

# GLIMPSES OF GRACE



*Daily Readings From Sermons by*  
*J. K. Popham*

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Edited by  
James E North

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## FOREWORD

It is a remarkable testimony to the grace of God bestowed on Mr J.K. Popham (1847-1937) that his writings are still being published and appreciated in the century after his death. Being well-taught of the Lord, his ministry had a remarkable balance, having four very distinct elements which he delighted to preach.

Firstly, that our religion must be Trinitarian. One God, in three distinct Persons, co-equal, co-eternal – the Blessed Father, Son and Holy Ghost. God works in our salvation as a Trinity. The Father elected his people in Christ; the Son came to redeem his people; the Holy Spirit works that salvation in the souls of his people.

Secondly, his ministry was primarily Christocentric. Jesus Christ and him crucified was the burden of his preaching. Mr Popham had very clear views of the Person of Christ – the glorious incarnation of the Son of God, his work as Mediator, and especially his sin-atonement death and resurrection. It was this facet of his ministry which made his sermons so precious to hungry souls.

Thirdly, he contended for both law and gospel in the pulpit. He preached with the aim of convincing sinners of their sins. But his ministry did not stop there – he then delighted to freely proclaim to sinners the blessed gospel of the Saviour, Jesus Christ. Many travelled miles – some quite literally took their holidays in Brighton – hoping to hear him preach from his favourite text: “Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

Finally, he emphasised that real personal religion has two essential elements. The objective element – a knowledge of Christ, so that the child of God can really say with Paul, “I know whom I have believed.” Doctrine to Mr Popham was never dry, it was essential, and he regularly quoted Martin Luther (whom he highly esteemed) who said, “Doctrine is heaven.” Consequently, doctrine was the foundation of the sermons he preached. But then he never neglected the subjective

element – some may rightly interject that he majored on it, the experience of the doctrine in the soul. The soul must feel the Rock beneath them; it is not enough simply to know that God is a Rock to his people.

It was these four emphases which made his ministry so balanced, so God-glorifying, and such a feast to hungry souls. These elements are present in these daily portions, judiciously chosen for inclusion here from Mr Popham's Monthly Sermons (perhaps the cream of his published ministry, as they were largely edited for publication by himself). Today the Monthly Sermons are mainly out of print, so this book provides an opportunity for those who appreciate Mr Popham's ministry and do not own a rare set of the originals to still mine some nuggets of gold from them.

The author of these daily portions needs no recommendation, and especially not from his unworthy successor as pastor at Galeed Chapel, Brighton. However, we believe those who read through this book over the course of a year will not regret it, but find that it is indeed a daily morsel from the Master's Table – manna in the wilderness. We warmly commend them to you.

Matthew J. Hyde,

Brighton,  
October 2019

## PREFACE

I regard it a privilege to have been able to compile this volume of daily readings from the ministry of Mr J. K. Popham.

My first introduction to Mr Popham's ministry was many years ago, when the late Mr F L Rowell recommended a volume of Mr Popham's sermons, which had just been published in 1969 by Gospel Standard Trust Publications, in his editorial comments in the magazine, Gospel Tidings. Since that time I have sought and obtained volumes of Mr Popham's Monthly Sermons.

It is highly unlikely that the reissue of the monthly sermons in full will ever be undertaken, although the first six volumes have been reproduced by Mr John Crowter, who has undertaken to reproduce a number of precious volumes for the benefit of the people of God. I suggested to friends that it would be profitable for someone to undertake the work of selecting suitable passages to be used for daily devotions, but no one coming forward to undertake the task, I reluctantly did so myself.

What you will find in this volume is a selection of extracts taken from sermons issued after volume 6 which are not readily available; there is one exception, viz. the extract taken from Sermon No. 24 which I considered to be most suitable for December 25<sup>th</sup>.

My method of selection has been as follows: I consecutively read the sermons in the volumes I possessed selecting paragraphs which seemed to me to be suitable – it is therefore a very subjective selection. Others undertaking this task may well have chosen other paragraphs. The extracts from the sermons have been placed randomly throughout the year so that extracts from the same sermon do not follow consecutively; there are, however, a few exceptions. Where I have chosen an extract which is longer than suitable for one day's reading, I have placed them on following days and they are marked thus; (I) & (II).

I have found the exercise to be, I trust, spiritually profitable to me, rebuking, challenging, consoling and encouraging.

I have reproduced Mr Popham's words as published. Where I have omitted words, I have indicated this by the use of an ellipsis, i.e. ..., and where I have felt the need to insert words I have done so by the use of square brackets, i.e. [ ]. I have used parentheses ( ) as a means of explanation when necessary. Scripture quotations are from the Authorised Version of the Bible, and references to the Deity are as in the Authorised Version.

It remains to me to thank Dr Matthew Hyde for his recommendation and his Foreword. I must also thank Mr James Cooke for the loan of a number of Mr Popham's sermons, thus making up gaps in the volumes I possess. Thanks must also be given to Mr Philip Clarke who undertook the final proofreading of this book.

I trust that the Lord's blessing will be upon this venture, and that it may encourage the publication of further of the original volumes of the monthly sermons.

Time was that Christian people would read a sermon in the family as a preparation for the Lord's Day. May the reading of these extracts, with God's blessing, encourage that habit again.

James E North (Editor),

Totton,  
October 2019

**JANUARY 1<sup>st</sup>**

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 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.

Rom. 3:21,22

The righteousness here is that which is necessary for all who are to be with God in glory, to be redeemed from their sins and delivered from the curse due to them as sinners. This is the righteousness therefore of the God-man Christ Jesus, true, almighty God manifest in our nature, doing that whichever pleased his Father, obeying the law in every particular, doing the will of his Father, and observing most punctually the commandments his Father gave him to do. So this is the declaration concerning him; that “he will magnify the law, and make it honourable;” and therefore “the LORD is well pleased” with him “for his righteousness’ sake” (Isa. 42:21). And this is revealed “without the deeds of the law;” for the deeds of the law as some profess to do them do not, cannot, stand for righteousness; for all the law can do is to condemn the sinner.

O sinner, all that the law you were born under can do for you is to condemn you; and when it speaks, it is to show you your sins; for “by the law is the knowledge of sin.” If you trespass by getting over a gate or through a hedge into the field of your neighbour, when the law of trespass is applied to you, then by that law you know your trespass; it is declared. And so, when God would bring to the knowledge of a sinner what he has done, he applies his law, and thereby brings to his knowledge his sins. If it be in mercy for salvation, then the sinner comes into self-condemnation in this life; if it be deferred till the judgment day, when the books out of which nations shall be judged are to be opened, oh what a knowledge it shall be! O sinner, God make you think rightly of this.

(Sermon 73)

**JANUARY 2<sup>nd</sup>**

For every high priest taken from among men is ordained  
for men in things pertaining to God,  
that he may offer both gifts and sacrifices for sins.

Heb. 5:1

The office of priesthood is nearly as old as sin in the world. Because God is good, and will have men come to him that he may show them mercy, he has ordained a Mediator. For no sinful man may go to God in his own name. Sin cuts off and forever closes that way of access to the holy Majesty of heaven. There is a three-fold office of Christ as Mediator: Prophet, Priest, and King comprise all the glory of his great work of salvation; those offices contain all we need to fit us for heaven and to take us there.

I shall now speak of the office of his Priesthood. There are two root principles in priesthood; namely, representation and mediation.

First, representation. No sinner can now properly represent himself to God, because God will only look on perfection with delight; and therefore there must be One who is perfect to represent him. Ah, sinner, that may at times be made a most heavenly sound to you, as you feel a mass of sin and imperfection, and have not the slightest hope of ever being other than you are in yourself. If the Spirit takes of that particular aspect of Christ our great High Priest, that is, of his perfection, and shows it to you, you will see One before God in whose name you may venture nigh.

And the second, mediation, is this, that that Representative should also be a Mediator, a Mediator between offended parties, between Almighty God, who is offended, and man, who is the sinner and yet thinks himself injured. Oh, our pride, our horrid pride! There must be One who has a life to give for lives forfeited! He must “have somewhat to offer.”

(Sermon 75)

**JANUARY 3<sup>rd</sup>**

And the glory of the LORD went up from the midst of the city,  
and stood upon the mountain which is on the east side of the city.

Ezek. 11:23

The glory of Israel was the presence of God in the land; the centre of that glory was Jerusalem. The Sun was there; the rays all radiated from that centre. But for that there was nothing but darkness, as in all the world.

God put his name there, that the whole nation, represented by the men going there to worship three time a year, should know him, [should] come to him. And he had a mercy-seat made according to his directions to Moses: he ordered its erection, where it should be placed, and the approach to it (Ezek. 25:17-22; 26:33); and then he said, "There will I meet with thee." And that mercy-seat represents the glory of the church.

As typical Jerusalem and all Israel, so to speak, shined with his glory, so the gospel church is to shine with his glory. "Darkness," the prophet Isaiah says, "shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee" (Isa. 60:2). There is nothing but that to distinguish in a gracious manner the people of God, his dearly beloved one chosen from eternity in Christ, from the world.

Like all others we are by nature children of wrath (Eph. 2:3). If we are the people of God, his glory shines on us whenever we are under the influence of his Spirit; as Peter says, "The spirit of glory and of God resteth upon you" (1 Pet. 4:14). My beloved friends, if we be the Lord's people, and have his presence, manifested presence, that is our glory, our distinction, our distinguishing mark

(Sermon 76)

**JANUARY 4<sup>th</sup>**

Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee. Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.  
Song of Sol. 1:3,4

It will be inconceivably blessed in heaven, where there is no opposition to the Son of God. I am sorry that I do know most painfully that “the carnal mind is enmity against God;” that the visits, that the face of Christ are not desired by the “old man, which is corrupt according to the deceitful lusts” (Eph. 4:22). But there is a man, “the hidden man of the heart” (1 Pet. 3:4), that cannot do without Christ, and would not if he might. And I possess him, and some of you also do. It is this hidden man of the heart that is here crying after the chiefest among ten thousand and the altogether lovely, the Lord Jesus. And if you who fear God are not exceedingly dead in your affections, you will be able to say, after your own measure of grace, what the church here says to him, “Draw me, we will run after thee.”

One of the worst things that can ever befall a child of God here as to his state and exercises, is to feel no attraction in Jesus Christ. It argues that the person in that state is indeed sleeping and slumbering; and it is high time that he awoke, and arose from the dead, that Christ might give him light (Eph. 5:14). Without doubt, as my judgment goes, the church of the present day is much in this condition; and happy are “the few names in Sardis” with whom it is otherwise. Let conscience in you who fear God answer before him how it is with you, not as to your eternal state only, but as to your present exercises; for I do think that with those who are lively in their affections, it is not only with them a warm desire to reach heaven, but also they find a warm desire springing and bubbling in their hearts at times to have as much of heaven as they can get here below.

(Sermon 79)

**JANUARY 5<sup>th</sup>**

If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?  
But there is forgiveness with thee, that thou mayest be feared.  
Psalm 130:3,4

O sinner, if you carry your guilt in confession, if you can make mention of it to the Lord, and look to the atonement, it will give you courage to say, “Why shouldest thou be as a stranger, as a wayfaring man?”

Now this leads a sinner under the Holy Spirit’s teaching to contemplate intimacy, and to desire it: intimacy with God, and God to be intimate with him. O what a mercy! What a mystery! What a wonder! Will the Lord come? These questions intimate, “Lord, we are not content, we cannot be content that thou shouldest be absent from us, or just be as a stranger or as a wayfaring man. Do come, do be intimate with us.”

Does God hold familiar converse with men? He does, blessed be his name. What does this mean? Showers of rain, fruitful fields; that is to say, the pardon of sin, the coming of Christ into the soul, the blessing of the Lord, which maketh rich, and with which he addeth no sorrow (Prov. 10:22). Is not it wonderful?

It has been to me at times, that I who have deserved eternal distance and absence, should have the presence of that blessed God, ... that presence that is heaven below and the promise of heaven to come; that presence that subdues all iniquity; that presence that brings sweet prosperity, heavenly peace. A suffering, bleeding Jesus will say to a sinner, “Look unto me, and be ye saved,” even from the very ends of the earth, “for I am God, and beside me there is no saviour” (Isa. 45:22; 43:11).

(Sermon 87)

**JANUARY 6<sup>th</sup>**

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.

Psalm 37:7

The apostle Paul [writing] to the Corinthians, speaking to them who, by their sin, and their conniving at sin, had got so far off, he said, “As an ambassador for Christ, I beseech you in Christ’s stead, be ye reconciled to God.” Is that not what you want? And you say sometimes, “O Lord, I am so weary of this distance, I am so tired of this distance that I am at, far from thy blessed Majesty. O take me, and reconcile me once more to thyself in the body of the flesh of Jesus through death.”

That is a great thing. Rest is set before faith, rest is the soul’s want, rest is now the soul’s petition.

Open, Lord, and take me in!

That is a very great thing. Do mark this, as you may be enabled, dear friends in the Lord; for you will find that in every step you take in the Spirit’s power, there will be somewhat of these points in your experience. You will have sincerity in confession; you will have shame for your sins; you will have energy in prayer; you will have an Object before you; and you will be moved to say, “Open, Lord, and take me in” once more, and bless my soul.

And is not another great thing the Lord will do, the removal of all those sins? I do not speak of the first pardon; I am not speaking of the first stages of experience. I speak of pardon for backsliding; and is not therefore another thing this – that God takes away those sins we have been guilty of?

(Sermon 88)

**JANUARY 7<sup>th</sup>**

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.

I John 4:9,10

In [the] manifestation of the love of God there ... [is] ... wonder, wonder:

On such love my soul still ponder,  
Love so great, so rich, so free;  
Say, whilst lost in holy wonder,  
Why, O Lord, such love to me?

The wonderful nature of it, the freeness of it, the greatness of it, that it should be given to such a sinner, that it was given to such a sinner, that it has now come into such a sinner. O wonder of all wonders!

Why, O Lord, such love to me?

This is the language, the adoring language of one to whom the Lord has afresh manifested his love.

And then the power of it. Who can entertain a doubt while divine love is in his heart, love as shed abroad by the Holy Ghost? There is an awe, a certainty, a sweetness, an influence, a power, a glory in the manifested love of God, which a sinner feeling, he can only say, "Here let me abide, let this remain with me, let it grow in me, I have all I want here. My best Friend now is with me." The sweetest power is now upon you. It is the wonderful love of God. "I will love them freely." I will manifest it!

(Sermon 97)

**JANUARY 8<sup>th</sup>**

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Rev 7:16,17

He (The Lord Jesus Christ) is sufficient for eternity. Our religion, if a real one, has a life through eternity; that is, our souls saved are to live with God for ever and ever.

“Well,” you say, “that is enough.” Yes, dear friends, but what is meant by it? What is meant by heaven? What is meant by being an “heir of God, and a joint-heir with Christ?” (Rom. 8:17).

What is meant by being in the presence of God for ever? Now I will tell you one thing it does not mean; let me just state a negative. It does not mean that we shall be independent of God.

What does it mean?

It means this: that there must be One who is able to supply the needs of an immortal creature; to supply him with light, that he may live in the light; with life, that he may move in the life, and with power that he may stand. And he is sufficient for this. “The Lamb which is in the midst of the throne shall feed them, and shall lead them unto the living fountains of waters.” And they shall thirst no more.

It is a beautiful thing, you will see it to be so, if it be opened to you – the dependence of a creature. I have loved the thought of my dependence in heaven. If I get there, as I believe sometimes I shall, I shall be as dependent as I am here.

I shall have no sin to trouble me, but I shall have dependence in my very being. Who is enough for it?

(Sermon 98)

**JANUARY 9<sup>th</sup>**

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

1 John 4:16,17

He is a God of love. His name is that: "God is love." The attraction of love is unspeakable in its power, in its sweetness, in its loveliness. In the comprehensive view that faith sometimes gets of it, it is wonderful. "God is love;" and this enables and emboldens the sinner to whom the beautiful sight is given, to go to God notwithstanding all his badness and baseness, his hypocrisy, his murders, his thefts, and every other evil. He goes to the great God, whose Name, whose nature, is love.

Seek this God of love, my friends; you will never, never find relief out of him, apart from him. If you have a heart for it, attend to it. If you have an urging, go on. If you find enlargement, pursue.

This great God says, "Seek ye the Lord while he may be found" (Isa. 55:6). "For this shall everyone pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him" who seeks the Lord (Psalm 32:6). Seek him "while he may be found." Why, when may he be found?

In trouble: "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me" (Psalm 50:15). In necessity: "Open thy mouth wide, and I will fill it" (Psalm 81:10). In felt darkness: "With thee is the fountain of life: in thy light we see light" (Psalm 36:9).

"O send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill, and to thy tabernacles" (Psalm 43:3).

(Sermon 99)

**JANUARY 10<sup>th</sup>**

Seek ye the LORD while he may be found, call ye upon him while he is near: 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. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

Isa. 55:6-8

When may he be found? When a sinner is in need, when he is like the dying thief, when he is like the poor, prostrate publican, when he feels dead, hard, full of all evil.

“Seek ye the Lord while he may be found.” This is the time. There is no other refuge open, there is no other refuge existing. God will have none beside himself in this, as in his very Being. “I am the Lord and there is none else;” and so he is the only Saviour: “Beside me there is no saviour” (Isa. 45:5; 43:11). God is a Refuge and Strength – nobody else. God is good, and nobody else. “There is none that doeth good” (Psalm 46:1); and therefore no one good in nature. So he brings us to this; we are shut up to it; it is this or die; cry or die; seek the Lord or be lost.

It is as if a drowning man sees a rope – it is that or a watery grave. May he reach the rope. How he struggles to do it! And if you see a God of mercy, a God of love, suited to you, how you will struggle to get to him!

It is then that one is conformed to this word: “Let us labour therefore to enter into that rest” (Heb. 4:11). And that rest is Christ, and is entered into by faith. It is a very great thing to be a praying person; and he who prays rightly prays successfully, for the Spirit “maketh intercession for the saints according to the will of God;” for he “searcheth all things; yea, the deep things of God” (Rom. 8:27; 1 Cor.2:10).

(Sermon 99)

**JANUARY 11<sup>th</sup>**

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Romans 8:18-21

How little can be told of ... liberty from bondage, guilt, and fear. It is beyond description; as to an adequate description you must experience it to believe it. Some here may say, "We do not understand it." If you have life in your soul, I will tell you two things. The first is this: you will never rest until you come here. As God teaches you, you will be again and again saying, "O that I could come to that place!" And as you feel that there will be an energy in your heart, "Lord, do bring me to this point." I do wish this for you; ... for I know you will have no rest till you get here, no holy peace pervading your consciences until you get here. And when the Holy Spirit carries you into this place after which you have laboured, then you will say, "The man never told us half of it." I never shall be able. God's smile, God's voice, God's love, God drawing to you, the Spirit helping you, Jesus smiling on your soul and making you know you are his and he is yours, forgiveness, sanctification making you fit for heaven, and making you know you are fit, making you honest and tender; enabling you to admire and love and adore, and giving you power to trust the Lord with body, soul, family, circumstances, life, sickness, health, providence, everything! A person rests here. He is weary, and he gets that which is to the spirit renewing. He renews his youth, and is strong. He proves the strength of Christ, of the gospel, of the atonement. He proves the strength of faith, which holds fast, and will not let the Lord go.

(Sermon 104)

**JANUARY 12<sup>th</sup>**

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. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

John 16:13,14

The Holy Ghost does make communications to me; he reveals Jesus Christ. "He shall receive of mine, and shall shew it unto you;" and this is that which becomes the very life of the soul.

Every communication imparts life. It brings the soul up from the depths of the earth, it raises confidence in God, it makes a man mistrust himself, it brings him to mortify the deeds of the body. The Spirit of Christ dwells in the saints, and, says Christ, "If ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13).

And when the deeds of the body, the body of sin and death, are continually trying to come forth to perfection, the soul brings forth fruit by resisting through the Spirit's power; and the resisting is the mortification.

If you do "mortify the deeds of the body, ye shall live;" and when you have killed them once, you will have to do so again, you will have to go on in that great labour as long as you live. And when you are thus engaged, you are walking with Christ.

It is not a perfection in the flesh; it is not a man saying, "I have done with sin, I have finished that lust; and I have cut off that iniquity, and therefore I am at ease."

No! It is a daily struggle against flesh and blood. Jesus had labour, and his people have labour; they walk with him in that way. They walk with him in the powerful operations of the Holy Ghost.

(Sermon 102)

**JANUARY 13<sup>th</sup>**

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.

2 Tim. 3:15-17

[The Scripture] reveals a living Christ, a great high Priest, an ever-reigning King, an all-wise prophet. And these living things are made spirit and life to people to whom they are opened and applied by the Holy Ghost. He is near in his Word, and a mercy it is to find it to be so, to find that the Lord is not silent to you always; that when you read his Word, something attracts you, a passage arrests you; you may have to close the Book and pray, and ask the Lord to make it effectual to save you from this snare, or comfort you in this tribulation, or sustain you under that burden, or guide you in that difficulty.

It is a living Word to you. It is good to read an Epistle, and take it as a whole; the spirit of it, the doctrine of it, or the exhortations may open to your heart, so that the Word hangs about you. It is like a living atmosphere: you drink in health, instruction, and some strength, some peace into your mind. Thus you find the Bible a living Word.

Peter says that “all flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever. And this is the word by which the gospel is preached unto you.” So the gospel is really a living Word.

“For ever, O Lord, thy word is settled in heaven,” and nothing can invalidate it, nothing prove it a lie, and no poor sinner who hangs upon it, who pleads it, shall ever say he was disappointed.

(Sermon 187)

**JANUARY 14<sup>th</sup>**

Then they that feared the LORD spake often one to another:  
 and the LORD hearkened, and heard it, and a book of  
 remembrance was written before him for them that feared the  
 LORD, and that thought upon his name.

Mal. 3:16

O how good of him to teach us, any of us, to think of him! And what does he do when he sees sinners thinking of him? He writes a book about them: "Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name." Well, blessed be God, a good many of us, as we trust, can say we do think upon his name. And how do we think? We think sometimes diligently; we do not want to be interrupted. Sometimes we think affectionately, loving his name; and sometimes with ardent desire: "O that he would come! That he would be mine! That he would take up his abode in my heart!" And sometimes we think these thoughts, it may be for a few moments, with such a glow in our hearts to him that we can say, "Lord, whom have we but thyself? We have none. O that we had this Christ for ourselves!"

Consider him, [you who are] called by grace to be holy, called with a holy calling, whom God has separated from past things, and who can say, "I am different from what I was. I was dead, without feeling, without desire after God, but I am not so now. I have life, feelings that I had not, and they carry me towards God; they make me want him, tell me that I am lost without him, dead and guilty and condemned without him." "Hearken to me," says the dear Redeemer. Therefore ... endeavour by the help of God to consider very diligently the Lord Jesus. ... How inconsiderate one is respecting him! and yet who is worthy of our thoughts save the Lord Jesus?

(Sermon 81)

**JANUARY 15<sup>th</sup>**

For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

Isa. 57:17,18

You will never tell the Lord you have been faithful, as you are honest and taught of him. When I was young I told the Lord many, many times that if he would bless and save my soul, I did not mind what I went through, what I had to sacrifice or to suffer. Oh, but I have broken that many times; I have minded, I have fretted, and wondered why he dealt with in this way and that; always foolish, always a covenant-breaker. But listen, poor sinner. When you are repenting, when you are mourning, what does he say? “My covenant will I not break, nor alter the thing that is gone out of my lips” (Psalm 89:34). I have smitten you, and you have gone on frowardly in the way of your heart; but I will heal you, and I will restore comforts unto you and to your mourners. The covenant of free grace, of which Jesus is the Head and Life and All, that stands for the comfort of the saints. Says the Lord by this prophet ..., “This is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee” (Isa. 54:9). Now ... go to the day when God entered into covenant with you, when Jesus took you in, forgave your sins, drew you to his bosom, and comforted you with his love. He gave you

... warrant from that hour  
To trust his wisdom, love and power,

and he will never go back from it. “God is not a man that he should lie, neither the son of man, that he should repent” (Num. 23:19).

(Sermon 77)

**JANUARY 16<sup>th</sup>**

As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love.

Song of Sol. 2:3,4

The shadow, that is Christ. He is “the shadow of a great rock in a weary land” (Isa. 22:2). “As the apple tree among the trees of the wood, so is my beloved among the sons.” None like him, above them all, better than they all, fruitful while they are barren, beautiful while they are deformed, a shade while they are all in themselves as nothing. O what is Christ? Everything to a sinner; and there he sits down. To sit down is to be at rest.

When a sinner is under the law, he stands in fear, in uncertainty of his life. He stands in awe of God, he trembles at his Majesty, and shakes again and again like a leaf driven with the wind. But when he rests, he sits down. Christ bids him sit. The superior bids the inferior sit down with him. The God of grace bids a guilty worm to sit at his feet, at the table prepared. And this is a delight to the sinner, a great delight. “I sat down under his shadow with great delight, and his fruit” – his precious atonement – “was sweet to my taste.” His righteousness was sweet to my taste.

His grace poured out on him first, into his lips, now flowing from his lips into my soul, is sweet to my taste. His word, word of promise, word of mercy, is sweet to my taste. This is the rest [of the child of God]. ... It is a promise of that which is to come; it is an earnest or a seal of that which is to come; it is a prospect of that which is to come. And it leads the sinner to do exactly, in his manner and measure, what Christ is doing in heaven. What is that? Expecting till all his enemies be made his footstool.

(Sermon 106)

**JANUARY 17<sup>th</sup>**

Hear, O my people, and I will speak; O Israel, and I will testify  
 against thee: I am God, even thy God. ...  
 Offer unto God thanksgiving; and pay thy vows unto the most High:  
 And call upon me in the day of trouble: I will deliver thee,  
 and thou shalt glorify me.  
 Psalm 50:7, 14,15

A pretty religion will not satisfy; sentiment will not satisfy; nicely rounded sentences from the pulpit will not satisfy. It must be the testimony of God, the revelation of Christ in the soul; and for this the Spirit sets the soul seeking, digging, digging, digging through the sand and the mud and the mire till the rock is reached. This is the exercise. Prayer is the means that God has appointed. "Call on me..." And in the day when his people call, he says, "I will hear them, and be very gracious at the voice of their cry" (Isa. 30:19).

I think it is a great matter to be exercised like this; a very great point this is to be at. "Am I God's? Did Christ love me, and give himself for me? When he said on the cross, 'It is finished', did he say it for me? When the Messiah was cut off for sins not his own, was he cut off for my sins? When he brought in everlasting righteousness, did he bring it in for me?"

People may think that these questions are unnecessary; but they are not. Now who can tell us that it was so? Only God. Well, what will he do? He says, "I will do these things; but I will be enquired of by the house of Israel to do them for them."

If you have no prayer, you will never have salvation. If you have no voice for God, you will never hear his voice in mercy. If you have no emptiness, he will not fill you. But he empties; then he gives prayer; then he says, "Be it unto thee even as thou wilt."

(Sermon 108)

**JANUARY 18<sup>th</sup>**

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. God is a Spirit: and they that worship him must worship him in spirit and in truth.

John 4:23,24

Every tongue shall confess that he is God, and beside him there is no Saviour. “God is a Spirit: and they that worship him must worship him in spirit and in truth.”

When men worship God from a sense that he is, from faith in him, there is to them an awful solemnity. If we, in prayer continually, and in our lives, had this upon us, it would make very different men and women of us. It has a pervading, persuasive influence; it reaches the inmost soul; it touches all the feelings of the heart; it sets in motion the whole spirit, and turns all Godward.

... It may have come as a sweet, sudden, blessed, powerful influence on you, covering you, so to speak; and you wrapped your face in your mantle, and covered yourself before God, and felt you could enter into the feelings of Abraham, of whom it is written, when the Lord drew near and communed with him, he fell on his face. So did Ezekiel, so did Daniel, so did John; each of whom saw the Lord in such a manner and measure of light, the Light of Life, as to produce that awe, that solemn, and, shall I say, that tremendous awe that hushes every feeling of wandering, every thought of gadding.

And I believe that it brings to pass in the soul that word of the apostle Paul's when he says, “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds ... and bringing into captivity every thought to the obedience of Christ” (2 Cor. 10:4,5).

(Sermon 84)

**JANUARY 19<sup>th</sup>**

But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; *afterward they that are Christ's at his coming.*

1 Cor. 15:20-23

If Adam ... ruined his future race, much more shall the Lord Jesus, who is God, much more shall his love which is eternal, much more shall his righteousness which is infinite in the merit of it, much more they who are favoured to receive, who are blessed in him with all spiritual blessings from eternity; "much more they, which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ."

Thus we may see, by the Lord's blessing, how great Christ is, how infinitely higher than Adam. ...

But there is One; O wondrous love and grace, wondrous goodness! there is One who has power to deliver, and has exercised that power. He delivers his own body, his own church, from their state of death in Adam and under the law, so as that there is no possibility of any part of the deliverance failing, it comes, it covers the whole case, it absolutely and for ever delivers all the Lord's people, so as that there shall be nothing wanting to them.

No part of the law of works can have power or dominion over them, for Christ has fulfilled it for them. No death can claim them, for the Lord Jesus has tasted death, and suffered it for them. No dominion of sin can come over them, and retain them for ever and ever. He died unto sin once, and is now living unto God after the power of an endless life.

(Sermon 182)

**JANUARY 20<sup>th</sup>**

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.

John 8:12

O send out thy light and thy truth; let them lead me

Psalm 43:3

Some would say it is the light of truth. And it may be so, but let us take the two words as they are in the text standing. “Send out thy light.” O let me see light in thy light, see Christ in thy light, see salvation in thy light, not in a cold, intellectual view, but in the giving “the light of the knowledge of the glory of God in the face of Jesus Christ.” That does wonders, as some know. Then “thy truth.” “Grace and truth came by Jesus Christ” (John 1:17). Truth came by the law, but grace and truth in the gospel came by Jesus Christ.

What truth? The truth you have in the prophecy of Isaiah, where Christ says, “The Spirit of the Lord GOD is upon me, because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified” (Isa 61:1-3). That is “truth,” my friends. Christ came to bring this truth, to preach this truth, as in a Psalm you hear him saying, “I have not hid thy righteousness within my heart ... I have not concealed thy lovingkindness and thy truth from the great congregation” (Psalm 40:10).

(Sermon 94)

**JANUARY 21<sup>st</sup>**

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

Rev. 3:20-21

I think, to attain to some correct view of the text, we must look at the state that this church, reproved and rebuked, was in. There was something opposed to Christ in the state of the church, opposed to the soul's interest, something that was inimical to the soul's progress in the divine way, the way of God. And it was that, as I understand, that had to be overcome; and at least the seed of truth, the truth of the text, appears to me to lie here.

What was the state of this church so rebuked by the Lord, so threatened, and so counselled? It was lukewarmness, deception, self-deception, a supposing themselves to possess what they did not, and to be what they were not. He says this to them: "To him that overcometh will I grant to sit with me in my throne." And is this overcoming not largely expressed in the word, "Be zealous therefore, and repent?" What brings us into so bad a state? Our inbred corruptions, the law of sin in our members, known by us by the terms, unbelief, hardness of heart, ingratitude, forgetfulness of God, worldliness of mind, covetousness, which is idolatry, and all those evils that we possess. ...

My friends, we must either overcome or be overcome, either vanquish or be vanquished, one or the other; and the ultimate end is either heaven or hell. If sin is always and ultimately our master and vanquishes us, then hell without remedy, eternal banishment from God's glorious presence. If through grace we overcome, then heaven.

(Sermon 185)

**JANUARY 22<sup>nd</sup>**

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. 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. 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.

Isa. 55:1-3

A keen thirst; such a thirst as is expressed in the Psalms, “As the hart panteth after the water-brooks, so panteth my soul after thee, O God;” not an imagined thirst, not a notional thirst, not a natural thirst for knowledge, but a keen, spiritual thirst for God, arising from two things. First, from a real sense of need of him; second, from a belief in your very soul that he is findable, that he may be found. And here the sinner comes under that blessing, “Blessed are they which do hunger and thirst after righteousness, for they shall be filled.” O the mercy of having in our souls such a desire for God, for Jesus Christ, for the Father, for the Holy Spirit, as nothing will ever be able to satisfy us short of this great God coming to us, and giving us answers of peace! ... Do we want God? Do we seek his society? Have we ... needs which he only can supply, wounds which he only can heal, weakness which he alone can overcome, so to speak, by appearing in his almighty grace; emptiness; that his fulness only can satisfy? “Ho, every one that thirsteth, come ye to the waters.” Come to the waters of life, that pure river of water of life, clear as crystal; to the river of pleasures which is at God’s right hand. Come ye to the waters that flow out from beneath the sanctuary, the throne of God’s heavenly grace, come to these blessed waters. ... The gospel of the grace of God in its freeness, in its fulness, ... in its mercy, in its suitableness.

(Sermon 187)

**JANUARY 23<sup>rd</sup>**

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. ... For the law was given by Moses, but grace and truth came by Jesus Christ.

John 1:14,17

The Lord Jesus who brings good news from heaven, who reveals the Father, who reveals the everlasting purposes of God, that same Lord Jesus takes the cases of sinners, and represents them to God. What an amazing favour is this that he takes a poor case up, a vile sinner, a wretch undone, and presents him, not in his native rags and disobedience and pollution and guilt, but in his own righteousness, in his own purity! What would become of us if it were not so?

But, beloved friends, the church has a representative. She is represented. She is represented by this Man, this Man Christ Jesus. He takes [the] feeble and the poor and the lost, and presents them spotless and without blame before God, his and their Father, in love. It is in him that they stand; it is in his righteousness that they are just; it is in his holiness that they are sanctified; it is in his power that they stand up; it is in his life that they live; and it is in his light that they walk, walk by faith.

We do need a better than ourselves to represent us. We need One who in his own Person is absolute, free from limits or conditions, is perfect, and cannot know the shadow of a turn (Jas. 1:17); and that One is Jesus Christ. If he be our great Forerunner, there is ground for hope. If he should represent us to God, then we shall be accepted of God. If it should please him to take up our cases, they will be well taken up. We ... read that Christ is their Forerunner, and has entered heaven. And when the Holy Ghost makes this known in the heart of any poor wretch, it turns out his misery and brings in happiness; it gathers his spirit and fixes his attention ... in that blessed Person, the Lord Jesus Christ.

(Sermon 91)

**JANUARY 24<sup>th</sup>**

Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

2 Cor. 5:5-8

Faith in the bleeding Lamb, that is the way! You never will be better but in this way, never! You want to reach heaven; this is the way to it: Christ's blood, Christ's righteousness, Christ's grace, the coming of the Spirit.

This is the way, and God shows it. "Open thou mine eyes, that I may behold wondrous things out of thy law;" yes, wondrous grace, wondrous love, wondrous stoop, wondrous mercy, all on the part of the Trinity. And faith is shown this way. Did not Paul see it? Did he not preach it in this word, "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"?

All through the way this must be it. Blood tracks all the path. The way of sin is to have your back on God. The way you shall walk in, poor believer, is to have your face to him, your faith drawn to Christ, to his precious fulness. "This is the way, walk ye in it."

I do not know another way to heaven, and God helping me, I will never try to preach another way. You will have to forsake your sins, to walk in this way; for in this way no unholy thing is found. What a mercy to walk in this way!

By faith we walk to heaven, by faith we walk in peace with God, by faith we lay hold of righteousness divine, imputed and given.

(Sermon 188)

**JANUARY 25<sup>th</sup>**

I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other.

Psalm 85:8-10

Now in this God-man these things met; they met on the cross. Infinite anger against sin, infinite justice to punish sin; infinite holiness, which forbids the approach of a sinner in his own name, and shows how necessary it was that the Sufferer should be indeed an Object of divine displeasure as a Surety; while infinite love to the Person of the Surety, and to all who were represented by him and in him by everlasting election and union, should gloriously shine.

O the love of the Father to his Son, even when he smote him, and to the persons of the people for whom the Lord was smitten. Pity, compassion, goodness, mercy! These all met in the Lord Jesus. Mercy and truth met together in him, righteousness and peace kissed each other in him on the cross, where the Holy God and guilty man met; where a holy, broken law and a holy sufficient Surety to make everything good that was needed, met; and where the counsels of peace and the determination of God to save his people met.

All met in the Surety, the Sufferer without the gate. If the Lord brought us to this sacred place, our light-hearted profession, our flippant use of his Name, would die in a view of the suffering Saviour. How light my heart is, how flippant my behaviour!

And perhaps you say, yours also!

(Sermon 189)

**JANUARY 26<sup>th</sup>**

But this man, because he continueth ever, hath an unchangeable priesthood. 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.

Heb. 7:24,25

Remember that he intercedes for all that come to God by him. Remember that in [this] passage [the] Holy Ghost puts the intercession of Christ for the whole of salvation: “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.”

He never intermits interceding; he never intermits his compassion or his care. Let this come into your mind, poor sinner. Your far-off condition is painful to you, but well known to Christ. The burdens that burden you he understands; particularly, if you feel sin, you will find that he understands the pain of a gracious heart, for he himself suffered; he suffered sin, he suffered for it.

Remember the Intercessor, think of his moving bowels, of his tender compassion; think of his love for sinners. It brought him from the throne to the cross, it made him willing to suffer, bleed, and die voluntarily. Think of all that was in the infinitely blessed word, “It is finished!”

All that he meant then is true now, and must be effectual. He went to heaven, to exercise all that he had and has in his heart, presenting his perfect atonement to his Father; perpetually doing it, that is the intercession. “Ye are of more value than many sparrows.” God numbers the hairs of your head; and the weary steps you take, [and] the bitter grief you feel.

(Sermon 190)

**JANUARY 27<sup>th</sup>**

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.

Eph. 2:13,14

O that is a great word, and has been made great to some ...: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me, for I have redeemed thee" (Isa. 44:22). What more blessed state can a person be in this life than this: to feel persuaded that the Lord has left no sin on his conscience, left nothing between his gracious Majesty and this returning sinner? O it is most sweet, most blessed! That is one of the greatest things that is ever done on earth for the people of God.

A sight of our badness is very humbling, but a sense of God's forgiveness is much more humbling. A sight of our badness makes us feel [to be] beasts; but a sight of God's goodness in putting our sins away makes us know and feel we are children. A sight of our backslidings may put us at a great distance in our feelings from him; but a sight and sense of forgiveness brings us nigh; as it is written: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." And if the first sight humbles, what does this do? If the first sight makes you weep tears of shame, what does this do?

Ah, says the Lord, when he had renewed his covenant, and made good that sweet peace in the soul which he had promised, then he says, "That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD" (Ezek. 16:63).

(Sermon 88)

**JANUARY 28<sup>th</sup>**

That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Eph. 1:12-14

You will find sometimes that God the Holy Ghost will come and give you a sealing, a sweet earnest of your inheritance. When fears arise, when you have not the powerful presence of Christ as you desire, and you begin to have jealousies in your heart about his love, the Spirit will come, and give you an earnest. Several things may become an earnest in a sinner's heart of the inheritance; and an earnest is a part of it.

As, for instance, some gracious time in your soul before the Lord, when he takes every bar away, and there is no hindrance to your prayers, no distance from the Lord; when you get his ear, when you perceive his eye is upon you, and when some whispers of sweet peace pervade your heart; you have a part of the inheritance in that. That all comes from Christ, from his fulness.

It says there is deliverance coming, a full deliverance; it says you shall enter one day into that inheritance which is "incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God." And this is a part of the keeping; for this earnest does keep your heart and mind by Christ Jesus.

It may come by some good, special time in hearing the ministry, as if the Lord just puts words into the lips of the minister that fit, that teach, that affect, and pervade your whole soul, and you say solemnly and silently, even while listening, "This is the Lord."

(Sermon 191)

**JANUARY 29<sup>th</sup>**

Finally, my brethren, rejoice in the Lord.

Phil. 3:1

Rejoice in the Lord always: and again I say, Rejoice.

Phil. 4:4

God takes care that we shall have nothing below in which we can rejoice without sorrow. Everything here, every bit of gold and goodness in providence has such an alloy in it as that we cannot look at it and say it is unmixed goodness. No! there is nothing unmixed here of goodness; sin has marred the whole world.

But when the King comes and says to a sinner, “Come away, my love, come with me, my fair one. You have been in a winter state, and now the winter is past and gone, the rain is ended, and the time of the singing of the birds is come, the flowers appear on the earth, and the voice of the turtle is heard in our land. Come away my love, come with me;” then the sinner looks on him, rejoices in him.

We read in the Psalms, “Delight thyself also in the Lord” (Psalm 37:4). This is what we do when he brings us here; we delight in Incarnate Deity, we delight in what he did in this world and on the cross, we delight in his burial, [we delight in his resurrection].

Come, poor sinner, sick of self, weary of earth perhaps, there is One who, as seen by faith, by your faith, in whom you will find yourself rejoicing. “We will be glad and rejoice in thee;” in the Person of Christ.

O may I again and again ... exhort you to be very careful about the Person of Christ. We will rejoice not so much in this or that, but rejoice in the Person of the Lord Jesus; and next, as flowing from him, in his precious blood. There is “a fountain opened” for sin and for uncleanness, all causes of separation from God; and to it the defiled fly.

(Sermon 80)

**JANUARY 30<sup>th</sup>**

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.

Prov. 3:5,6

Hold fast, poor sinner. He will never dishonour your cleaving faith, never disown your following faith, your pleading faith; never disown you as you come to him with a poor, needy soul ready to perish, with feelings that are good, and bad feelings that are present with you.

He will smile and smile and smile you into heaven. I am certain he will bless poor seekers whose faith enables them to go on seeking; but when it comes to this, "Trust in the Lord with all thine heart," and you can do it, then all things are straight, all things are right, as to your present experience.

Now, brethren, there is nothing for us but this way of faith. In life, we shall live with this; in death, we shall live with this. In trouble we shall conquer with this; in afflictions we shall be submissive to the Lord with this; this blessed believing, this sweet holding the Word of God.

What can he not do? And what will he not do for his people? What can you ask that is too much for him? "Trust in the Lord with all thine heart, and lean not to thine own understanding," [thine own understanding] which brings nothing but death and corruption to you; as if he said, "Leave it off, there is a proper Object for your faith; go to him." And as you go to him, you will forsake yourself; and none but Jesus will be before you, no arm but his to lean upon, no wisdom but his to guide, no fountain of merit but his. May the Lord help us to remember and regard and follow this beautiful direction.

(Sermon 192)

**JANUARY 31<sup>st</sup>**

Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them:

for I the LORD thy God am a jealous God

Exodus 20:3-5

Because men have no true knowledge of the true God, they turn to idols. The root and strength of all idolatry of every shape and form is in our hearts; and it is this: a turning from the Creator to the creature, a man's heart devising a god for himself.

Whether you have it in your pocket, whether you hang it on your wall, whether it is in your possessions, whether it is in your pride, your knowledge, your boasted strength, whatever it is, whatever is supreme to you, there is your idol, there is your professed god; and a dreadful thing it is.

Now the gospel is designed to turn all this out, and this really is the very spirit and life and substance of the gospel: "Thou shalt have no other gods before me."

The jealousy of Jesus Christ will find its way to every idol that we may have; it will use its strength on every idol. And as this blessed gospel begins, so it continues to work to that effect, bringing us to realise that the only true and living God is God the Father, God the Son, and God the Holy Ghost; and he, and he alone, is to be worshipped.

"God," it is declared, "is a Spirit, and they that worship him must worship him in spirit and in truth" (John 4:24).

(Sermon 183)