

S E R M O N X I X .

THE LORD THE INSTRUCTOR, TEACHER,
AND GUIDE OF HIS PEOPLE.

PSALM xxxii. Ver. 8.

I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye.

IT hath pleased God, the Holy Spirit, in and by the sacred Scriptures, to inform us of, and to set before us, these three great and grand particulars, the knowledge of which hath a great influence in the real experience of all believers in Christ Jesus. The first is, the economical, fœdral, and mutual transactions and engagements of the coequal and coeternal persons in the self-existing essence with each other, in that council and covenant which obtained and took place between them; in which they engaged before time began on the behalf, and for the benefit of the elect human race. The second is, how the Holy and Eternal Three stand related toward, and are engaged by covenant stipulation, promise, and oath, to those *heirs of promise*. And the third is, in what way those blessings, which flow from the Father's love, through the channel of the Son's mediation, are manifested and

brought home by the Holy Spirit's gracious revelation, testimony, influences, and operation, to the souls of the elect, affording them thereby spiritual perception, experience, and evidence, in their own minds, of those divine eternal realities which are set before them in those mysteries of grace, by which they are brought to know the covenant of the trinity—the salvation which is the effect of it—the blessings and benefits flowing from it, and their own personal interest and portion therein: this knowledge divinely supports their faith and hope, and encourages them to go on from strength to strength, until they receive the end of their faith, the salvation of their souls. The psalm before us, is a psalm of instruction; it describes the blessedness of the man unto whom the Lord imputeth righteousness without works. *Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity.* There are three words in these verses which discover the nature of sin; and three words in them which discover the nature of pardon. *Transgression, sin, and iniquity,* discover the nature of sin: thus, by *Transgression* (or, prevarication) some understand sins of omission and commission: by *Sin*, those inward inclinations and motions, whereby the soul swerves from the law of God, and which are the immediate causes of external sins: *Iniquity* denotes *original sin*, the root of all. Of the three words which imply pardon or forgiveness, it is said that the first word, *forgiven*, signifies to take away, to bear, to carry away, referring to the manner whereby it is

done—by atonement and expiation. The second word, *covered*, alludes, as some think, to the covering of the Egyptians in the Red Sea: I should rather conceive the reference is to the mercy-feat, the propitiatory. The third word is *impute*. Pardon of sin consists in the non-imputation of it. Grotius thinks this psalm was sung upon the great day of atonement, which, in obedience to the Lord's command, was annually observed by the Jews; and surely it may be safely said, no one in the sacred collection could be more properly suited to the solemnity. When they had been viewing in type and figure all their sins, iniquities, and transgressions laid upon the scape goat, a type of our Lord Jesus Christ, on whom the Lord hath laid the iniquities of us all, and whom they by faith looked unto as the great antitypical scape goat, they might well sing and say, *Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity.* Having viewed their sins imputed unto, put upon, and carried away in the type and figure by the animal unto a land not inhabited, and themselves typically cleansed and discharged from them, their minds impressed with the solemn transactions which had passed between God and the Lamb, and how those great acts would be manifested in *the acceptable year of the Lord, and the day of vengeance of our God*, when Christ would appear and put away sin by the sacrifice of himself; it disposed them to break forth in declaring the most precious benefits which would flow forth upon the elect, as the consequence of Christ's most precious blood.

shedding. Pardon of sin is a blessing indeed; and it appears to us to be so, when we consider the nature and extent of what is pardoned—*transgression, sin, iniquity*; and the author of the pardon. *God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them*, 2 Cor. v. 19. Pardoned sinners, *i. e.* such as have had a manifestation of pardoning mercy brought home to their hearts by the Holy Ghost, are truly humbled for sin; a feeling sense of it melts the heart and makes it contrite: sin is then rightly confessed, and God is glorified for the free forgiveness of it. His boundless mercy is increasingly prized in the growing sense of the exceeding sinfulness of sin, which is followed with more hatred of, and more victory over it. Such, though not without sin, cannot allow themselves in the commission of it. The psalmist declares his own experience, that when sin lay upon his mind, he for a season neglected to humble himself before God by confession. *When I kept silence, my bones waxed old; through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.* This brought him to seek the Lord suitably to his present case. *I acknowledge my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah.* Having given an account of his case, and of the Lord's goodness to him upon his prayer and confession of sin, he adds, *For this shall every one that is godly, pray unto thee, in a time when thou mayest be found*, *i. e.* godly persons would be encouraged from the

success he had met with in acknowledging sin, to take a like step, and make their supplications also to the Lord for a manifestative sense of pardon in time of soul distress, which is a time when the Lord will be found of them. The safety and security of such are thus expressed: *Surely in the floods of great waters, they shall not come nigh unto him.* Upon which, he breaks out with triumph, saying, *Thou art my hiding-place, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance. Selah.* And then come in the words of our text, *I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye.* Which words contain support, strength, and comfort for the children of the most high God. In my present discourse from them, I will briefly treat the whole under the following heads or sections:

First, consider the blessing of divine instruction, and what those lessons of instruction are, which the Lord is pleased to teach his people.

Secondly, how the Lord makes his instructions effectual, by teaching his people the way in which they should go. And,

Thirdly, how he becomes their guardian, and acts as such, most graciously to them.

We will, in the first place, treat of the blessing of divine instruction, and give a brief hint of what those lessons are which the Lord is pleased to teach his people. As it respects the blessing of divine instruction, no words can speak nor heart conceive it. It is a blessing which proceeds from the everlasting covenant, and is the real fruit and effect, proof and mani-

festation of the Father's everlasting good-will and love to his blessed children in Christ Jesus. The Scriptures express it frequently thus: *I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God, Jer. xxiv. 7. I, saith the Lord, 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. 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, Jer. xxxi. 33, 34.—Let him that glorieth, glory in this, that he understandeth, and knoweth me, that I am the Lord, which exercise loving-kindness, judgment and righteousness in the earth: for in these things I delight, saith the Lord, Jer. ix. 24.* The necessity of divine instruction arises from the ignorance, sinfulness, and emptiness of the fallen creature. We cannot know the Lord, nor have the least spiritual conception, or good thought of Jesus Christ, without the divine inspiration and teaching of the Holy Spirit. And it is his sacred office, according to the economy of the covenant of grace, to teach *the simple*, and make them *wise unto salvation, through faith which is in Christ Jesus*. Thus it is declared of and concerning him in the written word, *Good and upright is the Lord: therefore will he teach sinners in the way, Psa. xxv. 8.* Sinners are the subjects on whom he works; elect ones are such to whom he becomes their teacher, and he teaches them Christ, the way to the Father, and teaches them to walk in him with growing strength, so that they find *the way of righteousness is life, and in the*

pathway thereof there is no death ; and that the way of the Lord is strength to the upright. God, the Holy Spirit, is the teacher and instructor of the Lord's people, according to the promise, *All thy children shall be taught of the Lord,* Isa. liv. 13. And he is infallible. He quickens elect sinners with spiritual life, which life is manifested by their feeling the guilt and burthen of sin ; by their unfeigned sorrow for, and hatred of it ; and by their groaning under a sense and perception of their spiritual maladies. He teaches them to pray, puts them upon crying to the Lord for mercy, shews them that God hath no mercy to dispense to sinners out of Christ ; that his mercy is covenant mercy, bestowed upon sinners on the account of the incarnation, obedience, agony, and soul-travail of Christ ; and shuts up all relief which the poor soul might be seeking from every other quarter. He enlightens the understanding of the awakened person, to take in from the word, by little and little, the knowledge of Christ ; by which means he leads the soul to an acquaintance with what Jesus did and suffered to take away sin. He instructs the soul by informing the mind and illuminating the understanding to conceive perfectly, and apprehend spiritually the all-sufficiency of Christ and his salvation, by which means he divinely draws the heart to rest on Christ alone for everlasting life and salvation. Having thus far wrought upon, and brought the sinner *out of darkness into his marvellous light,* he instructs him further into the knowledge of God the Father, and his Son Jesus Christ : *for the path of the just is as the shining*

light, which shineth more and more unto the perfect day. The Holy Spirit is pleased to open the spiritual understanding, which he gives in regeneration, whereby we understand Christ, and the things of Christ, more and more. He instructs further, and leads his people into the *mystery of God, and of the Father, and of Christ.* He explains and applies the Scriptures unto them, makes them the ground of their faith, and the experience of their hearts; gives them inward, sweet, spiritual communion with Christ, in and from the word, which causes them to prize it more *than gold, yea, than much fine gold,* as they find and have evidence in themselves that Christ's lips are full of grace, and drop such sweet, savory, and encouraging promises, into their minds, as cause them to say, *his lips are like lilies dropping sweet smelling myrrh.* By this divine, sacred, and heavenly agent, the Holy Spirit, the Lord's people are taught the saving knowledge of God. He informs their minds, and instructs them in knowing what the Lord is to them, what his thoughts are of them, what he hath done for them, how he hath loved them with an everlasting love, chosen them in Christ before the foundation of the world, blessed them in him with all spiritual blessings, and hath given Christ for them, and gives his Son, with all the benefits, blessings, and comforts of his salvation to them, solemnly promising that he will never turn away from them from doing them good; and engaging to put his fear in their hearts, that they shall not depart from him, *Jer. xxxii. 40.* By which divine lessons of instruction the Lord's children are

comforted, established, and grow into Christ; so as to be rooted and grounded in him, and to grow up in Christ in an experimental fellowship and communion with him. The divine instructions of the Holy Spirit are edged with his power, and accompanied with his own influences, and believers, by means of spiritual and temporal trials, find the absolute need they have of attending to them. There are none of the Lord's beloved ones without temptations, afflictions, trials, and griefs: nor are these needless, but promote, in a subserviency to the will of the Holy Spirit, the improvement, increase, and growth of their grace. The greatest affliction in this world which the believer feels and groans under, is the body of sin and death. He knows and feels the *plague of his own heart*, experiences his *own sore*, and finds *the heart knoweth his own bitterness*. There is no cross like it: no sorrow comparable to what arises from it: no evil equal with it: nor is there any flying from it. The believer would sink under it, but for the Holy Spirit who instructs him how to cast this *burthen upon the Lord*; how to look unto, and exercise faith upon the sacrifice of Christ; and how to hold communion with him, though feeling the weight, load, and burthen of his sinful nature. He instructs such into the nature of that great gospel promise, *Sin shall not have dominion over you: for ye are not under the law, but under grace*. He teaches the believer how to hold communion with Christ at such a time; and conveys such thoughts of Christ to the mind, and gives such knowledge of Christ in those seasons and hours of soul conflict and distress, as

exceed what is taught and learned on other occasions ; for, by instructing the real believer how to improve that great gospel truth, that Jesus Christ *hath loved us, and washed us from our sins in his own blood,* and giving us clearly to see from his testimony in the word, that Christ hath removed all sin, and every thing which belongs to it, as it respects his members, out of the sight of law and justice, by the sacrifice of his body and soul, in union with his person, once offered upon the cross ; the believer is enabled in the clear and true belief hereof to triumph in Christ over the whole body of sin and death, knowing that *there is therefore now no condemnation to them which are in Christ Jesus.* Afflictions and griefs of different sorts and kinds, are all of them useful in their place, and serve to make way for the believer to take the faster hold of Christ—to live upon him wholly—to trust him fully—to roll himself, with all his cares, upon him, from a persuasion that the Lord careth for him. Yea, these things serve for the Lord to demonstrate his friendship, to manifest his love, to communicate his grace, impart his comforts, to display his mercy, to fulfil his promises, to make them good to us in our own particular cases and experiences ; and so to confirm our faith of interest in him and his salvation, as to give cause for holy joy and delight in him, and evidence to us, that *they which sow in tears, shall reap in joy ; that, he who goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.* All the divine instruction of the Spirit, tends to lead from self to Christ,

to direct to a fixation and living upon Christ, to an improvement of our graces and experiences by sundry temptations, trials, and afflictions; and to teach us the nature of the divine promises, the freeness of grace, the stability of the covenant, the perfection of Christ's work, and our safety and security in the Lord; to the intent, that we may trust in him for ever, in whom is *everlasting strength*. Having given a brief rehearsal of those lessons of divine instruction which the Eternal Spirit is pleased to teach his scholars, I leave it to your own minds to think over and ponder upon his infallible grace, who is pleased thus to act and lead us to Christ, and the Father by him; and proceed to the

Second head, or section of our discourse, shewing how the Lord is pleased to make his instructions effectual, by teaching his people the way in which they should go. *I will teach thee in the way which thou shalt go*. It is a blessing beyond all estimation, to be taught from the word and by the Holy Ghost, the true saving knowledge of the Godhead, the persons in the Godhead, the covenant of the divine persons, and our own personal interest in them, and in the gracious offices they sustain in the economy of grace: and it is indeed surprising grace manifested, which renders those important truths and heavenly lessons of instruction contained in the word, and applied by the Spirit, effectual in the hearts and lives of the called people of God; to the drawing them into open, manifestative union and communion with the Lord. To be brought to know Christ, and the Father in him, as freely, fully, everlastingly reconciled unto us by

the death of his Son, is life indeed; such as will be evidenced in living on Christ, the object of faith, and walking by faith before the Lord unto all well-pleasing. There is divine light, and also life, efficacy, and power, which accompany all those lessons of instruction which the Holy Spirit is pleased to teach us; and it is by the divine internal evidence which he is pleased to give to the minds of his people, of the spiritual realities contained in the word, that they are drawn to embrace them, feed upon, and inwardly digest them. It is peculiar to the divine teaching of the Holy Ghost, to produce in the mind illuminated by him, such spiritual inward conceptions of Christ, and such real spiritual views of him, as give an inherent, real, and spiritual subsistence to Christ, and the things of Christ in the soul; so that he dwells in the heart, influences the will, enlightens the understanding, and captivates all the affections; influencing every faculty of the new man, where by Christ lives in us, dwells in us, and we live and dwell in him, and are enabled to exercise faith on him as the Son of God, who *loved us, and hath given himself for us*, which prepares for walking in the way in which believers should go. As it is an infinite blessing to be taught of God the Spirit those divine truths already mentioned, so, to be taught effectually the practical use of them, to come to Christ in the full faith of them, to maintain peace in our consciences upon the steadfastness of them, and to walk in Christ in the view of them, in the same gospel light with which we received him, are a crowning blessing of spiritual life, and a peculiar one, which

belongs only to such as are by effectual calling in a state of grace. We are just entered upon a new year. We know not what awaits us, or may befall us. Times are bad, and, if I mistake not, will prove and be found worse and worse. The Scripture before us is calculated to support and encourage us. The Lord himself is the teacher, protector, and guardian of his people; and he engages, yea, promises in the words before us, to teach them the way in which they shall go. Christ is the way in which the Lord goes forth in acts of grace, salvation, and fellowship towards his people, and Christ is the way in which believers go forth in spiritual acts towards the Lord, and he is their way of communion with the Father in all the blessings and benefits of grace and salvation. All the providences, ordinances, and dispensations of the Lord with his people, are so many channels and rivulets for the outgoings, communications, and applications of his love, the displays of his mercy, and the exercise of his wonderful compassion towards and upon them; so that it may be affirmed, that *all the paths of the Lord, in nature, providence, and grace, are mercy and truth.* Love, everlasting love, runs throughout the whole; and we should clearly see it, if our faith did fully receive and perceive what is written by divine inspiration, which informs us, *that all things work together for good, to them that love God, to them who are the called according to his purpose.* You, believers in Christ, who are entered on a fresh period of time, the present year, must expect to be tried and assaulted with afflictions, trials, temptations, and enemies, variously, which will

serve to exercise your faith. Yet, as far as you have in faith given up your persons, concerns, and all, into the Lord's hands, and are enabled to mix faith with the Lord's word and promise, so far you are absolutely safe, come what will, and may sing your cares and fears away, saying each of you for himself, *The Lord is my helper, and I will not fear.* He careth for us. As the Lord, as the covenant God of his people, is with them continually, and affords them his covenant presence and protection, so he does secretly suggest to their minds such gospel truths and promises as suit their cases and circumstances; and by the application of his own *word* to their hearts, he quickens them in the way in which they should go. In their difficulties of mind, body, or estate, he leads them in *the right way to the city of habitation.* He gives suitable direction, support, and consolation, and which are in their own nature sufficient to keep them from being weary and faint in their minds. It would be most highly advantageous to us in real experience, to enter closely into the true knowledge of our own state and case, as it concerns our sins, wants, frames, tempers, trials, circumstances, temptations, graces, comforts, quickenings, enlargements, and spiritual growth, to the intent that we might have a clear, personal, and spiritual acquaintance with ourselves, and of the Lord's work within us; what our growth in the knowledge of Christ is, and also what communion we have with the Father, the Son, and the Holy Ghost, in love, salvation, and consolation: also in, and by what means we enjoy it; and how it is

kept up, maintained, and improved in our own souls. By such a knowledge and acquaintance with ourselves and our spiritual state, and inward experience, we should see how far the work of the Spirit wrought within us, is agreeable to the account given of his divine operations on the minds and hearts of the elect, as recorded in the word, and how far our apprehensions of it are true and genuine. And seeing in his light, that we are created anew by him, and led by him into the knowledge of the truth as it is in Jesus, it would excite us to bless the Lord for his past teaching, his present instruction, and also for his continual guidance of us in the way in which we should go. As the written word is the foundation of faith, so faith in it produces an experimental acquaintance with its power and efficacy; so that we build upon it, draw our comfort, derive our strength from it, and rely wholly upon the Lord by means of his word; resting on his faithfulness to perform all his promises revealed and written in it. The Holy Spirit, by giving us to understand our own personal and particular case, experience, and state, opens to us such truths as are suited to support the mind; such promises as are peculiarly adapted to us, to comfort our hearts; and such Scriptures as lead us to a right view of Christ in his relations, as engaged and exercised in his offices for us: which are means he is pleased to make use of to open our hearts more freely to receive divine truth, and also to fulfil divine promises to us, in our spiritual growth and experiences; and by such methods he discovers more to our view the transcendent grace of Christ as displayed in the exercise and discharge of his

office, as *the high Priest of our profession*. These, and such, are the means and methods he makes use of to lead us in the way in which we should go. It is not so great a blessing to know the Bible, and the whole contained in it, as to know from the Holy Spirit's teaching, that it was written on purpose, and given for our edification and *instruction in righteousness, that we through patience and comfort of the Scriptures might have hope*. Though the believer is interested in Christ's salvation, and all the promises; yet there are some which will never immediately concern his own particular experience, nor be made good to, nor fulfilled in him. He should therefore attend to those which particularly concern his own state, case, and circumstance in life, they being immediately intended and directed by the Lord to him; and as an heir of promise, he should eye the Lord's method which he pursues in making them good to him, and consider how God gives him in experience the real good, support, comforts, and blessings contained in them, that he may give the Lord the glory thereof.

We proceed to the third head, or section of our discourse, to shew how the Lord becomes his people's guardian, and acts as such most graciously towards them. *I will guide thee with mine eye*, or, as it is in the margin, *I will counsel thee, mine eye shall be upon thee*. This is a most comfortable truth, which is most surely to be received and believed by us, that the Lord having brought home in effectual calling, his people to the knowledge of himself, and having given them a spiritual knowledge, and view of, and

communion with Christ, will evidence himself to be their God and guide even unto death. As the Father, from everlasting, gave all his chosen ones into the hands of Christ, and committed them, with all their temporal, spiritual, and eternal concerns to him; so, according to the economy of the covenant, they are all guarded and preserved by the Holy Spirit, safely through time to eternity. He is the author of their spiritual birth, their divine instructor, teacher, and guide; and he is all-sufficient for them, in them, and upon them, for he dwelleth in them, and shall be with them for ever. It is impossible for us to conceive fully, or to take in comprehensively, the love wherewith our heavenly Father loved us, and how he doth continually exercise his divine, watchful providence over us. Believers do not eye providence so minutely as they should. When they contemplate it, it is generally as the providence of God, as the Creator and Saviour, or preserver, of all men. Too seldom do we view Christ the Mediator, as he who executes all providential dispensations, and that they all work in subserviency to the purposes of his mediatorial grace, and for the benefit of his beloved ones. Sirs, the times are gloomy, bad, and distressing; and, if I mistake not, they will be worse and worse. You may have great perplexities, uncommon difficulties, and heavy pressures; but a child of God is well guarded, and will be properly defended. If you and I can, through the grace of the Holy Spirit, mix faith with each word and every part of our text, we are then properly prepared for changing providences and trying events. *I will, saith the Lord, guide thee with mine eye.* And we

may then, without reserve, cast all our cares upon the Lord. Let the times, the circumstances, the changes, and the providential dispensations of God, be with us what they may, he cannot take any thing from us which is worth enjoying; and he will sanctify afflictions to us, and make them blessings in disguise. He will be as a wall of fire round about his people, to defend and secure them, and their glory in the midst of them. It is good to have an enlightened sanctified view of God's dealings with us. Were we more observant of these things, we should find fresh matter continually for prayer and praise, which would improve and increase our faith. Such of the Lord's people, as see most of the Lord in his providence, and view it in the mirror of promise, making spiritual improvement upon it for their own benefit, comfort, and joy, have a continual feast. They plainly see, that all is agreeable to the everlasting covenant, which is *ordered in all things and sure*. That the whole is managed as though they, in their own individual persons, were the only ones who were to be guarded and defended. That under and amidst all dispensation, God is always mindful of his covenant; the rainbow of which round about the throne, encircling it, serves to be a constant memorial, that all God's dispensations are consistent with his everlasting mercy to us, which knows no change nor decay. He remembers us *with everlasting kindness*. A believer, upon a view of God's peculiar care and providence, exercised continually towards him, is sometimes struck with holy admiration and praise. He finds God's eye is upon him indeed, that it is as though the whole world was overlooked, and

he the peculiar object and subject of the Lord's notice, care, and guidance. He is their guardian and guide, and makes good his most true and faithful promise, recorded by Isaiah, as directed to the church—*The Lord shall guide thee continually.* I think by taking the marginal reading, and adding it to the text, we shall receive more light into this subject, which respects the guardian care of God, and shews how he acts most graciously unto his people.—*I will guide thee, I will counsel thee, mine eye shall be upon thee.* The Lord guides his people, and counsels them; he shews the way in which they should walk; and in their walking with him, gives them such counsel as is necessary and profitable to them. And it would be well for them, if, in all their difficulties, they did continually look to him for counsel and direction, by consulting his word, and seeking him in prayer and spiritual meditation. We should never fail in any thing, if we went to the Lord for counsel, and gave up ourselves fully to observe it. There are some peculiar cases, which befall the people of God, in which none can counsel with safety and profit but himself. Indeed, it is our misery that we act any thing, be it ever so trivial, without prayer, and going to the Lord for his advice and direction. It is because it is not our custom thus to deal with God about the meanest and least concerns, that we are not always spiritual. Did we honour the Lord by making continual use of him, and interesting him in all our business, concerns, converses with men and friends, we should find his presence and grace sanctify the common concerns of the

house, family, shop, and employment to us, and we should exercise as much faith, and have as real communion with him in these matters, as we have at his holy table. How sweet are these words, *Mine eye shall be upon thee.* Mark it, believer, and you will find it to be true in your own case and experience; God's eye will be fixed with such particular attention on thee, that it will appear as though you only were the Lord's, and all his perfections were singly and solely engaged for, and magnified in defending and securing you. And learn, in the view of difficult times and seasons of distress, to realize the promise here by faith. O, who can express what the blessing is to have, and what blessings belong to such as know the Lord for their God! To have the God and Father of our Lord Jesus Christ to be our God and Father in him! To have an eternal interest in his love, his Son, his covenant, his promises which bind him to us, engage him to act for us, and put him upon displaying all his attributes, to shew how they are all engaged for us! These are blessings indeed! That they be realized to us it is only necessary that we lay aside our carnality and unbelief, and act up to our high calling and birthright, as the sons and daughters of the Lord God Almighty: believing the Lord of hosts is the God of his spiritual Israel, even a God to them. And we give him the glory of his Godhead, when we trust simply and entirely in him, and make use of him as our heavenly Father, Shepherd, and Saviour. It is easy thus to do, when in the light of the Holy Spirit we view ourselves one with Christ, and see ourselves in him, entitled to all the blessings of grace and

glory. Then we see there is no love in Christ's heart, but we are interested in; no mercy in his bowels, but we shall have our share of; no grace in his fulness, but it is for us; no strength in his arm, but it shall be put forth for our defence. O that we may be enabled to receive the words of our text into our hearts by faith, and live upon them, maintaining the truths contained in them, in our own experience, looking up to the Lord the Spirit for his own light and energy to accompany them unto us! May all the grace, comfort, and good in them be yours in individual, evangelical experience. I leave you, and what hath been delivered, into the hands of the Holy Spirit, praying that the blessing of the Father, the Son, and the Holy Ghost, may descend and rest upon you now and for ever. *Amen.*