

Sermon preached by Mr J H Gosden at Galeed Chapel Brighton  
on Wednesday evening 16 July 1930

GRACE ALL SUFFICIENT

"And He said unto me, My grace is sufficient for thee; for  
My strength is made perfect in weakness"

2 CORINTHIANS 12 verse 9

The Apostle Paul had personally experienced very unusual revelations of eternal things. He had been caught up to the third heaven, he had seen the Lord, had received a particular commission for his work of preaching, had heard His voice and many things which are unknown to us and were unlawful for him to utter. But, though a gracious man, a great believer, and a great apostle, he was liable to infirmities. A sinner, liable to pride, liable even to make God's grace and especial goodness to him a snare and to be lifted up by what he had experienced. God therefore sent to him something - we are not told what, it is not material for us to know, as the messenger of Satan to buffet him, a thorn in the flesh. Something in the flesh was a trouble and a maul to him. Wisdom was given to him, light shining upon this matter, to show him that it was, lest he should be exalted above measure, think too highly of himself because of what God had done for him.

It will be well to observe this point. Many of us, perhaps, at times long to have more gracious experience, and may the Lord increase that longing and help us earnestly to seek that experience, but also show us that we need grace rightly to hold and use the experience he gives us. Experience is not God. It is not to be worshipped. It is not to be lived on. He is to be lived on who gives experience. This, by the Spirit's discipline, will be learned. We also may learn from this relation of the apostle's case, that it is not unlawful to pray for the removal of things that are troublesome. God kindly and frequently answers the prayers of His people and relieves them so that at least their troubles are tolerable. But in this particular case, though Paul prayed thrice for the removal of the thorn in the flesh, he was denied, the removal was forbidden. But he got something better than the removal, infinitely better. He got the testimony of God in his heart that there was in His grace a sufficiency for him. He was turned from the circumstances connected with his physical condition to the God of all grace, and received a distinct and personal testimony from Jesus

"My grace is sufficient for thee"

Now passing from the Apostle's personal case, I would, as God may help me, notice that this is in measure the teaching of God the Holy Ghost in every child of God. Grace is grace, and the people of God are to know what grace means and what it can do. They are not merely formally to say, because it is in the 2 Ephesians, "By grace are ye saved through faith and that not of yourselves" but they are to know a little of what grace really means. They must know God, the God of grace, and before they can know Him as the God of grace, they must know Him as a God of justice, as a God of holiness, as a God strict in His law. God's grace is His free, unmerited, absolutely sovereign favour, towards those who have no claim on Him, and in order to appreciate this in any degree, men must be taught that, being sinners, they have no claim on Him, that He is a just God, a holy God, a sin-hating God, a sin-punishing God, a God whose holy breath kindles a hell for sinners who die in their sins. This, as known by the teaching of the Holy Spirit of God, is very terrible to sinners. My friends, God is an awful Being, just and glorious and holy in every perfection of His character, even in His holy wrath He is glorious, but terrible to a sinner. And the teaching of the Spirit of God in men's hearts is that God cannot deny His character in order to exercise mercy, that He cannot manifest His love and embrace sinners at the expense of His justice and that the law demands nothing less than eternal condemnation for one infringement of it by a sinner. These things are written in the heart and conscience of every quickened soul sooner or later, producing a dread of God's majesty, and moreover, a realisation of the impossibility of hiding from His omniscient gaze. Forgetfulness, darkness, time, death, eternity, rocks, mountains, unbelief, the things of this world, nothing is sufficient to cover a sinner from God, to his own apprehension, when the light of God's omniscient holiness and justice shines into his conscience. He knows God's terrors, he knows that the law is wrath to him, he knows what God says in His law respecting condemnation and death. O the words that may have rung in your ears, in your hearts, when God first showed you that you were a law breaker and He a holy and just Lawgiver, holy in His claims or perfect obedience. "Depart from Me" is what the law says. "Cursed is every one that continueth not in all things which are written in the book of the law to do them", is what God says in the law. This is forbidding. It drives people, it causes them to feel that there is no refuge for them, no hope for them. They have nothing before them but perdition. A just and holy God they must meet. In some measure

this must be a preparation for a knowledge of grace. Grace is unacceptable to a man who has something left of his own. That God is the God of all grace and that He has in His eternal purpose an inward determination to bless with all spiritual blessings some men of the human race, this is the great thing for a sinner to believe. It is in the scriptures and it is in the hearts of some men by faith. When people are under the law as a schoolmaster, an instructor, a relentless taskmaster, they are shut up, they dread God. There is no gospel hope, no seeing God as a good God, no acknowledging His goodness, but just a terrible meditating of wrath to come. Everything that such a person reads in the scriptures has blackness and darkness and tempest about it. "The soul that sinneth, it shall die" "God is angry with the wicked every day and will turn them into hell and all the nations that forget God" "Nothing that defileth or maketh a lie can enter into His holy presence." Such things as these, multiplied many times, may be the food, the bitter food, of a person under the law, for many days or weeks together. But where God has manifested Himself as a God of justice, He does in His own time manifest Himself as a God of grace. Where He has brought a man to his knees and into the dust, into conviction and into hopelessness in self, and given him to see a little of God as He is, a terrible God in the law to law-breakers, that man comes to know that He is also a God of grace.

Here is the purpose of grace, and these are the acts of grace, that we may speak of. God's purpose of grace was before the world began. He chose a people, he purposed to save them and He chose His dear Son to be their Head, the Head over all things to the Church. He predestinated these chosen people unto an inheritance in Christ, and blessed them with all spiritual blessings in heavenly places in Christ Jesus. This is the grace of the Father. The Father, as the Fountain of the Trinity, having chosen a people for Himself, and having given them to His Son, entered into a covenant of grace on their behalf with the Son and the Holy Spirit, these three persons making arrangements in eternity respecting the everlasting well-being of some men. The purpose and the acts of grace in the Trinity before the world began are revealed in the scriptures of truth. And this favour of God must, according to God's character, flow to these chosen people in a distinct channel. Grace is not a determination in God to lay aside any of His perfections, and to bless His people at all events. He will at all events bless those whom He has chosen and embraced in an eternal act of love, but He will do it in a certain way, a way wherein His justice shall be most glorified, and the salvation of sinners shall be eternally for the praise of the glory of His grace. This is the greatest act of

God, that in His love and in His pity and in His grace, He gave His beloved Son for the church. It is called in the Romans "the gift by grace, which is by one Man, Jesus Christ". "The gift by grace" is the gift of eternal life and this by Jesus Christ, in that way in which the perfections of His holy and blessed character are eternally glorified. It was grace in God which moved Him to give His Son, not to spare Him. "He that spared not His own Son, but delivered Him up for us all" Now this was free favour. Nothing induced Him to do it, but His own will and purpose, who worketh all things after the counsel of His own will. It is very deep and very high and very broad, impossible for the human mind to conceive, that this great God, who could have justly consigned the whole human race into eternal perdition, did, before the world began, settle His eternal blessings upon some whom He knew would be involved in sin even as all others. He was not surprised by the fall. God knew what His people would do. He knew what their nature would be, how they would transgress from their birth, but His purpose was a determinate counsel and foreknowledge, an act of grace, pure, without anything at all to induce it, an act of absolute divine sovereignty. Now that for the first point is 'sufficient'. "My grace is sufficient for thee" - sufficient for everything. For, when God determined the plan of salvation, in the covenant of grace, He planned and determined everything that He would do to accomplish His will respecting these people. Nothing insufficient in the will of God. He had power to do what He had eternally willed to do, and that is sufficient. But it is very distant from us, very profound, high above our heads, deep beneath our feet is this doctrine of sovereign grace. And so it came nearer.

This eternal purpose of God came to earth in the Person of Emmanuel. We read in the gospel of John "The law was given by Moses" (God sent the law by him) "but grace and truth came by Jesus Christ". Now the purposes of God's grace were to be more clearly manifested. The constitution of Christ, the eternal Son of God, to be incarnate, This is an act of grace, an act of wisdom and an act of divine power, all in pursuance of His eternal purpose. He gave Him, He sent Him, He prepared a body in which He should obey, in which He should suffer, by which obedience and sufferings He should justify the church, expiate her sin and satisfy the holy claims of the law of God, and restore to the glory of God, in the law, that which was taken away from it, by the sins of His people. Grace. "Ye know the grace of our Lord Jesus Christ", the grace of God the Father in sending Him, the grace of the Lord Jesus Christ in coming, how that,

'though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich' The gift of the Son is sufficient. The coming and gift of Christ Himself and His obeying the law and suffering its penalties here, is all-sufficient grace. This eternal sufficiency of God's glorious grace, the grace of the Son, flows through the redemption of Christ. The Trinity are not to be separated, they cannot be, but the persons in the Trinity, the God of all grace, may be distinguished in their acts of grace. The great grace of Christ in humbling Himself is celebrated in the Scriptures. It was grace in Him to die for sinners, it was a free act of His covenant love to substitute Himself, to condescendingly, willingly, and with delight, fulfil, as a Surety, the will of His Father. This was grace, freedom in the will of God. Yet He bound Himself, my friends, when He assumed the office of a Servant, that He might, in His grace and in His pity, redeem the church. His love, His everlasting love to His church, flows from an eternal source.

And thirdly, the grace of the Holy Spirit, who is called the Spirit of grace. What grace He has manifested. What willingness to bless sinners. What willingness in forming the humanity of Christ, enduing Him without measure. And particularly here I would say, the grace of the Holy Spirit in quickening dead souls into life.

Now the fulness of God's grace dwells in the Man Christ Jesus. It pleased the Father that it should all be there. And this is what I mean by it coming nearer to poor men. God is very great and very high. None can by searching, find out the knowledge of the Holy, but He condescends to people. He has condescended to come forth and to manifest Himself in, and through a Mediator, the Mediator being His own eternal co-equal Son, incarnate in our nature. So John says of Him, the Lord Jesus "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth". That fulness of grace is in Him still, and in His grace He sends, and the Father in His grace and goodness also sends, in the name of the Son, the Holy Spirit of grace, to bring into the souls of men, the eternal blessings, God designed they should receive freely. And the beginning is the new birth, quickening grace. It is 'sufficient' my friends. Nothing can efficiently bring a man from death to life, but the power of the Spirit of Christ, called in the chapter we read (Ephesians 1) the power exerted by God when He raised His Son from the dead. Now that is grace, powerful grace, invincible grace communicated, grace in the act of the Spirit in regenerating a dead sinner, putting new life into Him, passing by him and saying "Live", causing him to know himself and to know God. "My grace is sufficient".

But to pass on. The subjects of sovereign grace, people who have

had quickening grace bestowed upon them, are to live upon a God of grace, they are to learn, what it is to live on God, not on themselves. The whole of the teaching of God the Holy Spirit, is to bring men off themselves and on to grace, on to Christ, to bring them off self-sufficiency, to the sufficiency of God, and to make them know, that they are nothing in themselves, but that they are complete in Christ. This, written in the Scriptures, is also written by the finger of God in the heart of His own children, and therefore people who have grace, who have life in their souls, because they are elected and redeemed, and therefore are called, these people learn painfully, learn by experience continually, their own insufficiency in every particular. They have not sufficient to meet their enemies, not sufficient to stand before God in, no goodness, nor wisdom, nor strength. They cannot overcome their difficulties. Need, need, need is the teaching of the Spirit in the soul of every quickened sinner. God will glorify Himself in the salvation of His children. He will glorify Himself in their hearts in saving them, and they shall know in some measure that it is not unto themselves, but unto Him, that praise belongs. And so, from time to time, they are emptied out. They have difficulties to meet, troubles that come on them, temptations and fears, winds that blow, seas that meet, and there is one thing above all others they learn, and that is what it is to be a sinner. My friends, grace needs to be free, it needs to be full, and it needs to be infinite, to save such sinners as we are.

Now some of you have this question in your hearts with respect to this one thing, sin. It threatens dominion, the guilt of it presses you down, and how can you stand before God? How can you live, and how can you die? These must be some of your questions. It is no mere name to be a sinner. It certainly is no boast. It is a terribly real thing to be a sinner. So the people of God know. How can they be just before God? How can they answer Him? How can they hope ever to get to heaven? They have nothing in themselves, no goodness, no righteousness, no wisdom, no strength, just simply sinners. No determination will do, inward corruptions are too great. When a man is in that case, what he needs is in the text. "My grace is sufficient". Men must come into need before their needs are supplied experimentally. The fulness of grace in Christ, is a doctrine that will ever keep the church, but to experience communications of that grace as need requires, is another thing. For the Lord sees, and only He sees, how painful this emptiness is, and He only knows when we are empty enough to receive grace. He only knows when the terms of

the gospel are really acceptable to us. We would fain reserve something to ourselves if we could. But, No says the Lord. He is determined to save by grace, by free favour, and the donation of every blessing needed by the sinner. All the merit shall be in Christ, and all the glory shall be in God through Jesus Christ eternally. And so it is not of works, it is of grace and God will teach a man that. When he is as low as he can possibly be, and when he feels that there can be no hope for him, it is at such a time, that this all-sufficient grace in Christ is revealed by the Spirit of grace.

"My grace is sufficient for thee". Sufficient for pardon. God did not mean to save His people without being able to pardon them justly. It is not an easy thing to be pardoned, that is to say, if you are guilty, it will need a powerful communication of the grace of forgiveness to satisfy you, it will need something beyond all the deductions that you may make. Now there is a sufficiency in God's grace, for this, and that sufficiency is to be communicated. That there is a sufficiency is an encouragement to pray, and it is in prayer that all-sufficient grace is manifested and often communicated. A sight of the fulness of grace in Christ is that which encourages needy sinners, and holds them up, keeps their heads above water, and enables them to pray.

God is as just and faithful in forgiving sin as in punishing sin. He can freely and fully absolve the blackest sinner for Christ's sake, without infringing or sullyng His character in the slightest. If the Holy Spirit shows this to you, who are convinced of your state as sinners before God, it will embolden you to say to the Lord, that you will never give Him rest until He gives you the blessing, until He has passed that gracious act upon you and forgiven you. This is what David means when he says in Psalm 32 that every one that is godly shall pray unto Him for, this blessing, forgiveness. It is a wonderful thing that there is forgiveness with Him. If you think this is a common-place thing, you are greatly out of the way, you lack conviction of what sin is, and what you are. But, that God can justly forgive, freely forgive, that He would not be just (be it said with deepest reverence) if He did not forgive those whom He elected and for whom Christ died, this will fill a convinced sinner with humble boldness in prayer. The blessings of the covenant, are designed to be received through prayer, by faith. They are the matter upon which faith works. God is a promising God, a gracious God, a God with blessings. O, it is wonderful to know God as a God of blessings. Some of us know what God is as a God of wrath. We have had something of His just and holy law in our consciences. He is also a God of blessings, a God of invitations, a God of promises,

a God who is determined to save, and a God of pardons. All this grace is in Christ, and it is sufficient. The blood of Christ is sufficient. And it is through the redemption that is in Christ Jesus that the eternal and holy God does forgive and justify ungodly believers, that is people who know themselves to be ungodly, but are given the precious gifts of repentance, and faith in Jesus Christ. The faith by which the sinner receives justification is a gift of grace. "We are saved by grace through faith and that not of ourselves, it is the gift of God." O, but this faith, how precious it is, and how weak you may feel with respect to it, and the weaker in your sense of things the better. Men may talk about great and strong faith and what they have done by their faith, and pride themselves in their believing. But you may depend upon it my friends, that faith, is that grace communicated from Christ, that makes a sinner sensibly weak, makes him feelingly empty in himself. Faith, in the acting of it, is a lost sinner looking alone to the atoning work and merits of the Lord Jesus Christ, and the promises of God in the gospel. What is faith? A man coming without anything of his own, and asking to be pardoned, and saved and delivered and blessed and fitted for heaven. It is an empty sinner, opening his mouth wide for the blessings he longs for and needs, but does not deserve. The emptier and weaker the wretch, the purer, I may say, is the act of faith on Christ.

But O the painful, and continuous instruction that the people of God get as to their insufficiency. My friends, it would not be prudent for one to express all that one feels, with respect to insufficiency. What is there, that we are sufficient for? Not sufficient for a moment, to keep ourselves. Not sufficient to believe one truth rightly, or hold fast for five minutes. Not able stedfastly, to view the Lord Jesus nor cleave to Him. Not able to stay at the throne of grace for a minute. Not able to keep down the imperious lusts of our hearts, if we could purchase heaven by doing it. Not able to overcome the devil. Not able to understand the Scriptures, nor to love God, nor follow hard after Him. Not able to take up any cross, nor to be separate from an ungodly world, nor to endure the reproaches of Christ. We are unable to do anything, of this kind of ourselves, and when all this inability and insufficiency presses on us, we feel ready to sink, and when also, perhaps super added to that, the Lord seems to be angry, and lets the power of hell assault us, or Himself sends some strange providences, some afflictions and trials and crosses our path, hedges up our way, and turns our day into night, then the insufficiency is deeply felt. This text then, if and as the Holy Spirit, in His living light, brings it into the conscience and heart, has some



meaning in it. "My grace is sufficient for thee" Sufficient for everything my friends.

Take the mighty power of sin. It is sufficient to subdue that. Nothing else can. You may be moral, and I hope you are, but whatever morality you have outwardly, whatever upright living you are favoured with, there is in your nature and in mine, an unfathomable depth of depravity, and sin is not always sleeping. It is not dead. It is in us and it is alive. It is strong and, alas for some of us, we know what it is to feel deep fears, lest it should overcome us. I need not enlarge here. Inward corruptions, you know them who feel them and mourn over them.

Now the Lord says "My grace is sufficient for thee" And how is this sufficiency manifested? Well, first of all I may say this. He subdues inward corruptions by His sanctifying blood. Christ, when praying to His Father in the 17 John, said "Sanctify them through Thy truth, thy word is truth". Now my friends, there is no power but the power of grace, and that frequently exerted through the Word of grace, by the Spirit of grace, in the heart, that will subdue indwelling sin. And, if it be not subdued, if it has final victory over us, that will prove we are not under grace. The promise is "Sin shall not have dominion over you, for ye are not under the law, but under grace." Now the law does not subdue sin really. It may cut off some external wickedness, but if the love of sin is not subdued by grace, it matters not with respect to God, how correctly people may walk outwardly, there is no real subduing of sin. A man full of the love of sin and with no grace in his heart, if persuaded that he will be punished if he does so and so, will not do it, not because he loves God, not from a gracious motive, but simply because he knows trouble will follow. That may be and often is, in a person dead to God. But grace, is the goodness of God, producing evangelical repentance; the love of God, the mercy of God in Christ, the grace of forgiveness, the grace of a divine smile, the grace of divine kindness expressed in the soul, of an unworthy sinner. This sanctifies, this subdues sin, this makes the sinner say, "I choose rather to die than to sin". And the more clearly the grace of God is revealed in your heart, the more clearly you view this blessed Lord Jesus in His gracious work of redemption, the more you will hate sin, and the more the Spirit gives you, to realise that Christ died for you, that He so loved you and so hated sin, as that He would bear your sins, and make you holy by His precious blood, the more sin will be subdued in your heart.

'Take away the love of sinning'

prays one, and some of us have often prayed that and this only will

do it, the love of God in Christ. There is a double cure in the blood of Christ, as applied to the conscience: (1) It relieves from guilt, gives peace in the conscience, satisfaction there, because it satisfied God and (2) It creates holiness in the heart. It inspires those holy, loving desires Godward, Christward, that give the man strength of grace to choose, as Moses chose, "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Only grace can do that, and great grace. Job's friends charged him with choosing iniquity rather than trouble, but that was not true. That is what we should do, if left to ourselves. We would rather sin than take up a cross. But grace is sufficient for this. If it is in your heart to desire it, if you feel "Oh that I were holy; Oh that I had grace to walk tenderly, well God has a sufficiency to bestow. "He giveth more grace" You may feel very insufficient, even though you may have a deep persuasion that God has given you eternal life.

Now faithfulness. We need grace sufficient for this. We cannot be fruitful, apart from the communicated grace of Jesus Christ. All gospel fruits are the graces of the Spirit. "Fruits of the Spirit" they are called. Love, faith, holiness, righteousness, joy, peace, hope, humility, patience, repentance, these are, all of them, for the glory of God, but who can give them to us? Where can we get them? They cannot be manufactured by nature. We can never spin them out of our own bowels. They are a gift, my friends, and must be communicated. "My grace is sufficient for thee"

Then take another thing. Some of you may sympathise with me, when I say it is a trouble, to be so ignorant, and to be so short in spiritual experience. We need to have so much done, so little seems to be accomplished in us, hardly have we started out, as it seems to us at times. Well, how did we begin? Some, when feeling this painfully, may think, I must make haste, I am lagging behind. So and so has outrun me, has outstripped me, has grown up over my head. I am a poor stunted creature, with hardly anything beyond just bare existence spiritually, and I would live. But, what all your haste, your care, your cultivation of things, will not do, the all-sufficient grace of Christ working in you, can do, in a moment. This he will bring you earnestly to seek, confessing how short you come, and ask Him to work effectually in you. Paul had a persuasion respecting the Philippians, that He who had begun a good work in them would perform it until the day of Jesus Christ. Therefore he urged them to work out their own salvation with fear and trembling.

Now there is a secret here which the Lord lets His people into, to

prevent them from overmuch dejection, and also to preserve them from carnal security and sloth. This is the secret, that, whereas every child of God is complete in Christ (no lack there) and, in the purpose of God, and respecting their Head, completely justified and completely glorified, yet much remains to be received and to be endured, to be walked out. This is brought out by the Holy Spirit through the prophet Isaiah. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins"; Much remains to endure, much we need to have done in us, and if the Lord has begun, that is a warrant to ask Him to do more. "Be thankful for present and then ask for more". Was it not grace that began the work, undesired, unasked? Was it not free mercy that came to you, when you were dead and said "Live", that brought you out of darkness, to know yourself, and God, and caused you to fear His Name, and long to be among His dear people, and to be saved with an everlasting salvation, and to be made fit for Himself? Having begun in the Spirit, are you now made perfect by the flesh? We have to learn, that He who began must continue, and must finish. If we rightly believe that, it will not leave us slothful, it will draw us on. "The Lord will perfect that which concerneth me"

And I may say this, that the all-sufficient grace that is in Christ, is enough to restore backsliding people. People who have gone far from God in their hearts, who have grown slothful and indiligent, and turned away to idolatry, and have forsaken and forgotten Him, being full, and have kicked like Ephraim, and vexed and grieved the Holy Spirit. Such people do need great grace, and there is sufficient of it in Christ. My dear friends, restoring grace, is included in the sufficiency of grace in Christ. Very solemn to backslide, very solemn to find yourself far from God. But there is grace in Christ, merit in His blood, enough to bring you back, enough to purge your conscience, for the work of the Lord Jesus satisfied God eternally. Never can it be exhausted, never diminished. "I will restore to you" He says by Joel, "the years the locust, the cankerworm, the caterpillar, and the palmerworm have eaten"; "Restore". None can so restore but God. He mercifully restores backsliders. "I have seen his ways" said the Lord, by Isaiah, "I have seen his ways." After I smote him for his covetousness he went on frowardly, turning away in his heart. Now I have seen him mourning and bemoaning himself, and I will heal him and restore comforts to him and to his mourners. "Peace, peace to him that is far off and to him that is near", and I will heal him. Now this is grace

my friends. If you are tempted to lie down in despair, because you see how froward you have been, may the Lord mercifully make this out to you "My grace is sufficient for thee."

And it is sufficient, to enable a proud, impetuous, rebellious, impatient man to bear discipline, to receive what God sends, that is contrary to the flesh. Why, my friends, grace, as it were, supple the conscience, with the anointing, that is the fruit of redemption, the fruit of the blood of Christ. The grace of being forgiven freely, through the redemption that is in Christ Jesus, destroys the yoke, softens the rod, as if it were steeped in blood. You feel the rod, but it has not the harshness of the sword, and you can lie under it, submit to <sup>it</sup> and say, "Lord, let this trial, make me a partaker of Thy holiness. Let not this trouble leave me unbettered. Do let <sup>it</sup> accomplish, what Thy word says: Thou wilt accomplish, by chastisement in <sup>Thy</sup> people". O, the benefits of this all-sufficient grace, as it is manifested to a poor, sinful, mortal in his troubles. It will bring you near to Christ, give you to see in Him a fellow-sufferer, but holy in His sufferings, and to see Him a sufferer, for unholy sinners and for you. Though the Son of God, He learned obedience by the things which He suffered. That is grace, and as it is revealed, and communicated it will help you greatly.

"For My strength is made perfect in weakness", It is manifested, to be perfect when we are perfectly weak. The more strengthless we are, the more the arm of the Lord is needed and felt. The more we sink in self, the more we shall feel the everlasting arms of love and mercy. The weaker we are, the stronger we shall find the Lord, as by our faith we are enabled to trust in Him. The more endangered we feel, the more we shall prize His Name, and run into it and seek safety.

He is sufficient for the ministry. Nothing but grace is sufficient for preaching. If there is no grace, no oil, no unction in the preaching, whatever it is, it cannot but be insufficient for the work for which God appointed it, to save souls, to shed forth the fragrance of His Name, to reveal His glory, in the salvation of sinners. This cannot be, without continual supplies of grace. Paul, a greatly favoured man and a great preacher and an Apostle, said, "Who is sufficient for these things?" To separate living from dead people, to take forth the precious from the vile, who is sufficient? He answered his own question, "Our sufficiency is of God".

Lastly, grace will be sufficient at the end. It will be sufficient to die upon; to stand before God in Christ will be enough.

The true favour of God, in which the people of God stand, will be enough, and the enjoyment of it eternally is before them, for grace will issue in glory. Sufficient grace here, to bring you through, received from Christ, in answer to prayer, this means a life of having the eyes up unto the Lord, a life in which you shall be led by another, and not by yourself, a life in which you shall draw supplies from the ever full fountain of grace in Christ, even as the people of Israel had manna daily, and drank from the smitten rock. It all spells dependence, and it all will be for the humbling of the sinner and for the glory of God. "My grace is sufficient for thee". And, dear friends, if the Lord whispers this in your heart, in any deeply felt insufficiency, in any great trouble or great strait, you will find it will comfort you and strengthen you, and you will say "I will go in the strength of the Lord God. I will make mention of His righteousness, even of his only". The Apostle said "The grace of our Lord was exceeding abundant." Why? Because he felt he was such a great sinner. Some of you may object, with respect to the comfort of this grace, that you are such great sinners. But then this grace is sufficient, for great sinners. Paul, who had experience of the abundant grace and mercy of God said "It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."

Plenteous, all sufficient grace. May the Lord give us to prove its sufficiency, and when He shall bring forth the Headstone, enable us to praise Him eternally for His great grace in our eternal salvation.