should have an historical existence when the "fullness of time" had arrived, but He had an actual subsistence before Him long before that.
 - 1.) *[John 1:1,14]- In the beginning was the Word, and the Word was with God, and the Word was God.*
 - 2.) *[Galatians 4:4]- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,*
 - d. "A real substance" "It is opposed to what is only an image of the imagination, it is the antithesis of fantasy. Faith gives a real subsistence in the mind and heart of things which are yet to be, so that they are enjoyed now and their power is experienced in the soul. Faith lays hold of the things God has promised so that they become actually present."
 - 1.) *[Hebrews 11:1]- Now faith is the substance of things hoped for, the evidence of things not seen.*
 - e. If faith possesses the power to add reality to what as yet has no historical actuality; if faith can enjoy in the present that whose existence is yet future, how much more was God able to give the Mediator a covenant subsistence endless ages before He was born.
 - 1.) *[Isaiah 49:2]- And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;*
 - 2.) *"The "quiver" of God is a fine expression to denote the secrecy and security in which the purpose of God was concealed."*
 - f. Christ the power of God, and the wisdom of God.

- 1.) *[Proverbs 8:12, 15-16,22,32-36]- I wisdom dwell with prudence, and find out knowledge of witty inventions. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. The LORD possessed me in the beginning of his way, before his works of old. Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the LORD. But he that sinneth against me wrongeth his own soul: all they that hate me love death.*
- 2.) *[1 Corinthians 1:24]- But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.*
- 3.) The first act or counsel of God had respect to the Man Christ Jesus. He was appointed to be not only the Head of His Church, but also "the firstborn of all creation"
 - a.) *[Colossians 1:15]- Who is the image of the invisible God, the firstborn of every creature:*
 - b.) *[Hebrews 10:7]- Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.*
 - c.) *[Isaiah 42:1]- Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.*
 - d.) *[Revelation 13:8]- And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*
- 4.) The person of the God-man Mediator was the foundation of all the divine counsels.
 - a.) *[Ephesians 3:11]- According to the eternal purpose which he purposed in Christ Jesus our Lord:*
 - b.) *[Ephesians 1:9-10]- Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:*
- 5.) The Triune Jehovah "possessed" or "embraced" Him as a treasury in which all the divine counsels were laid up, as an efficient Agent for the execution of all His works. As such, He is both "the wisdom of God" and "the power of God" executively, being a perfect vehicle through which to express Himself. As such, He was "the beginning" of God's way. The "way" of God, signifies the outworking of His eternal decrees, the accomplishing of His purposes by wise and holy dispensations.
 - a.) *[Isaiah 55:8-9]- For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*
 - b.) *[Zechariah 6:13]- Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.*
- 6.) Jesus "set up" or "anointed," and should have been so translated. The reference is to the appointing and investing of Christ with the mediatorial office, which was done in the everlasting covenant.
 - a.) *[Proverbs 8:23]-I was set up from everlasting, from the beginning, or ever the earth was.*
- 7.) Jesus "Brought forth" out of the womb of God's decrees; "brought forth" into covenant-subsistence before the divine mind; "brought forth" as the Image of the

invisible God; "brought forth" as the Man Christ Jesus, after whose likeness Adam was created.

a.) *[Proverbs 8:24]- When there were no depths, I was brought forth; when there were no fountains abounding with water.*

8.) Jesus was by him, as one brought up with him or "to prop, stay, sustain," and hence "such as one may safely lean on", "to nurse", or "master-builder"

a.) *[Proverbs 8:30]- Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;*

b.) *[Ruth 4:16]- And Naomi took the child, and laid it in her bosom, and became nurse unto it.*

c.) *[2 Samuel 4:4]- And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.*

9.) His delight, rejoicing always before him.

a.) *[Proverbs 8:30]- Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;*

C. The Subsistence of Christ applied.

1. *"It is not absolutely the mutual eternal delight of the Father and the Son, arising from the perfection of the same Divine excellency in each person that is intended. But respect is plainly had unto the counsels of God concerning the salvation of mankind by Him who is His "Wisdom" and "Power" unto that end. The counsel of "peace" was between Jehovah and the Branch (Zech. 6:13), or the Father and the Son as He was to become incarnate. For therein was He "foreordained before the foundation of the world" (1 Pet. 1:20) namely, to be a Savior and Deliverer, by whom all the counsels of God were to be accomplished, and this by His own will and concurrence with the Father. And such a foundation was laid of the salvation of the Church in those counsels of God, as transacted between the Father and the Son, that it is said (Titus 1:2), "eternal life" was "promised before the world began" - John Owen*

VIII. The Servitude of Christ.

A. The Servitude of Christ defined.

1. God has many servants.
 - a. *[Hebrews 1:14]- Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*
 - b. *[Psalm 103:20]- Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.*
2. An anomaly in any other connection.
 - a. Supremacy and subordination.
 - b. Godhood and servanthood.
 - c. The Lord of glory assumed the form of a menial.
 - d. The King of kings became a subject.
3. *[Isaiah 52:13]- Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.*
 - a. The note of exclamation, "Behold".
 - b. The subject, the divine "servant".
 - c. The perfection of His work, "shall deal prudently".
 - d. The reward bestowed upon Him, "He shall be exalted and extolled."

B. The Servitude of Christ described.

1. *"Behold, my servant."*
 - a. None other than the Father Himself owns Christ in this office.
 - b. The sharp contrast from the treatment He received at the hands of men.
 - 1.) *[Mark 6:3]- Is not this the carpenter, the son of Mary, the brother of James, and Josés, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.*
 - c. The holy angels were nonplussed at such an incredible sight, for they received, and needed, the divine order,
 - 1.) *[Hebrews 1:6]- And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.*
 - 2.) *[Luke 2:13-14]- And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.*
 - d. God the Father's own approbation.
 - 1.) *[Matthew 3:16-17]- And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*
2. *"Shall deal prudently."*
 - a. In the judgment of the world, to "deal prudently" is to act tactfully.
 - b. Nine times out of ten tact is nothing more than a compromise of principle.
 - c. Christ's dealing prudently means He acted wisely.
 - 1.) *[James 3:17]- But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.*
3. *"He shall be exalted and extolled and be very high."*
 - a. God the Father's own valuation of His Son's condescension and of the recompense He has made the One who became obedient unto death.
 - 1.) *[Philippians 2:9-11]- Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*
 - 2.) *[Hebrews 1:3]- Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:*
 - 3.) *[1 Peter 3:22]- Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.*
 - b. Christ's exaltation in the affections of His people.

C. The Servitude of Christ applied.

1. Nothing endears the Redeemer more to their hearts than the realization that it was for their sakes He "became poor" and abased Himself.
 - a. *[Revelation 5:12]- Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*

IX. The Despisement of Christ.

A. The Despisement of Christ defined.

1. God made known long beforehand the treatment His Son would receive when He became incarnate.

2. The prophecy of Isaiah was in the hands of the Jews 700 years before Jesus was born at Bethlehem;
 3. It might have been supposed that the coming to earth of the Lord of glory would meet with a warm welcome and reverent reception.
 - a. His appearing in human form, and His going about doing good.
 - b. He came not to judge, but to save.
 - c. His mission was one of grace and mercy.
 - d. He ministered to the needy and healed the sick; will not men gladly receive Him?
 4. The solemn fact of *human depravity*: the heart of fallen man is "desperately wicked".
 - a. *[Jeremiah 17:9]- The heart is deceitful above all things, and desperately wicked: who can know it?*
 5. How can the Holy One appear attractive to those who are full of sin!
- B. The Despisement of Christ described.
1. Nothing so clearly evidences the condition of the human heart, nor so solemnly demonstrates its corruption, as its attitude toward Christ.
 - a. *[Psalm 14:1-4]- The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.*
 - b. *[Romans 8:7]- Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*
 - c. *[John 15:22]- If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.*
 2. Who was so unwelcome here?
 - a. The One who pressed upon men the absolute sovereignty of God.
 - 1.) *[Matthew 20:15]- Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?*
 - 2.) *[Luke 4:28-29]- And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.*
 - b. The One who upheld God's Law.
 - 1.) *[Matthew 5:17]- Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*
 - 2.) *[Matthew 7:12]- Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*
 - 3.) *[Psalm 2:3]- Let us break their bands asunder, and cast away their cords from us.*
 - 4.) *[John 7:19-20]- Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee?*
 - c. The One who denounced human tradition in the religious sphere.
 - 1.) *[Mark 7:13]- Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.*
 - 2.) *[Matthew 21:15]- And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,*

- d. The One who repudiated an empty profession.
 - 1.) *[John 8:48]- Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?*
 - 2.) *[John 10:24-27]- Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me:*
 - e. The One who exposed and denounced sin.
 - 1.) *[John 9:39]- And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.*
3. Why was (and is) Christ "despised and rejected of men?"
- a. He required inward purity.
 - 1.) *[1 Samuel 16:7]- But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.*
 - 2.) *[Matthew 23:25-28]- Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.*
 - b. He demanded repentance.
 - 1.) *[Mark 1:15]- And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*
 - 2.) *[Luke 13:3]- I tell you, Nay: but, except ye repent, ye shall all likewise perish.*
 - c. He insisted on the denial of self.
 - 1.) *[Matthew 16:24]- Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.*
- C. The Despisement of Christ applied
- 1. How is Christ "despised and rejected of men?"
 - a. Professedly and practically,
 - b. In words and in works.
 - c. *[Titus 1:16]- They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.*
 - d. Christ's authority is "despised" by those who disregard His precepts and commandments.
 - e. Christ's yoke is "rejected" by those who are determined to be lord over themselves.
 - f. Christ's glory is "despised" by those who bear His name yet have no concern whether their walk honors Him or no.
 - g. Christ's Gospel is "rejected" by those affirming that sinners may be saved without repenting sins and by those who teach heaven may be won by our own good works.
 - h. Some intellectually reject Christ, by repudiating His claims, denying that He is God the Son, assumed a holy and impeccable humanity, and died a vicarious death to save His people from their sins.
 - i. Some virtually and practically reject Christ.

- j. Some profess to believe in the existence of God, own His power, and talk about His wondrous handiwork; yet they have not His fear upon them and are not in subjection to Him.
- k. Some claim to trust in the finished work of Christ, yet their daily walk is no different from that of thousands of respectable worldlings.

X. The Crucifixion of Christ.

A. The Crucifixion of Christ defined.

1. Roman soldiers were authorized to carry out the death sentence passed by Pilate, and into their hands the governor had delivered the Savior.
 - a. *[Matthew 27:26-27]- Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.*
2. Roman soldiers exposed the Lord Jesus to the indignities of a mock coronation: robing Him in scarlet, crowning Him with thorns, hailing Him as King of the Jews.
 - a. *[Matthew 27:28-29]- And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!*
3. Roman soldiers spat upon Him, smote Him with a reed, and mocked Him.
 - a. *[Matthew 27:30-31]- And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.*
4. Roman soldiers conducted Him to Golgotha and affixed Him to the cross.
 - a. *[Matthew 27:33]- And when they were come unto a place called Golgotha, that is to say, a place of a skull,*
5. Roman soldiers gambled for His garments and then sat down to watch Him to frustrate any attempt at rescue His friends might make, and to wait until life was extinct.
 - a. *[Matthew 27:35-36]- And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.*
 - b. *[John 19:23]- Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.*
 - c. *[Matthew 27:54]- Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.*

B. The Crucifixion of Christ described.

1. The circumstances.
 - a. *[Matthew 26:3-4]- Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, And consulted that they might take Jesus by subtilty, and kill him.*
 - b. *[Mark 15:8]- And the multitude crying aloud began to desire him to do as he had ever done unto them.*
 - c. *[Mark 15:13-15]- And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.*

- d. *[Matthew 27:25]- Then answered all the people, and said, His blood be on us, and on our children.*
2. The scene.
- It was the outskirts of Jerusalem, a city more memorable than either Rome, London, or New York;
 - He had ridden a few days earlier seated upon an ass as the multitudes cried, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest".
 - [Matthew 21:9]- And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.*
 - Israel had rejected their King and therefore He was conducted beyond the bounds of the city, so that He "suffered without the gate" (Heb. 13:12). The actual place of the crucifixion was Golgotha, signifying "the place of a skull." Nature had anticipated the awful deed, since the contour of the ground resembled a death's head. Luke gives the Gentile name "Calvary" (Luke 23:33), for the guilt of that death rested on both Jew and Gentile.
 - [Hebrews 13:12]- Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*
 - [Luke 23:33]- And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.*
3. The time.
- Christ was crucified on the fourteenth of Nisan, or about the beginning of April. It was the first of Israel's great national feasts, the most important season in the Jewish year.
 - It was the Passover, a solemn celebration of that night when all the firstborn sons of the Hebrews were spared from the angel of death in the land of Egypt.
 - At this season great multitudes thronged Jerusalem, for it was one of the three annual occasions when every male Israelite was commanded to appear before Jehovah in the temple.
 - [Deuteronomy 16:16]- Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:*
 - The fourteenth of Nisan was the day appointed for it, for the Lord Jesus was the antitypical Lamb. "Christ our passover is sacrificed for us" (1 Cor. 5:7). On no other day could He be slain. At an earlier date they "sought to take him: but no man laid hands on him, because his hour was not yet come" (John 7:30).
 - [1 Corinthians 5:7]- Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:*
 - [John 7:30]- Then they sought to take him: but no man laid hands on him, because his hour was not yet come.*
- C. The Crucifixion of Christ applied. What they saw
- They behold the most amazing event of all history, the most awe-inspiring spectacle men ever saw, and the most tragic and yet the most glorious deed ever performed.
 - They beheld God incarnate taken by wicked hands and slain—and at the same time the Redeemer voluntarily laying down His life for those who have forfeited every claim upon Him.

- b. To the soldiers it was an ordinary event, the execution of a criminal; and thus it is with most who hear the Gospel. It falls on their ears as a religious commonplace.
 - c. To the Roman soldiers, at least for a while, Christ appeared only as a dying Jew; thus it is with the multitude today.
- 2. They beheld the incomparable perfections of the Crucified One.
 - a. No cursing of His lot, no reviling of His enemies, no maledictions upon themselves. The very reverse. His lips are engaged in prayer. "Father", He says, "forgive them; for they know not what they do".
 - 1.) ***[Luke 23:34]- Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.***
 - b. How amazed they must have been as they heard the Blessed One on the tree making "intercession for the transgressors".
 - 1.) ***[Isaiah 53:12]- Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.***
 - c. The two thieves crucified with Him mocked the Redeemer (Matthew 27:44); but at the eleventh hour one of them was "granted repentance unto life" (Acts 11:18). Turning to Jesus, he said, "Lord, remember me when thou comest into thy kingdom" (Luke 23:42). The Lord did not decline his appeal and say, "you have sinned beyond the reach of mercy"; but answered, 'Verily, I say unto thee, To day shalt thou be with me in paradise" (v. 43).
 - 1.) ***[Matthew 27:44]- The thieves also, which were crucified with him, cast the same in his teeth.***
 - 2.) ***[Acts 11:18]- When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.***
 - 3.) ***[Luke 23:42-43]- And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.***
 - d. They witnessed an unparalleled display of sovereign grace to one of the greatest of sinners.
- 3. They beheld most mysterious phenomena.
 - a. At midday it suddenly became midnight.
 - 1.) ***[Matthew 27:45]- Now from the sixth hour there was darkness over all the land unto the ninth hour.***
 - b. During those three hours a transaction took place between Christ and God, which was infinitely too sacred for finite eyes to gaze upon, a mystery which no mortal mind can fully enter.
 - c. As soon as the Savior committed His spirit into the hands of the Father, "Behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose"
 - 1.) ***[Matthew 27:51-52]- And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose,***
- 4. They beheld and heard what was blessed to their conviction and conversion.
 - a. God was pleased to soften the callous hearts of these Roman soldiers and illumine their heathen minds.

1.) *[Matthew 27:54]- Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.*

D. The Crucifixion of Christ applied. What I see.

1. An unveiling of the character of man.
 - a. *[Ephesians 5:13]- But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.*
 - b. *[John 1:9]- That was the true Light, which lighteth every man that cometh into the world.*
 - c. *[Jeremiah 17:9]- The heart is deceitful above all things, and desperately wicked: who can know it?*
 - d. *[Matthew 8:20]- And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.*
 - e. *[Matthew 8:34]- And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.*
 - f. *[John 15:25]- But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.*
 - g. *[Romans 8:7]- Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*
 - h. *[1 Timothy 3:16]- And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*
2. An unveiling of sin.
 - a. *[Jeremiah 44:4]- Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate.*
 - b. *[John 15:22]- If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.*
3. An unveiling of the character of God.
 - a. *[Isaiah 53:6]- All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*
 - b. *[Habakkuk 1:13]- Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?*
 - c. *[Psalm 22:1,3]- My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? But thou art holy, O thou that inhabitest the praises of Israel.*
4. God's inflexible justice.
 - a. *[Exodus 34:7]- Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.*
 - b. *[1 Peter 1:19]- But with the precious blood of Christ, as of a lamb without blemish and without spot:*
 - c. *[Romans 8:32]- He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*
 - d. *[Zechariah 13:7]- Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.*
 - e. *[Isaiah 42:1]- Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.*

5. God's amazing grace.
 - a. *[Romans 5:8]- But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*
 - b. *[Ephesians 1:6]- To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*
 - c. *[1 Peter 5:10]- But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.*
6. God's manifold wisdom.
 - a. *[Revelation 21:27]- And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*
 - b. *[Psalm 85:10]- Mercy and truth are met together; righteousness and peace have kissed each other.*
7. Myself.
 - a. *[Isaiah 61:10]- I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.*
 - b. *[Isaiah 53:4]- Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*
 - c. *[1 Peter 2:24]- Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*
 - d. *[Galatians 2:20]- I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

E. The Crucifixion of Christ applied. What do you see?

1. Behold the One whom you despise and reject,
 - a. *[Matthew 12:30]- He that is not with me is against me; and he that gathereth not with me scattereth abroad.*
2. Behold the One who is presented as Savior.
 - a. *[John 6:37]- All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*
3. Behold the One who is to be your Judge if you refuse to accept Him as Savior.
 - a. *[Matthew 11:28]- Come unto me, all ye that labour and are heavy laden, and I will give you rest.*
 - b. *[Matthew 25:41]- Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:*

XI. The Redemption of Christ.

A. The Redemption of Christ defined.

1. Christ the Righteous Redeemer.
 - a. *[Isaiah 53:11]- He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*
 - b. *[Jeremiah 23:5]- Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.*

- c. *[Malachi 4:2]- But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.*
 - d. *[Luke 23:47]- Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.*
 - e. *[2 Timothy 4:8]- Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*
 - f. *[Hebrews 7:2-3]- To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.*
 - g. *[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:*
2. Christ the Just Redeemer.
- a. *[Matthew 27:19, 34]- When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.*
 - b. *[Acts 3:14]- But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;*
 - c. *[James 5:6]- Ye have condemned and killed the just; and he doth not resist you.*
 - d. *[Acts 7:52]- Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:*
 - e. *[Acts 22:14]- And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.*
 - f. *[1 Peter 3:18]- For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:*
 - g. *[Zechariah 9:9]- Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*
 - h. *[Revelation 19:11]- And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.*

B. The Redemption of Christ described.

- 1. The Lord Jesus is righteous in His person, in the administration of His office, in the discharge of the Great Commission given Him.
 - a. *[Isaiah 11:5]- He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*
 - b. *[Psalm 40:9]- I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.*
 - c. *[John 17:4]- I have glorified thee on the earth: I have finished the work which thou gavest me to do.*
 - d. *[Hebrews 3:2]- Who was faithful to him that appointed him, as also Moses was faithful in all his house.*
 - e. *[Psalm 45:7]- Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*
- 2. Christ is the righteous Redeemer of His people because their righteousness is in Him.
 - a. *[Jeremiah 23:6]- In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.*

- b. *[Romans 3:31]- Do we then make void the law through faith? God forbid: yea, we establish the law.*
 - c. *[Galatians 4:4]- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,*
 - d. *[Isaiah 42:21]- The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.*
 - e. *[Romans 3:26]- To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*
 - 3. God brought His righteousness down to us.
 - a. *[Isaiah 46:13]- I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.*
 - b. *[Romans 1:17]- For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*
 - 4. Christ was "made sin" and we are made "righteousness".
 - a. *[2 Corinthians 5:21]- For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*
 - C. The Redemption of Christ applied.
 - 1. The divine plan of redemption fully satisfies the claims of the Law.
 - a. *"The sword of justice and the scepter of grace has each its due exercise, each its full expression - James Hervey".*
 - 2. *"The interests of holiness are also secured, for where redemption is received by faith it kindles in the heart an intense hatred of sin and the deepest love and gratitude to God."*
- XII. The Saviorhood of Christ.
- A. The Saviorhood of Christ defined.
 - 1. Difficulty in defining Christ's titles.
 - a. *[Isaiah 55:8]- For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.*
 - b. *[Ephesians 4:18]- Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:*
 - c. *[1 Peter 3:4]- But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*
 - d. *[Luke 16:15]- And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.*
 - e. *[1 Thessalonians 5:23]- And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*
 - 2. Christ's title of Savior combined with other titles.
 - a. Lord and Savior. Unless Jehovah had first become her "Lord," most certainly He would not have been her "Savior."
 - 1.) *[Luke 1:46-47]- And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour.*
 - 2.) *[2 Peter 1:10-11,20]- Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Knowing this first, that no prophecy of the scripture is of any private interpretation.*

- 3.) *[2 Peter 3:18]- But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*
 - 4.) *[Matthew 1:1]- The book of the generation of Jesus Christ, the son of David, the son of Abraham.*
 - 5.) *[Acts 5:31]- Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*
 - 6.) *[Acts 2:21]- And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.*
 - 7.) *[Acts 2:36]- Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.*
 - 8.) *[Acts 10:36]- The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)*
 - 9.) *[Acts 11:23]- Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.*
 - 10.) *[Acts 14:23]- And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.*
 - 11.) *[Acts 15:17]- That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.*
 - 12.) *[Acts 16:32]- And they spake unto him the word of the Lord, and to all that were in his house.*
- b. The apostles not only emphasized the Lordship of Christ, but also they made surrender to it essential to salvation.
- 1.) *[Acts 2:21]- And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.*
 - 2.) *[Acts 2:36]- Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.*
 - 3.) *[Acts 10:36]- The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)*
 - 4.) *[Acts 11:23]- Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.*
 - 5.) *[Acts 14:23]- And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.*
 - 6.) *[Acts 15:17]- That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.*
 - 7.) *[Acts 16:32]- And they spake unto him the word of the Lord, and to all that were in his house.*
- c. The apostles not only emphasized the Lordship of Christ, but also they made surrender to it essential to salvation.
- 1.) *[Acts 5:14]- And believers were the more added to the Lord, multitudes both of men and women.)*
 - 2.) *[Acts 9:35]- And all that dwelt at Lydda and Saron saw him, and turned to the Lord.*
 - 3.) *[Acts 9:42]- And it was known throughout all Joppa; and many believed in the Lord.*
 - 4.) *[Acts 11:24]- For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.*
 - 5.) *[Acts 13:12]- Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.*
 - 6.) *[Acts 18:8]- And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.*

B. The Saviorhood of Christ described.

1. Scriptural and saving conversion.

- a. *[Isaiah 55:7]- Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.*
 - b. *[1 Thessalonians 1:9]- For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;*
 - c. *[Isaiah 26:13]- O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name.*
 - d. *"Conversion consists in our being recovered from our present sinfulness to the moral image of God, or, which is the same thing, to a real conformity to the moral law. But a conformity to the moral law consists in a disposition to love God supremely, live to Him ultimately, and delight in Him superlatively, and to love our neighbor as ourselves: and a practice agreeing thereto. And therefore conversion consists in our being recovered from what we are by nature to such a disposition and practice." - James Bellamy*
 - e. *[Acts 3:26]- Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*
 - f. *[Romans 6:16]- Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*
2. A very real difference between believing in the deity of Christ and surrendering to His lordship.
 - a. *[Matthew 8:29]- And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?*
 - b. *[Hebrews 5:9]- And being made perfect, he became the author of eternal salvation unto all them that obey him;*
 3. Little effort is made to press upon them the Lordship of Christ.
 - a. *[Acts 16:27-31]- And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*
 - b. *[John 1:11-12]- He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*
 - c. *"But nothing is said there about receiving Christ as Lord." Directly, no; nor is anything said there about receiving Christ "as a personal Savior"! It is a whole Christ which must be received, or none at all."*
 - d. *"But if the objector will carefully ponder the context of John 1:12, he will quickly discover that it is as Lord Christ is presented, and as such must be received by us. In the previous verse, "He came unto his own, and his own received him not.""*
 4. In an unregenerate state, no sinner is subject to Christ as *Lord*, though he may be fully convinced of His deity, and employ "Lord Jesus" when referring to Him.
 - a. That His will is not the rule of life; to please, obey, honor, and glorify Christ is not the dominant aim, disposition, and striving of the heart.
 - b. *[Exodus 5:2]- And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.*
 - c. *[Luke 19:14]- But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.*

- d. *[Job 21:14-15]- Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?*
- e. *[Psalm 12:4]- Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?*
- f. *[Isaiah 53:6]- All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*

C. The Saviorhood of Christ applied.

1. The Holy Spirit convicts of sin.
2. The work of the Spirit in God's elect is not so much to convince each of them they are lost sinners it is to reveal the exceeding "sinfulness of sin" (Rom. 7:13), by making us see and feel that all sin is a species of spiritual anarchy, a defiance of the Lordship of God.
 - a. *[Romans 7:13]- Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.*
3. The affects of conviction of sin.
 - a. Complete and abject despair. He now feels he has sinned away his day of grace.
 - b. The sinner next receives the beginning of hope, which results in an earnest inquiry, "What must I do to be saved?" Then the Spirit, who has come to earth to glorify Christ, presses upon that awakened soul the claims of His Lordship and makes us realize that Christ demands our hearts, lives, and all.
 - 1.) *[Luke 14:26-33]- If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*
 - c. He grants grace to the quickened soul to renounce all other lords, to turn away from all idols and to receive Christ as Prophet, Priest, and King.
4. Objections.
 - a. "But the exhortations addressed to saints in the epistles show that it is Christians, and not the unsaved, who are to surrender to Christ's Lordship.
 - 1.) *[Romans 12:1]- I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*
 - 2.) *[Colossians 2:6]- As ye have therefore received Christ Jesus the Lord, so walk ye in him:*
 - 3.) *[1 Peter 2:4]- To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,*
 - 4.) *[Romans 6:13]- Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*

5.) *[Revelation 2:5]- Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*

5. Exhortations.

- a. Is Christ your Lord?
- b. Does He in fact occupy the throne of your heart?
- c. Does He actually rule your life?
- d. If not, then most certainly He is not your Savior. Unless your heart has been renewed, unless grace has changed you from a lawless rebel to a loving subject, then you are yet in your sins, on the broad road to destruction.

XIII. The Lordship of Christ.

A. The Lordship of Christ described.

1. To sanctify in our hearts Christ as Lord.

- a. In view of the context of suffering for righteousness sake.

1.) *[1 Pet. 3:14-15]- But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:*

- b. In the light of its setting.

1.) To let the awe of the lordship of Christ possess your hearts.

- c. The motive for obeying this precept should not be our own peace and comfort, but His honor and glory.

B. The Lordship of Christ applied.

1. Application.

- a. How little professing Christians dwell on the lordship of Christ!

1.) *[Philippians 3:10]- That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;*

2.) *[2 Peter 3:18]- But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*

- b. How little we really know the Christ of God.

1.) *[Matthew 11:27]- All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*

- c. How little we really know of Christ in His humiliation.

1.) In the form of a Servant, who came not to be ministered unto, but to minister.

a.) *[John 1:10-11]- He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.*

b.) *[Acts 2:36]- Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.*

c.) *[Ephesians 1:21]- Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:*

d.) *[Hebrews 1:3-4]- Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.*

e.) *[Hebrews 2:9]- But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.*

d. How little we really know of Christ in His ascension.

1.) *"Why is it that when Christ comes to our minds our thoughts turn back to the "days of His flesh"? Why are our hearts so little occupied with the heavenly Christ? Why do we meditate so little upon His exaltation, His seat and session at God's right hand? Is it not because we read the epistles so infrequently?"*

XIV. The Friendship of Christ.

A. The Friendship of Christ defined.

1. Christ is the best Friend the Christian has, and it is both his privilege and duty to regard Him as such.

a. *[Proverbs 18:24]- A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.*

b. *[Song of Solomon 5:16]- His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.*

c. *[Luke 7:34]- The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!*

2. Christ is God, Lord, Head, Savior of the Church. Officially He is our Prophet, Priest, and King; personally He is our Kinsman-Redeemer, our Intercessor, and our Friend.

a. They are as if but one soul actuated them; indeed, one and the same spirit does.

1.) *[1 Corinthians 6:17]- But he that is joined unto the Lord is one spirit.*

b. *"Christ stands in a nearer relation than a brother to the Church: He is her Husband, her Bosom-friend" - John Gill*

1.) *[Ephesians 5:30]- For we are members of his body, of his flesh, and of his bones.*

3. That endearing title of Friend expresses.

a. The affection, which He bears them. Nothing has, does, or can, dampen, or quench its outflow.

1.) *[John 13:1]- Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.*

b. The sympathy He bears His people in all their sufferings, temptations, and infirmities.

1.) *[Isaiah 63:9]- In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.*

c. His deep concern for our interests. He has our highest welfare at heart; accordingly He has promised,

1.) *[Jeremiah 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.*

B. The Friendship of Christ described.

1. The Excellencies of our best Friend.

a. Christ is an ancient Friend.

1.) We fell in Adam, but He did not cease to love us; rather He became the last Adam to redeem us.

- a.) *[John 15:13]- Greater love hath no man than this, that a man lay down his life for his friends.*
- b. Christ is a constant Friend.
 - 1.) *[Proverbs 17:17]- A friend loveth at all times, and a brother is born for adversity.*
 - 2.) *[Psalm 46:1]- God is our refuge and strength, a very present help in trouble.*
 - 3.) *[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:*
- c. Christ is a faithful Friend.
 - 1.) *[Proverbs 27:6]- Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.*
 - 2.) *[Proverbs 18:24]- A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.*
 - 3.) *[Revelation 2:14]- But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.*
 - 4.) *[Hebrews 12:10]- For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.*
- d. Christ is a powerful Friend.
 - 1.) *[John 17:22]- And the glory which thou gavest me I have given them; that they may be one, even as we are one:*
 - 2.) *[Heb. 7:25]- Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*
- e. Christ is an everlasting Friend.
 - 1.) *[Psalm 23:4]- Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.*
 - 2.) *[2 Corinthians 5:8]- We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*
 - 3.) *[Matthew 25:21]- His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

C. The Friendship of Christ applied.

1. Since Christ is such a Friend to the Christian, what follows? Friendship should be answered with friendship!
2. Negatively, there should be no coldness, aloofness, trepidation, hesitancy on our part; but positively, a free availing ourselves of such a privilege.
3. We should delight ourselves in Him. Since He is a faithful Friend we may safely tell Him the secrets of our hearts, for He will never betray our confidence.
4. But His friendship also imposes definite obligations—to please Him and promote His cause, and daily seek His counsel.

XV. The Helpfulness of Christ.

A. The Helpfulness of Christ defined.

1. The Apostle's purposes in writing the epistle to the Hebrews is to strengthen the faith of those who were sorely tried and wavering—and by parity of reason all who are weak in grace.
 - a. *[Hebrews 2:18]- For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*
2. The transcendent Excellency of Christ, with His good will to the sons of men.

- a. *[Hebrews 2:17]- Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*
- b. *[Hebrews 1:1-2]- God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*
- c. *[Hebrews 1:8]- But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.*
- d. *[Hebrews 7:25]- Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*
- e. *[Hebrews 2:10]- For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*

B. The Helpfulness of Christ described.

1. The blessed consequences.
 - a. The Lord of glory came down into the realm of temptation.
 - b. He "suffered" while being tempted.
 - c. The remembrance of His sufferings makes Him the more mindful of ours.
2. The considerations of His sufferings.
 - a. *[Hebrews 2:18]- For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*
 - b. The timeliness and preciousness of those words.
 - 1.) *[Heb. 10:32-34]- But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.*
 - 2.) *[Hebrews 4:15]- For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*
 - c. He is able to succour.
 - 1.) "To befriend," "to assist those in need," "to strengthen the weak."
 - 2.) "To hasten in response to a cry of distress, literally to "run in to the call" of another."
 - a.) *[Matthew 14:30-31]- But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?*
 - b.) *[Luke 10:33-35]- But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.*
 - c.) *[Hebrews 7:25]- Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*
 - d.) *[Luke 6:19]- And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.*

C. The Helpfulness of Christ applied.

1. Whatever your circumstances, the succouring Savior is all-sufficient and enters sympathetically into your condition.
 - a. *[John 4:6]- Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.*
 - b. *[Mark 4:36-38]- And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.*
 - c. *"Angels may pity, but they can have no fellow feeling. But Christ's compassion (to suffer with) moves Him to succor."*
2. He succours *before* the temptation comes, and in a variety of ways.
 - a. *[Genesis 15:13]- And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;*
 - b. *[Acts 9:16]- For I will shew him how great things he must suffer for my name's sake.*
 - c. In our case by causing His providences to presage the temptation; by fitting us for them, as Christ was anointed with the Spirit before the devil tempted Him; or by melting the heart with a sense of His goodness.
 - 1.) *[Genesis 39:9]- There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?*
3. He succours *under* temptation; in some cases by the powerful application of a precept or promise,
 - a. *[2 Corinthians 1:2]- Grace be to you and peace from God our Father, and from the Lord Jesus Christ.*
4. He succours *after* temptation, by giving us a spirit of contrition, moving us to confess our sins.
 - a. *[Luke 22:61-62]- And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.*
 - b. *[Isaiah 66:13]- s one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.*

XVI. The Call of Christ.

A. The Call of Christ defined.

1. *[Matthew 11:28-30]- Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.*
2. There is a vast difference between being acquainted with the *sound* of a verse of Holy Writ and entering into the *sense* of it.
 - a. If ever a passage of Scripture were mutilated and its meaning perverted, it is this one.
 - b. A particular call is twisted into a promiscuous invitation by deliberately ignoring the qualifying terms there used by the Savior.
 - c. The special offices in which the Son of God is portrayed, namely as Lord and Master, as Prince and Prophet, are ignored, and another substituted.
 - d. The conditional promise made by Christ is falsified by making it an unconditional one, as though His "rest" could be obtained *without* our taking His "yoke" upon us, and *without* our "learning" of Him.

B. The Call of Christ described.

1. It opens with, "Come unto Me . . . and I will give you rest" and closes with, "and ye shall find rest unto your souls."
 - a. It is not two different rests which are spoken of, but the same in both cases; namely, spiritual rest, saving rest.

- b. Nor are two different aspects of this rest portrayed; but rather one rest viewed from two distinct viewpoints.
 - 1.) In the former, divine sovereignty is in view, "I will give"; in the latter, human responsibility is enforced, "ye shall find."
 - 2.) In the opening clause Christ affirms that He is the Giver of rest; in what follows He specifies the terms upon which He dispenses rest;
 - 3.) The rest is freely given, yet only to those who comply with the revealed requirements of its Bestower.
2. "Come unto Me." Who issues this call? Christ, you reply. True, but Christ in what particular character? Did Christ speak as King, commanding His subjects; as Creator, addressing His creatures; as Physician, inviting the sick; or as Lord, instructing His servants?
 - a. Attention to context-vindication and condemnation.
 - 1.) Vindication of John the Baptist and magnified his office as forerunner.
 - a.) ***[Matthew 11:11]- Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.***
 - 2.) Reproof of those who remained impenitent.
 - a.) ***[Matthew 11:20]- Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:***
 - b.) *"Let Antinomians observe that, so far from the Christ of God ignoring human responsibility or excusing men's spiritual impotency, He held them strictly accountable and blamed them for their impenitency."*
 - c.) *"Willful impenitency is the great damning sin of multitudes that enjoy the Gospel, and which (more than any other) sinners will be upbraided with to eternity. The great doctrine that both John the Baptist, Christ Himself, and the apostles preached, was repentance: the great thing designed to both in the "piping" and in the "mourning" was to prevail with people to change their minds and ways. To leave their sins and turn to God; but this they would not be brought to. He does not say, because they believed not, for some kind of faith many of them had, that Christ was a "Teacher come from God;" but because they "repented not"—their faith did not prevail to the transforming of their hearts and the reforming of their lives. Christ reproved them for their other sins that He might lead them to repentance, but when they repented not, He upbraided them with that as their refusal to be healed. He upbraided them with it, that they might upbraid themselves, and might at length see the folly of it, as that which alone makes the sad case a desperate one and the wound incurable." - Matthew Henry*
 - d.) *"The particular sin for which Christ upbraided them was that of impenitence. The special aggravation of their sin was that they had witnessed most of Christ's miraculous works, for in those cities the Lord had for some time resided and performed many of His miracles of healing. Some places enjoy the means of grace more plentifully than others. Just as certain parts of the earth receive a much heavier rainfall than others, certain countries and towns have been favored with purer Gospel preaching and more outpourings of the Spirit than others."*
 - e.) ***[Luke 12:48]- But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.***
 - 3.) The Woes of Chorazin, Bethsaida, and Capernaum
 - a.) Souls are deceived if a sentimental Christ is substituted for the Scriptural Christ, if His "Beatitudes" (Matthew 5) are emphasized and His "woes" (Matthew 23) are ignored.

- b.) Our Lord affirmed that the citizens of Chorazin and Bethsaida were worse at heart than the Gentiles they despised.
 - c.) *"We are not competent to solve every difficulty, or fully to understand the whole of this subject; it suffices that Christ knew the hearts of the impenitent Jews to be more hardened in rebellion and enmity, and less susceptible of suitable impressions from His doctrine and miracles, than those of the inhabitants of Tyre and Sidon would have been; and therefore their final condemnation would be proportionably more intolerable."* - Thomas Scott
 - d.) ***[Ezekiel 3:6-7]- Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted.***
 - e.) *"Christ announced the doom of highly favored Capernaum. Because of the unspeakable privileges enjoyed by its inhabitants, they had been lifted heavenwards. But because their hearts were so earthbound they scorned such blessings; therefore they would be "brought down to hell." The greater the advantages enjoyed, the more fearful the doom of those who abuse them; the higher the elevation, the more fatal a fall from it. Honorable Capernaum is then compared with dishonorable Sodom."*
 - f.) ***[Matthew 11:24]- But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.***
- 4.) There is a "day of judgment" awaiting the world.
- a.) ***[Romans 2:5,16]- But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.***
 - b.) ***[Ecclesiastes 12:14]- For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.***
 - c.) ***[2 Peter 2:9]- The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:***

C. The Call of Christ applied.

- 1. A word of warning, we referred to those who substituted a sentimental Christ for the true Christ; yet the reader must not infer from this that we believe in a stoical Christ, hard, cold, devoid of feeling.
 - a. ***[Luke 19:41]- And when he was come near, he beheld the city, and wept over it,***
 - b. ***[Isaiah 53:3]- He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.***
- 2. A word warning is needed by hyper-Calvinists with fatalistic stoicism:
 - a. *"It seems plain then, that those who are indifferent about the event of the Gospel, who satisfy themselves with this thought, that the elect shall be saved, and feel no concern for unawakened sinners, make a wrong inference from a true doctrine, and know not what spirit they are of. Jesus wept for those who perished in their sins. Paul had great grief and sorrow of heart for the Jews, though he gave them this character, "that they pleased not God, and were contrary to all men." It well becomes us, while we admire distinguishing grace to ourselves, to mourn over others: and inasmuch as secret things belong to the Lord, and we know not but some, of whom we have at present but little hopes, may at last be brought to the knowledge of the Truth, we should be patient and forbearing after the pattern of our heavenly Father, and endeavor by every proper and prudent means to stir*

them up to repentance, remembering that they cannot be more distant from God than by nature we were ourselves." - John Newton

- b. *"As perfect Man and as "minister of the circumcision" (Rom. 15:8) the Lord Jesus felt acutely any lack of response to His arduous efforts. This is clear from His lament, "I have labored in vain, I have spent my strength for nought" (Isa. 49:4). But observe how He comforted Himself. "Yet surely my judgment is with the LORD, and my work [or "reward"] with my God" (Isa. 49:4). Thus, both in the language of prophecy and here in Matthew 11:25-26, the Lord Jesus sought relief from the discouragements of the Gospel by retreating into the divine sovereignty. "We may take great encouragement in looking upward to God, when round about us we see nothing but what is discouraging. It is sad to see how regardless most men are of their own happiness, but it is comfortable to think that the wise and faithful God will, however, effectually secure the interests of His own glory".*
- Matthew Henry

- 1.) *[Romans 15:8]- Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:*
- 2.) *[Isaiah 49:4]- Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God.*
- 3.) *[Matthew 11:25-26]- At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.*

- 3. Christ alluded to the sovereignty of God in three details.

- a. By owning His Father as "Lord of heaven and earth," that is, as sole Proprietor thereof.
 - 1.) *[Daniel 4:35]- And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?*
- b. By affirming, "Thou hast hid these things from the wise and prudent." The things pertaining to salvation are concealed from the self-sufficient and self-complacent, leaving them in nature's darkness.
- c. By declaring, "and hast revealed them unto babes." By the effectual operation of the Holy Spirit a divine discovery is made by those who are helpless in their own esteem. "Even so, Father; for so it seemed good in thy sight," expressed the Savior's perfect acquiescence.
- d. *[Matthew 11:25-30]- At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.*

- 4. The settlements of divine grace were made and secured in the everlasting covenant; communication of it is by and through Christ as the Mediator of that covenant.

- a. The grand commission the Mediator received from the Father: all things necessary to the administration of the covenant were delivered unto Christ.
 - 1.) *[Matthew 28:18]- And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.*
 - 2.) *[John 5:22]- For the Father judgeth no man, but hath committed all judgment unto the Son:*
 - 3.) *[John 17:2]- As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

- b. The inconceivable dignity of the Son: lest a false inference be drawn from the preceding clause, the essential and absolute deity of Christ is affirmed. Inferior in office, Christ's nature and dignity is the same as the Father's. As Mediator, Christ receives all from the Father, but as God the Son He is, in every way, equal to the Father in His incomprehensible Person.
 - c. The work of the Mediator is summed up in one grand item: that of revealing the Father to those given to Him.
- 5. What did our Lord signify when He bade all the weary and heavy laden "come unto Me?"
 - a. That something more than a physical act or coming to hear Him preach was intended.
 - 1.) A *leaving* of something.
 - a.) ***[Proverbs 28:13]- He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.***
 - 2.) The turning of the whole soul to Him.
 - a.) There are three principal faculties in the soul: the understanding, the affections, and the will.
 - 1.) There is apprehension by the understanding.
 - 2.) There is the moving of the affections.
 - 3.) There is an exercise of the will.
 - 4.) ***[John 5:40]- And ye will not come to me, that ye might have life.***
 - 5.) ***[1 Corinthians 16:22]- If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.***
 - 6.) ***[Psalm 110:3]- Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.***
 - 7.) *"Observe that these exercises of the three faculties of the soul correspond in character to the threefold office of Christ: the understanding enlightened by Him as Prophet; the affections moved by His work as Priest; and the will bowing to His authority as King."*
- 6. Observe that in each of these cases there was a personal, actual application to Christ; and it was this very application, which manifested their faith, even though it was as small as a grain of mustard seed. They were not content with having heard of His fame, but improved it. They sought Him out for themselves, acquainted Him with their case, and implored His compassion.
 - a. ***[Matthew 8:8]- The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.***
 - b. ***[Matthew 8:2]- And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.***
 - c. ***[Mark 9:22]- And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.***
- 7. The faith of those who sought Christ for physical relief refused to be deterred by difficulties.
 - a. ***[Mark 10:48]- And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.***
 - b. ***[Matthew 15:27]- And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.***

XVII. The Rest of Christ.

A. The Rest of Christ defined.

- 1. The dispensation of the Gospel may be compared to the cities of refuge in Israel. It was a privilege and honor to the nation in general that they had such sanctuaries of Divine

- appointment, but the real value of them was known and felt by only a few. Those alone who found themselves in that case for which they were provided could rightly prize them.
2. If awakened, convicted, and distressed souls would but appropriate the full comfort of that blessed invitation and obey its terms, their complaints would end; but remaining ignorance, the workings of unbelief, and the opposition of Satan combine to keep them back.
 - a. Some will say, *"I am not qualified to come to Christ: my heart is so hard, my conscience so insensible, that I do not feel the burden of my sins as I ought, nor my need of Christ's rest as I should."*
 - b. Some will say, *"I fear that I do not come aright. I see from the Scriptures and hear from the pulpit that repentance is required from me and that faith is an absolute essential if I am to be saved; but I am concerned to know whether my repentance is sincere and deep enough and if my faith is anything better than an historical one—the assent of the mind to the facts in the Gospel."*
 3. We may discover from those who sought healing from Him what is meant by the invitation Christ makes to those who have sought the approval of God and met His requirements in the Law.
 - a. They were persuaded of His power and willingness and of their own deep need of His help. So it is in the matter of salvation. The sinner must be convinced that Christ is "mighty to save," that He is ready to receive all who are sick of sin and want to be healed.
 - b. They made an application to Him. They were not content to hear of His fame, but wanted proof of His wonderworking power. So too the sinner must not only credit the message of the Gospel, but also he must seek Him and trust Him.
 4. Those who sought Christ as a Physician of souls continued with Him and became His followers. They received Him as their Lord and Master,
 - a. They renounced what was inconsistent with His will.
 - 1.) ***[Luke 9:23, 60]- And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.***
 - b. They professed obedience to His precepts.
 - c. They accepted a share in His reproach.
 - d. Some had a more definite call to Him, such as Matthew.
 - 1.) ***[Matthew 9:9]- And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.***
 - e. Others were drawn to Him more secretly by His Spirit, such as Nathanael and the weeping penitent.
 - 1.) ***[John 1:46]- And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.***
 - 2.) ***[Luke 7:38]- And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.***
 - f. Some like the ruler come with no other intention than to obtain the life of his son but secure much more than he expected, and he believed, with his entire house.
 - 1.) ***[John 4:53]- So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.***
 - g. Weary sinners do not have to take a hard journey to find the Savior, for He is always near wherever His Gospel is preached.

- 1.) *[Acts 17:27]- That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:*
- 2.) *[Romans 10:6-8]- But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;*
- 3.) *"If you cannot come to Christ with a tender heart and burdened conscience, then come to Him for them."*

B. The Rest of Christ described.

1. *"Is it a sense of your load which makes you say you are not able? Then consider that this is not a work, but a rest. Would a man plead I am so heavy laden that I cannot consent to part with my burden; so weary that I am not able either to stand still or to lie down, but must force myself farther? The greatness of your burden, so far from being an objection, is the very reason why you should instantly come to Christ, for He alone is able to release you. But perhaps you think you do not come aright. I ask, how would you come? If you come as a helpless unworthy sinner, without righteousness, without any hope but what arises from the worth, work, and Word of Christ, this is to come aright. There is no other way of being accepted. Would you refresh and strengthen yourself, wash away your own sins, free yourself from your burden, and then come to Him to do these things for you? May the Lord help you to see the folly and unreasonableness of your unbelief." - John Newton*
2. There is no promise in Scripture that God will reward the careless, halfhearted, indolent seeker; but He has a promise to the seeker.
 - a. *[Jeremiah 29:13]- And ye shall seek me, and find me, when ye shall search for me with all your heart.*
 - b. *[John 5:6]- When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?*
 - c. *"So endeavor to be found in the way: where His Word is preached, and diligently search His Word in the privacy of your room. Be much in prayer. Converse with His people, and He may join you unexpectedly, as He did the two disciples walking to Emmaus."*
3. Christ's worthiness in giving rest.
 - a. No mere man, no matter how godly and spiritual, could promise this.
 - b. To impart rest of soul to another is beyond the power of the most exalted creature.
 - c. Even the holy angels are incapable of bestowing rest upon others, for they are dependent on the grace of God for their own rest.
 - d. He was the Son of God. He made man, and therefore He could restore him.
 - e. He was the Prince of peace, thus capable of giving rest.
4. There is no true rest apart from Christ.
 - a. The creature cannot impart it. The world cannot communicate it. We cannot manufacture it.
 - b. *[Luke 15:15-24]- And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on*

his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

- c. *[Mark 5:26]- And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,*
- d. *[Romans 3:17]- And the way of peace have they not known:*

C. The Rest of Christ applied.

- 1. It is much to be thankful for when we realize experimentally that none but Christ can do helpless sinners any good.
 - a. It is part of the gracious work of the Holy Spirit to bring us off our creature dependence, to knock the props from under us, to make us see that Jesus Christ is our only hope.
 - 1.) *[Acts 4:12]- Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*
 - b. The illustration of the dove sent forth by Noah.
 - 1.) *[Genesis 8:9]- But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.*
 - 2.) The very name "Noah" meant "rest"; and it was only as the dove was "caused to come unto him" that she obtained rest. So it is with the sinner.
 - a.) *[Genesis 5:29]- And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.*
- 2. The nature of this rest.
 - a. "The Greek word expresses something more than rest, or a mere relaxation from toil; it denotes refreshment likewise. A person weary with long bearing a heavy burden will need not only to have it removed, but likewise he wants food and refreshment to restore his spirits and to repair his wasted strength. Such is the rest of the Gospel. It not only puts a period to our fruitless labor, but it affords a sweet reviving cordial. There is not only peace, but joy in believing." - John Newton
 - b. It is a spiritual rest, a satisfying rest, and "rest for the soul".
 - c. The present form of rest.
 - 1.) A deliverance from that vain and wearisome quest which absorbs the sinner before the Spirit opens his eyes to see his folly and moves him to seek true riches.
 - a.) *[John 4:13-14]- Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*
 - b.) *[Ecclesiastes 1:14]- I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.*
 - 2.) The easing and tranquilizing of a burdened conscience.
 - a.) *[Job 6:4]- For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.*
 - b.) *[Psalm 38:2-3]- For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.*
 - 3.) Rest from the dominion and power of sin.
 - 4.) Rest from our own works.
 - d. The future form of rest.

- 1.) Perfect resting from all sin.
 - a.) *[Romans 7:24]- O wretched man that I am! who shall deliver me from the body of this death?*
- 2.) Rest from beholding the sins of others.
 - a.) *"Who that has any love to the Lord Jesus, any spark of true holiness, any sense of the worth of souls in his heart, can see what passes amongst us without trembling? How openly, daringly, almost universally, are the commandments of God broken, His Gospel despised, His patience abused, and His power defied" - John Newton*
 - b.) *[Psalm 55:6]- And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.*
- 3.) Perpetual rest from all outward afflictions;
 - a.) *[Revelation 21:4]- And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*
- 4.) Rest from Satan's temptations.
 - a.) *[1 Thessalonians 2:18]- Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.*
 - b.) One reason why God permits this is that they may be conformed to their Head. When He was here on earth the devil continually hounded Him. Even when believers come to the hour of departure from this world, their great enemy seeks to rob them of assurance, but he can pursue them no further. Absent from the body, they are present with the Lord, forever out of the reach of their adversary.
- 5.) Rest from unsatisfied desires.
 - a.) *[Romans 7:23]- But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*
 - b.) *[Revelation 3:12]- Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*
 - c.) *[Philippians 3:21]- Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*

XVIII. The Yoke of Christ.

A. The Yoke of Christ defined.

1. *[Matthew 11:29]- Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*
2. Christ voiced the conditions, which men must meet if they are to obtain rest of soul. We are required to take His yoke upon us.

B. The Yoke of Christ described.

1. The yoke is a figure of subjection.
 - a. *[Lamentations 3:27]- It is good for a man that he bear the yoke in his youth.*
 - b. *[Jeremiah 31:18]- I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God.*
 - c. *[Job 11:12]- For vain men would be wise, though man be born like a wild ass's colt.*
 - d. *[1 Corinthians 6:19-20]- What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are*

bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

- e. *"We are here invited to Christ as Prophet, Priest and King, to be saved, and in order to this, to be ruled and taught by Him. As the oxen are yoked in order to submit to their owner's will and to work under his control, so those who would receive rest of soul from Christ are here called upon to yield to Him as their King. He died for His people that they should not henceforth live unto themselves, "but unto him which died for them, and rose again" (2 Cor. 5:15). Our holy Lord requires absolute submission and obedience in all things both in the inward life and the outward, even to "bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5). Alas that this is so little insisted upon in a day when the high claims of the Savior are whittled down in an attempt to render His Gospel more acceptable to the unregenerate." – Matthew Henry*
 - 1.) ***[2 Corinthians 5:15]- And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.***
 - 2.) ***[2 Corinthians 10:5]- Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;***
 - f. *"No heart can truly open to Christ that is not made willing, upon due deliberation, to receive Him with His cross of sufferings and His yoke of obedience: "If any man will come after me, let him deny himself, and take up his cross, and follow me . . . Take my yoke upon you, and learn of me" (Matthew 16:24; 11:29). Any exception against either of these is an effectual barrier to union with Christ. He looks upon that soul as not worthy of Him that puts in such an exception: "he that taketh not his cross, and followeth after me, is not worthy of me" (Matthew 10:38). If thou judgeth not Christ to be worthy all sufferings, all losses, all reproaches, He judges thee unworthy to bear the name of His disciple. So, for the duties of obedience—called His "yoke"—he that will not receive Christ's yoke can neither receive His pardon nor any benefit by His blood." – John Flavel*
 - 1.) ***[Matthew 16:24]- Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.***
 - 2.) ***[Matthew 11:29]- Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.***
 - 3.) ***[Matthew 10:38]- And he that taketh not his cross, and followeth after me, is not worthy of me.***
- 2. The yoke is not laid upon us by another, but one, which we place upon ourselves.
 - a. It is a definite act.
 - b. It is a specific act of mind.
 - c. It is a setting aside of our wills.
 - d. It is completely submitting to His sovereignty,
 - e. It is acknowledging His Lordship in a practical way.
 - f. ***[Matthew 7:21, 24]- Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:***
 - 3. The old yoke is removed and the new yoke is taken up.
 - a. It implies turning of our backs upon all that is opposed to Him.
 - 1.) ***[Isaiah 55:7]- Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.***
 - b. It presupposes our throwing off the yoke we had worn before, the yoke of sin and Satan, of self-will and self-pleasing.

- 1.) *[Isaiah 26:13]- O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name.*
- c. It denotes a change of master, a conscious, cheerful change on our part.
- 1.) *[Romans 6:13,16]- Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*
4. The yoke of Christ bringing its wearer into bondage, it introduces a real liberty
- a. *[John 8:31-32]- Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.*
- b. *[James 1:25]- But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*
- c. *[Psalm 119:45]- And I will walk at liberty: for I seek thy precepts.*
5. The yoke then is a figure of practical union.
- a. *[2 Corinthians 6:14]- Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?*
- b. *[Genesis 5:24]- And Enoch walked with God: and he was not; for God took him.*
- c. *[Amos 3:3]- Can two walk together, except they be agreed?*
6. The yoke of Christ is one that He has worn.
- a. *[Philippians 2:5-8]- Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*
- b. *[Galatians 4:4]- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,*
- c. *[Romans 15:3]- For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.*
- d. *[John 6:38]- For I came down from heaven, not to do mine own will, but the will of him that sent me.*
- e. "First, the yoke of His profession, putting on of the Christian uniform and owning the banner of our Commander. This is no irksome duty, rather is it a delight. Those who have tasted that the Lord is gracious are far from being ashamed of Him and of His Gospel. They want to tell all who will hear what God has done for their souls. It was true of Andrew and Philip (John 1:41, 43), and with the woman of Samaria (John 4:28-29). As someone has said, "Many young converts in the first warmth of their affection have more need of a bridle than of a spur in this concern." No Christian should ever be afraid to show his colors; nevertheless he should not flaunt them before those who detest them. We will not go far wrong if we heed, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15). It is only when, like Peter, we follow Christ "afar off," that we are in danger of denying our discipleship. Second, the yoke of His precepts. These the gracious soul approves and delights in: but still we are renewed but in part. And when the commands of Christ stand in direct opposition to the will of man, or call upon us to sacrifice a right hand or a right eye; though the Lord will surely make those who depend upon Him victorious at the last, yet it will cost them a struggle; so that, when they are sensible how much they owe to His power

working in them, and enabling them to overcome, they will, at the same time, have a lively conviction of their own weakness. Abraham believed in God, and delighted to obey, yet when he was commanded to sacrifice his only son, this was no easy trial of his sincerity and obedience; and all who are partakers of his faith are exposed to meet, sooner or later, with some call of duty little less contrary to the dictates of flesh and blood. Third, the yoke of His dispensations, His dealings with us in Providence. If we enjoy the favor of the Lord, it is certain that we will be out of favor with those who hate Him. He has plainly warned, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). It is useless to suppose that, by acting prudently and circumspectly, we can avoid this. "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). It is only by unfaithfulness, by hiding our light under a bushel, by compromising the Truth, by attempting to serve two masters, that we can escape "the reproach of Christ." He was hated by the world and has called us to fellowship with His sufferings. This is part of the yoke He requires His disciples to bear. Moreover, "whom the Lord loveth he chasteneth." It is hard to bear the opposition of the world, but it is harder still to endure the rod of the Lord. The flesh is still in us and resists vigorously when our wills are crossed; nevertheless we are gradually taught to say with Christ, "the cup which my Father hath given me, shall I not drink it?" (John 18:11)." - John Newton

- 1.) *[John 1:41, 43]- He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.*
 - 2.) *[John 4:28-29]- The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?*
 - 3.) *[1 Peter 3:15]- But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:*
 - 4.) *[John 15:19]- If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*
 - 5.) *[2 Timothy 3:12]- Yea, and all that will live godly in Christ Jesus shall suffer persecution.*
 - 6.) *[John 18:11]- Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?*
7. The yoke of Christ is used to learn of Christ.
- a. There is no learning of Him until we have taken His yoke upon us—until we have surrendered our wills to His and submitted to His authority.
 - b. It is far more than an intellectual learning of Christ, it is an experimental, effectual, transforming learning.
 - 1.) *[2 Corinthians 3:18]- But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*
 - 2.) *[Luke 16:15]- And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.*
 - c. Learning to be meek and lowly.
 - 1.) *[Matthew 11:29]- Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*

- 2.) *[1 Peter 3:4]- But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*
 - 3.) *[Isaiah 57:15]- For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.*
 - 4.) *[Numbers 12:3]- (Now the man Moses was very meek, above all the men which were upon the face of the earth.)*
 - 5.) *[1 Peter 3:1-6]- Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.*
 - 6.) *[2 Corinthians 10:1]- Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:*
 - 7.) *[Titus 3:2]- To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.*
 - 8.) *[1 Corinthians 4:21]- What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?*
- d. Meekness is the opposite of self-will. It is pliability, yieldedness, offering no resistance, as clay in the Potter's hands.
- 1.) *"I am a worm, and no worm."*
 - a.) *[Psalm 22:6]- But I am a worm, and no man; a reproach of men, and despised of the people.*
 - b.) *"He referred not only to the unparalleled depths of shame into which He descended for our sakes, but also to His lowliness and submission to the Father's will."*
 - c.) *"A worm has no power of resistance, not even when it is stepped on. So there was nothing in the perfect Servant which opposed the will of God."*
- e. The meekness of Christ our example.
- 1.) The meekness of Christ appeared in His readiness to become the covenant head of His people.
 - 2.) The meekness of Christ appeared in His readiness to assume our nature;
 - 3.) The meekness of Christ appeared in His readiness to be subject to His parents during the days of His childhood;
 - 4.) The meekness of Christ appeared in His readiness to submit to the ordinance of baptism.
 - 5.) The meekness of Christ appeared in His readiness to His entire subjection to the Father's will. He made no retaliation; He counted not His life dear unto Himself, but freely laid it down for others.
 - 6.) We most need to learn of Him not how to become great or self-important, but how to deny self, to become tractable and gentle, to be servants—not only His servants, but also the servants of our brethren.

- f. As meekness is the opposite of self-will, so lowliness is the reverse of self-esteem and self-righteousness.
 - 1.) Lowliness is self-abasement, yes, self-effacement. It is more than a refusing to stand up for our own rights.
 - 2.) *[Matthew 20:28]- Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*
 - 3.) *[Luke 22:27]- For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.*

C. The Yoke of Christ applied.

1. Behold Him as he performed the menial duties of washing: the feet of His disciples.
2. He was the only one born into this world who could choose the home and the circumstances of His birth.
3. What a rebuke to our foolish pride His choice was!
4. My reader, we must indeed learn of Him if this choice flower of paradise is to bloom in the garden of our souls.

XIX. The Quintessence of Christ.

A. The Quintessence of Christ defined.

1. Christ is the antitypical Prophet, to whom all of the Old Testament prophets pointed. He alone was personally qualified to fully make known the will of God.
 - a. *[Hebrews 1:1-2]- God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*

B. The Quintessence of Christ described.

1. Christ is the grand Teacher of His Church, all others are subordinate to and appointed by Him.
 - a. *[Ephesians 4:11-12]- And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*
2. Christ is the chief Shepherd and Feeder of His flock; His undershepherds learn of and receive from Him.
3. Christ is the personal Word in whom and through whom the divine perfections are illustriously displayed.
 - a. *[John 1:18]- No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.*
4. Christ is not only the final Spokesman of God, the One by whom the divine will is fully uttered, but also He is also the grand Exemplar set before His people. Christ did more than proclaim the Truth, He became the embodiment of it.
 - a. *[John 8:25]- Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.*
 - b. *"In reply to their interrogation, the Son of God affirmed that He was essentially and absolutely what He declared Himself to be. I have spoken of "light"; I am that light. I have spoken of "truth", I am that truth—the incarnation, personification, and exemplification thereof."*
 - c. *[1 John 5:20]- And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*
5. Christ is our great Example.
 - a. *[1 Peter 2:21]- For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:*

- b. *[1 Corinthians 11:1]- Be ye followers of me, even as I also am of Christ.*
- c. *[Philippians 3:12]- Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.*
- d. *"He that saith he abideth in him ought himself also so to walk even as he walked" (1 John 2:6). Many reasons might be given in proof of "ought." It is vain for any man to profess he is a Christian unless he evidences that it is both his desire and endeavor to follow the example Christ left His people. As the Puritans said, "Let him either put on the life of Christ, or put off the name of Christ; let him show the hand of a Christian in works of holiness and obedience, or else the tongue and language of a Christian must gain no belief or credit." God has predestinated His people "to be conformed to the image of his Son" (Rom. 8:29). The work was begun here and perfected after death, but that work is not consummated in heaven unless it is commenced on earth. "We may as well hope to be saved without Christ, as to be saved without conformity to Christ". - John Flavel*
 - 1.) *[1 John 2:6]- He that saith he abideth in him ought himself also so to walk, even as he walked.*
 - 2.) *[Romans 8:29]- For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*
- e. This practical conformity between God's Son and His sons is indispensable to their relation in grace, this relationship between body and head.
 - 1.) *[1 Corinthians 12:13]- For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*
 - 2.) *[Ephesians 1:22-23]- And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.*
 - 3.) *"For the sensual and godless to claim oneness to Christ is to misrepresent Him before the world, as though His mystical Body were like the image of Nebuchadnezzar, with the head of fine gold and the feet of iron and clay."*
 - 4.) *[Daniel 2:32]- This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,*
- f. This resemblance to Christ appears necessary from the communion, which all believers have with Him in the same Spirit of grace and holiness.
 - 1.) *[Psalm 45:7]- Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*
 - 2.) *[2 Corinthians 3:18]- But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*
- g. The very honor of Christ demands conformity of Christians to His example.
- h. There must be an inward conformity to Christ before there can be any resemblance on the outside. There must be an experimental oneness before there can be a practical likeness.
 - 1.) *[Galatians 5:25]- If we live in the Spirit, let us also walk in the Spirit.*
 - 2.) *[Philippians 2:5]- Let this mind be in you, which was also in Christ Jesus:*
 - 3.) *[Romans 8:6]- For to be carnally minded is death; but to be spiritually minded is life and peace.*
 - 4.) *"John Newton suggested that there is yet another relation between these two things: not only is our taking of Christ's yoke upon us an indispensable requirement for our learning of Him, but also our learning of Him is His duly appointed means to enable us to wear His yoke."*

C. The Quintessence of Christ applied.

1. "Learn of me."
 - a. Be not afraid to come to Me for help and instruction, "for I am meek and lowly in heart." He is able to solve our every problem and supply strength for the weakest; because He is Man, possessed of human sensibilities, therefore is He capable of being "touched with the feeling of our infirmities."
 - b. These things appear so hard. It is owing to the pride and impatience of your hearts.
 - 1.) **[Matthew 23:4]- For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.**
2. Our responses to the difficulties in our profession.
 - a. Are you terrified with the difficulties attending *your profession*: disheartened by hard usage, or too ready to show resentment against those who oppose you? Learn of Jesus, admire and imitate His constancy:
 - 1.) **[Hebrews 12:3]- For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.**
 - 2.) *"Admire and imitate His meekness: when He was reviled, He reviled not again; when He suffered, He threatened not; He wept for His enemies, and prayed for His murderers. Let the same mind be in you which was also in Christ Jesus."*
 - b. Do you find it hard to walk steadfastly in His *precepts*, especially in some particular instances, when the maxims of worldly prudence and the pleadings of flesh and blood, are strongly against you? Learn of Jesus. He pleased not Himself.
 - 1.) **[Romans 15:3]- For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.**
 - 2.) *"He considered not what was safe and easy, but what was the will of His heavenly Father. Entreat Him to strengthen you with strength in your soul, that as you bear the name of His disciples, you may resemble Him in every part of your conduct, and shine as lights in a dark and selfish world, to the glory of His grace."*
 - c. Are you tempted to repine at the dispensations of Divine *providence*? Take Jesus for your pattern. Did He say, when the unspeakable sufferings He was to endure for sinners were just coming upon Him?
 - 1.) **[John 18:11]- Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?**
 - 2.) *"Shall we presume to have a will of our own? Especially when we further reflect, that as His sufferings were wholly on our account, so all our sufferings are by His appointment, and all designed by Him to promote our best, that is our spiritual and eternal welfare?" - John Newton*
 - d. "Learn of me." Christ, then, taught His disciples not only by precept, but also by example, not only by word of mouth but also by His own perfect life of obedience to the Father's will. When He uttered these words He was wearing the "yoke" and personally exemplifying meekness and lowliness.
 - 1.) **[Matthew 11:29]- Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.**
 - e. *"And learn of me, for I am meek and lowly in heart."* Those heavenly graces, the roots from which all other spiritual excellencies spring, can only be learned from Christ.
 - f. What causes have we to mourn that there is so little meekness and lowliness in us!
 - g. Taking Christ's yoke upon us and learning of Him is a daily thing. Christianity is far more than a creed or ethical code—it is a being conformed practically to the image of God's Son.

1.) [1 Peter 2:4]- To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

XX. The Leadership of Christ.

A. The Leadership of Christ defined.

1. The yoke, employed figuratively, is the symbol of service. Such an instrument united oxen together in pulling the plow or wagon, so they worked for their master.
 - a. ***[Proverbs 13:15]- Good understanding giveth favour: but the way of transgressors is hard.***
 - b. *"Sin is a crueller taskmaster than were the Egyptians to the Hebrews. And the service of Satan imposes far heavier burdens than Pharaoh ever placed upon his slaves."*
2. "For my yoke is easy." The Greek word is variously rendered, "good," "kind," "gracious." There is nothing to chafe or hurt, rather is it pleasant to wear.
3. Not only is the yoke of Christ "easy" in itself, but also it should be so in the sense and apprehension of His people.
 - a. The unregenerate find the yoke of Christ irksome and heavy, for it grates against the carnal nature.
 - b. If we come to Christ daily to be renewed by His grace, to yield ourselves afresh to His rule; if we sit at His feet to be taught of Him the loveliness of meekness and lowliness: if we enjoy spiritual communion with Him and partake of His rest, then whatsoever He commands is delightful to us, and we prove for ourselves that "wisdom's ways are ways of pleasantness, and all her paths are peace"
 - c. ***[Proverbs 3:17]- Her ways are ways of pleasantness, and all her paths are peace.***
4. If we find by experience that Christ's yoke is easy and His burden is light then what must be said of a vast number of professing Christians who, by their own conduct, often avow that the Lord's service is burdensome? We are obliged to regard as strangers to godliness those who find a life of communion with the Lord and devotedness to His service dull or irksome.
 - a. ***[Revelation 3:1]- And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.***
5. We are not affirming the Christian life is nothing but a bed of roses, or that when a person comes to Christ and takes His yoke that his troubles end.
 - a. ***[2 Timothy 3:12]- Yea, and all that will live godly in Christ Jesus shall suffer persecution.***
 - b. Wearing the yoke of Christ unites us to Him; and union with Him brings us into "fellowship with His sufferings."
 - c. The members of Christ's body share the experience of their Head. The world hated and persecuted Him, and it hates those who bear His image. But the more closely we walk with Christ, the more we will suffer the hostility of Satan, for his rage is stirred up when he finds he has lost another of his captives.
 - d. The one who truly comes to Christ is now the subject of inward conflicts.
 - 1.) ***[Galatians 5:17]- For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.***
 - 2.) ***[Romans 7:24]- O wretched man that I am! who shall deliver me from the body of this death?***
 - e. If the Christian uses diligently the means of God's appointing, he will possess a peace which passeth all understanding, and experience joys the worldling knows nothing about.

B. The Leadership of Christ described.

1. What is there in the yoke of Christ, which makes such amends for the enmity it evokes and the suffering it entails, so that the believer will attest that it is an easy one?
 - a. Those who wear the yoke of Christ act from a principle, which makes all things easy.
 - 1.) Any yoke will chafe when resisted, but even one of cast-iron would be pleasant if it were lined with felt and padded with wool.
 - 2.) The yoke of Christ is lined with love, His to them, and theirs to Him. Whenever the shoulder becomes sore, look to the lining!
 - 3.) Keep the lining right and the yoke will be no more a burden to us than wings are to a bird, or a wedding ring to a bride.
 - 4.) Jacob and Rachel.
 - a.) *[Genesis 29:20]- And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.*
 - b.) A desire to please.
 - 1.) *[2 Corinthians 5:14]- For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:*
 - c.) A pleasant assurance of acceptance.
 - 1.) *[Mark 9:41]- For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.*
 - b. Service is still easier and lighter if it is agreeable to our inclinations.
 - 1.) *[Genesis 25:27]- And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.*
 - 2.) *[2 Peter 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.*
 - c. The burden of Christ is light because sustaining grace is granted to its wearer.
 - 1.) *[John 15:5]- I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*
 - 2.) *[Philippians 4:13]- I can do all things through Christ which strengtheneth me.*
 - 3.) *[Isaiah 40:30-31]- Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.*
 - 4.) *[Ephesians 6:10]- Finally, my brethren, be strong in the Lord, and in the power of his might.*
 - 5.) *[Deuteronomy 33:25]- Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.*
 - 6.) *[Exodus 4:10,12]- And Moses said unto the LORD, O my LORD, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.*
 - 7.) *[2 Corinthians 3:5]- Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;*
 - 8.) *[Acts 16:25]- And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.*
 - d. The easiness of Christ's yoke appears in the rich compensations that accompany it.
 - 1.) Under sin's yoke we spent our strength for what did not satisfy, but when wearing Christ's yoke we find rest for our souls. If we live a life of pleasing self and seeking our own honor, then we reap misery and woe; but when self is denied and Christ is glorified, peace and joy is ours.

C. The Leadership of Christ applied.

1. No man serves Christ for nothing: in keeping His commandments there is "great reward" —not of debt, but of grace, after.
 - a. *[Psalm 19:11]- Moreover by them is thy servant warned: and in keeping of them there is great reward.*
2. The Christian may have much to cast him down, but he has far more to cheer him up and send him on his way rejoicing.
 - a. He has free access to the throne of grace
 - b. He has precious promises to rest upon,
 - c. He has the consolation of the Holy Spirit to comfort his soul.
 - d. He has a Friend who sticketh closer than a brother.
 - e. He has a loving Father who supplies his every need.
 - f. He has the blessed assurance that when the appointed hour arrives he shall go to another world, where there is no sin or sorrow, but "fullness of joy," and "pleasures for evermore".
 - 1.) *[Psalm 16:11]- Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.*

XXI. The Example of Christ.

A. The Example of Christ defined.

1. Two serious mistakes made by man.
 - a. Those who held up the perfect life of the Lord Jesus before the unconverted maintained that they must imitate it in order to find acceptance with God.
 - 1.) It repudiates the total depravity and spiritual helplessness of fallen man.
 - 2.) It denies the necessity for the new birth.
 - 3.) It nullifies the atonement by emphasizing Christ's flawless life at the expense of His sacrificial death.
 - 4.) It substitutes works for faith, creature efforts for divine grace, man's faulty doings for the Redeemer's finished work.
 - b. Those who make far too little of the perfect life of the Lord Jesus.
 - 1.) The failure to see the use the example of Christ in connection with sanctification.
 - 2.) How rarely one hears (or reads) of those who insist that emulating Christ is absolutely essential for the believer's preservation and ultimate salvation.

B. The Example of Christ described.

1. The Lord Jesus Christ is not only a perfect and glorious Pattern of all graces, holiness, virtue, and obedience, to be preferred above all others, but also He alone is such.
 - a. Holy men and women of Scripture are to be imitated by us only as far as they were themselves conformed unto Christ.
 - 1.) *[1 Corinthians 11:1]- Be ye followers of me, even as I also am of Christ.*
 - b. The best of their graces, the highest of their attainments, the most perfect of their duties, were spoiled by blemishes; but in Christ there is no imperfection whatever, for He had no sin and did no sin.
 - c. Christ is not only the perfect, but also the pattern Man; and therefore is His example suitable for all believers.
 - d. Jesus Christ rose above heredity and environment. Nothing local, transient, national, or sectarian dwarfed His wondrous personality. Christ is the only truly catholic man. He belongs to all ages and is related to all men, because He is "the Son of man."
 - e. How remarkable that the example of Christ is as appropriate for believers of the twentieth century as it was for those of the first, that it is as suitable for a Christian child as for his grandparent!

2. The purpose for His example.
 - a. God sent His Son to become flesh and tabernacle in the world was that He might set before us an example in our nature, in One who was like unto us in all things, sin excepted.
 - b. He exhibited to us that renewal to His image in us, of that return to Him from sin and apostasy, and of that holy obedience He requires of us.
 - c. Such an example was needful so that we might never be at a loss about the will of God in His commandments, having a glorious representation of it before our eyes.
 - d. What example could angels set us in patience in afflictions or quietness in sufferings, when their nature is incapable of such things?
 - e. Nor could we have had a perfect example in our nature except in one who was holy and "separate from sinners."

3. Scriptures present Christ as the believer's Exemplar.
 - a. *[Matthew 11:29]- Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*
 - b. *[John 10:4]- And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.*
 - c. *[John 13:15]- For I have given you an example, that ye should do as I have done to you.*
 - d. *[Romans 15:5]- Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:*
 - e. *[Philippians 2:5]- Let this mind be in you, which was also in Christ Jesus:*
 - f. *[Hebrews 12:1-2]- Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*
 - g. *[1 Peter 2:20-21]- For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:*
 - h. *[1 John 2:6]- He that saith he abideth in him ought himself also so to walk, even as he walked.*

4. Example is better than precept.
 - a. Precept is more or less an abstraction, whereas an example sets before us a concrete representation; therefore has more aptitude to incite the mind to imitation.
 - 1.) *[Proverbs 22:24-25]- Make no friendship with an angry man; and with a furious man thou shalt not go: Lest thou learn his ways, and get a snare to thy soul.*
 - 2.) *[Deuteronomy 7:2-4]- And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.*
 - 3.) *[Matthew 5:13]- Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.*

5. God has appointed the consideration of Christ's character and conduct as a special means to increase the piety in His people.
 - a. *[Isaiah 45:22]- Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.*

- b. *[John 3:14-15]- And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.*
 - c. *[2 Corinthians 3:18]- But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*
- 6. The saints' imitating of Christ.
 - a. Imitating Christ it presupposes that they be already regenerate.
 - 1.) *[Ezekiel 11:19-20]- And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.*
 - 2.) *[Galatians 5:25]- If we live in the Spirit, let us also walk in the Spirit.*
 - b. Imitating Christ denotes that no Christian may govern himself or act according to his own will.
 - 1.) *[Jeremiah 10:23]- O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.*
 - c. Imitating Christ shows that no matter how wise or how holy he is, no Christian has the right or is qualified to rule others.
 - 1.) *[Hebrews 6:12]- That ye be not slothful, but followers of them who through faith and patience inherit the promises.*
 - 2.) *[Hebrews 13:17]- Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*
 - 3.) *[2 Corinthians 1:24]- Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.*
 - 4.) *[1 Peter 5:3]- Neither as being lords over God's heritage, but being examples to the flock.*
 - 5.) *[1 Corinthians 11:1]- Be ye followers of me, even as I also am of Christ.*
 - d. The imitation of Christ plainly intimates that true Christianity is very strict and exacting, and in no wise countenances licentiousness or the indulgence of fleshly lusts.
 - 1.) The vital necessity of the careful imitation of Christ disallows all loose walking, and rejects the claim of any to being real Christians if they do not heed His example.
 - 2.) Neither worldliness nor self-indulgence can find any protection beneath the wings of the Gospel.
 - 3.) *[2 Timothy 2:19]- Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.*
 - e. The imitation of Christ necessarily implies the blemishes of the best of men. If the life of Christ is our pattern, then the holiest among His followers are obliged to admit they come far short of this standard of duty, and not in a few details, but in every respect.
 - 1.) Self-satisfied religionists may take delight in comparing themselves with others, as the Pharisee did with the publican.
 - 2.) Deluded souls who suppose that all Christian holiness consists of is measuring up to some humanly invented standard of perfection (or entering into some peculiar experience), may pride themselves that they have "received the second blessing," or "have the fullness or baptism of the Spirit;"
 - 3.) Yet all who honestly measure themselves by the perfections of Christ will find abundant cause to be humbled.

- f. The imitation of Christ as our pattern clearly implies His transcendent holiness, that His holiness is high above that of all creatures. Therefore it is the greatest of the Christian's ambitions to be conformed to His image.
 - 1.) ***[Philippians 3:10]- That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;***
 - 2.) Christ has a double perfection: a perfection of being and a perfection of working.
 - a.) His life on earth supplies a perfect rule for us because there was no blot or error therein.
 - b.) He was "holy, harmless, undefiled, separate from sinners," and such an High Priest became us.
 - 1.) ***[Hebrews 7:26]- For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;***
 - c.) The conformity of professing Christians to Christ's example is both the test and measure of all their graces.
 - d.) The nearer anyone approaches to this Pattern, the closer he comes to perfection.
- g. The imitation of Christ, under the penalty of forfeiting his claim to any saving interest in Christ, necessarily denotes that sanctification and obedience are the evidences of our justification and acceptance with God.
 - 1.) Scriptural assurance is unattainable without sincere and strict obedience.
 - 2.) ***[Isaiah 32:17]- And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.***
 - 3.) *"We have it not for our holiness, but we always have it in the way of holiness. Let men talk what they will of the immediate sealings and comforts of the Spirit, without any regard to holiness, or respect to obedience: sure I am, whatever delusion they meet with in that way, true peace and consolation is only to be found and expected here."* - John Flavel
 - 4.) ***[1 Peter 2:21]- For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:***
7. The particular respects, which we are to regard Christ as our Exemplar.
 - a. Those acts we are not to imitate.
 - 1.) Those things Christ did as God.
 - a.) ***[John 5:17, 21]- But Jesus answered them, My Father worketh hitherto, and I work. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.***
 - b.) ***[Matthew 9:6]- But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.***
 - 2.) Those extraordinary acts Christ performed.
 - a.) ***[Luke 6:12]- And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.***
 - b. Those acts we are to imitate;
 - 1.) In all those moral duties which pertain to all men at all times, which are neither extraordinary nor temporary, comprehended in the loving of God with all our hearts and our neighbors as ourselves.
 - 2.) In such duties as belong to a like calling:
 - a.) ***[Luke 2:51]- And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.***

- b.) *[Matthew 17:27]- Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.*
 - c.) *[Hebrews 3:2]- Who was faithful to him that appointed him, as also Moses was faithful in all his house.*
- 3.) In all such works as have like reason and occasion for doing them.
 - a.) *[Matthew 12:12]- How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.*
 - b.) *[John 8:59]- Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.*
- 4.) The believer's conformity to Christ corresponds to the states through which He passed.
- 5.) Christ Jesus entered a state of humiliation, before God rewarded Him by bringing Him into a state of exaltation.
 - a.) *[Hebrews 2:10]- For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*
 - b.) *[2 Timothy 2:11-12]- It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us:*
 - c.) *[2 Corinthians 4:10]- Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.*
- 6.) The Christian is to be conformed to the special acts of Christ's mediation, which are His death and resurrection.
 - a.) *[Galatians 2:20]- I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*
 - b.) *[Phil. 3:10,20]- That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:*
- 7.) It is in Christ's graces we are to be conformed to Him.
 - a.) The purity and holiness of His life is proposed as a glorious pattern for the saints to imitate.
 - 1.) *[1 John 3:3]- And every man that hath this hope in him purifieth himself, even as he is pure.*
 - 2.) *[1 Peter 1:15]- But as he which hath called you is holy, so be ye holy in all manner of conversation;*
 - 3.) *[1 Thessalonians 1:7-8]- So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.*
 - 4.) *[Philippians 2:15]- That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;*
 - 5.) With exceptions.
 - a.) *[Luke 1:35]- And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*

- b.) *[Zech. 13:1]- In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.*
 - c.) *[John 3:34]- For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.*
 - d.) *[John 14:30]- Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.*
- b.) The obedience of Christ to His Father's will is a pattern for the Christian's emulation.
- 1.) *[Philippians 2:5,8]- Let this mind be in you, which was also in Christ Jesus: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*
 - 2.) *[Psalm 40:7-8]- Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.*
 - 3.) *[John 10:17]- Therefore doth my Father love me, because I lay down my life, that I might take it again.*
 - 4.) *[Acts 21:13]- Then Paul answered, What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.*
 - 5.) The obedience of Christ was entirely disinterested. It was wrought for no self-ends, but for the glory of God. "I have glorified thee on the earth.
 - a.) *[John 17:4]- I have glorified thee on the earth: I have finished the work which thou gavest me to do.*
 - b.) *[John 12:28]- Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.*
 - c.) *[Philippians 2:4]- Look not every man on his own things, but every man also on the things of others.*
 - d.) *[John 14:13]- And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.*
 - e.) *[Revelation 2:10]- Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.*
- c.) The self-denial of Christ is the pattern for the believer.
- 1.) *[Matthew 16:24]- Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.*
 - 2.) *[2 Corinthians 8:9]- For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.*
 - 3.) *[Philippians 2:21]- For all seek their own, not the things which are Jesus Christ's.*
- d.) The activity and diligence of Christ in fulfilling the work of God committed unto Him, was a pattern for all believers to imitate.
- 1.) *[Acts 10:38]- How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.*
 - 2.) *[John 4:34]- Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.*
 - 3.) *[John 9:4]- I must work the works of him that sent me, while it is day: the night cometh, when no man can work.*

- 4.) *[2 Chronicles 15:2]- And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.*
 - 5.) *[Luke 8:18]- Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.*
 - 6.) *[2 Peter 1:5-10]- And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:*
 - 7.) *"Graces grow by being used; spiritual acts lead to spiritual habits; talents faithfully employed are rewarded by an increase. Diligence in the work of God is the direct way to an assurance of the love of God. Diligence in obedience is the greatest security against backsliding. Coldness leads to carelessness, carelessness to negligence, negligence to apostasy. The more diligent we are in serving God, the more our likeness to Christ."*
- e.) The inoffensiveness of the life of Christ on earth is an excellent pattern to all His people. He injured none, and never gave occasion for any to be justly injured by Him.
- 1.) *[1 Peter 2:23]- Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:*
 - 2.) *[John 19:4]- Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.*
 - 3.) *[Philippians 2:15]- That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;*
 - 4.) *[Matthew 10:16]- Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.*
- f.) The humility and meekness of Christ is proposed by Himself as a pattern for His people's imitation.
- 1.) *[Matthew 11:29]- Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*
 - 2.) *[Matthew 21:5]- Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.*
 - 3.) *[Matthew 20:28]- Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*
 - 4.) *[Matthew 9:11]- And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?*
 - 5.) *[1 Peter 5:5]- Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.*
 - 6.) *[Psalm 138:6]- Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.*
 - 7.) *[1 Peter 3:3]- Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;*

- 8.) *[Ephesians 3:8]- Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;*
- g.) The contentment of Christ in a low and mean condition in this world is an excellent pattern for His people's imitation.
- 1.) *[Psalm 16:6]- The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.*
 - 2.) *[Isaiah 53:7]- He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*
- c. "The meanest and most afflicted Christian is owner of many rich, invaluable mercies (Eph. 1:3; 1 Corinthians 3:23). Is sin pardoned and God reconciled? Then never open your mouths any more. You have many precious promises that God will not forsake you in your straits (Heb. 13:5). Your whole life has been an experience of the faithfulness of God to His promises. How useful and beneficial all your afflictions are to you! They purge your sins, wean you from the world, and turn to your salvation; then, how unreasonable must your discontentedness at them be! The time of your relief and full deliverance from all your troubles is at hand: the time is but short that you shall have any concernment about such things. Your lot falls by Divine direction upon you, and bad as it may be, it is much easier and sweeter than the condition of Christ in this world was. Yet He contented, and why not you?" - John Flavel
- 1.) *[Ephesians 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:*
 - 2.) *[1 Corinthians 3:23]- And ye are Christ's; and Christ is God's.*
 - 3.) *[Hebrews 13:5]- Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*
 - 4.) *[1 John 2:6]- He that saith he abideth in him ought himself also so to walk, even as he walked.*
 - 5.) *[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.*
8. Every man is bound to the imitation of Christ under penalty of forfeiting his claim to Christ.
- a. From the established order of salvation, which is fixed and unalterable.
 - 1.) *[Romans 8:29]- For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*
 - b. The nature of Christ-mystical requires this conformity, and renders it indispensably necessary.
 - 1.) *[Daniel 2:32-33]- This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay.*
 - c. This resemblance and conformity to Christ appears necessary from the communion which all believers have with Him in the same spirit of grace and holiness.
 - 1.) *[Psalm 45:7]- Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*
 - 2.) *[Ezekiel 36:27]- And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*

- 3.) *[2 Corinthians 3:18]- But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*
- d. The necessity of this imitation of Christ may be argued from the design and end of Christ's exhibition to the world in a body of flesh.
- 1.) *[Matthew 20:28]- Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*
 - 2.) *[1 Peter 2:21]- For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:*
 - 3.) *[Philippians 2:5]- Let this mind be in you, which was also in Christ Jesus:*
- e. Our imitation of Christ is one of those great articles which every man is to subscribe, whom Christ will admit into the number of His disciples.
- 1.) *[Luke 14:27]- And whosoever doth not bear his cross, and come after me, cannot be my disciple.*
 - 2.) *[John 12:26]- If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.*
- f. The honor of Christ necessitates the conformity of Christians to His example, else what way is there left to stop detracting mouths, and to vindicate the name of Christ from the reproaches of the world?
- 1.) *"The honor of Christ necessitates the conformity of Christians to His example, else what way is there left to stop detracting mouths, and to vindicate the name of Christ from the reproaches of the world? How can wisdom be justified of her children, except it be this way? By what means shall we cut off occasion from such as desire occasion, but by regulating our lives by Christ's example. The world hath eyes to see what we practice, as well as ears to hear what we profess. Therefore either show the consistency between your profession and practice, or you can never hope to vindicate the name and honor of the Lord Jesus." - John Flavel, Puritan*
- g. Inferences made from being strictly bound to imitate Him.
- 1.) If all who claim a saving interest in Christ are strictly bound to imitate Him, then it follows that Christianity is very unjustly charged by the world with the evils and scandals of empty professors.
 - a.) *[Titus 2:11-12]- For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;*
 - 2.) If all professors forfeit their claim to a saving interest in Christ who endeavor not, sincerely and earnestly, to imitate Him in the holiness of His life, then how small a number of real Christians are there in the world!
 - a.) *[Rom. 6:13]- Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*
 - 3.) What blessed times we should witness if true Christianity once generally obtained and prevailed in the world!
 - 4.) It follows that real Christians are the best companions. It is a blessed thing to fellowship with those who genuinely seek to follow the example of Christ.
 - 5.) If no man's claim to being Christ's is warranted except so far as he is walking according to Him, then how groundless and worthless are the expectations of all unsanctified persons, who walk after their own lusts.

- a.) *"None are more forward to claim the privileges of religion than those that reject the duties of it; multitudes hope to be saved by Christ, who yet refuse to be governed by Him. But such hopes have no Scripture warrant to support them; yea, they have many Scripture testimonies against them. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6:9). O how many thousand vain hopes are laid in the dust, and how many thousand souls are sentenced to Hell by this one Scripture!" - John Flavel*
- b.) *[1 Corinthians 6:9]- Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,*
- c.) *[Romans 12:2]- And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*
- d.) *[Galatians 4:4]- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,*
- e.) *[Ephesians 4:15]- But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:*
- f.) *[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.*
- g.) *[Philippians 3:21]- Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*
- h.) *[Romans 6:5]- For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:*
- i.) *[1 Thessalonians 2:12]- That ye would walk worthy of God, who hath called you unto his kingdom and glory.*
- j.) *"The word 'worthy' as used in Scripture does not always denote an exact proportion of equality between one thing and another, but a certain suitableness and fitness which excludes inconsistency." – Davenant*
- k.) *[Psalm 37:37]- Mark the perfect man, and behold the upright: for the end of that man is peace.*

C. The Example of Christ applied.

1. Comfort to weak.

- a. According to the yearnings of the new nature, you have sincerely endeavored to follow Christ's example. But being weak in grace and meeting with much opposition from the flesh and temptations from the devil, you have been frequently turned aside from the holy purposes of your honest hearts, to the great discouragement of your souls.

1.) *[Psalm 119:5]- O that my ways were directed to keep thy statutes!*

2.) *[Romans 7:24]- O wretched man that I am! who shall deliver me from the body of this death?*

2. Comfort to the downcast.

- a. Let us assure the genuinely exercised soul that such defects in obedience do not invalidate your justification, or affect your acceptance with and standing before God.

1.) *[Colossians 2:10]- And ye are complete in him, which is the head of all principality and power:*

- b. Your heart anguish over your unlikeness to Christ, instead of being a proof that you are less sanctified than those who do not grieve over their lack of conformity to Him,

evidences that you are more sanctified than they; for it shows you are better acquainted with your heart than they are, have a deep loathing of sin, and love God more.

1.) [Psalm 38:4]- For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

- c. The Holy Spirit makes an excellent use of your infirmities and turns your failures into spiritual advantages.

1.) [Psalm 55:6]- And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.

2.) "O the blessed chemistry of Heaven, to extract such mercies out of such miseries." - John Flavel

- d. Your infirmities do not break the bond of the everlasting covenant, that holds firm, notwithstanding your many defects and corruptions.

1.) [Psalm 65:3]- Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

- e. Though the defects of your obedience are grievous to God, yet your deep sorrows for them are well pleasing in His sight.

1.) [Psalm 51:17]- The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

- f. Your grief is a conformity to Christ, for He was "the Man of sorrows."

1.) [Isaiah 53:3]- He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

- g. "Though God have left many defects to humble you, yet He hath given many things to comfort. This is a comfort, that the desire of thy soul is to God and the remembrance of His name. This is a comfort, that thy sins are not thy delight as once they were, but thy shame and sorrow. This is a comfort, that thy case is not singular, but more or less the same complaints and sorrows are found in all gracious souls through the world" - John Flavel