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P. 12  
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Sermon preached by Mr J K Popham  
at Galeed Chapel, Brighton  
on Sunday evening 9 March 1924

Text: Isaiah 61 v 1 2 and 3

"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 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."

On this great text we made some observations this morning, speaking, after noticing the anointing of Christ, of the work which He does in binding up the broken hearted. O to know this is the beginning of heaven. He does teach the meek, poor people who desire to know what they can never get to know of themselves, teaching them the truth, as the truth is in Himself.

We have to notice this evening, as helped, the proclamation of liberty to captives, captives taken by the devil, taken alive by the devil and ensnared. Captives who debased and degraded themselves by selling themselves for nought. Captives to sin, to law, to the world, to the devil, who, convinced of their state, of the sin which brought them into that state, cry now, as did Israel in Egypt, and groan before the Lord, who sees their affliction, hears their groaning, and says - "I am come down to deliver them". This proclamation is that proclamation of the Jubilee, the jubilee of which we have read this evening, typical of the release from legal obligations and debts and mortgages and all manner of things holding them down in their poverty and their bondage. A blessed, a wonderful provision that God made for Israel, that a poor brother should in the year of jubilee find his poverty gone, his debts remitted, and himself freed from all

servile bondage and work. A jubilee in which the people were to find God sufficient for them, when they were forbidden to sow and to reap the seventh year. The land was to have a rest and that meant three years and the Lord said - when some should say in their hearts, what shall we eat? How soon will our store be exhausted? - He said to them "The land in the sixth year shall bring forth plenty for you to continue until again you reap." The seventh year ye shall not cultivate your land and you shall not reap that which groweth of itself, as if it were yours; it shall be open to all the poor and no rich man shall say - This year I have made more than the poor, and the poor shall have enough by eating of that which grew of itself. In the eighth year they were to sow and in the ninth year they were to reap. God made provision for their jubilee, when they were not to work. A very beautiful type of that jubilee of rest from labour and bondage and toil of slavish kind, and if a legal heart says - But if I dont work what is to happen? What is to become of me? How am I to be sustained? - then says the Lord - "The land shall bring forth plenty for you. And the anti-type of that is Christ. He who proclaims liberty, gives provision, maintains all who have no work to do, all their work having been done for them by the Lord Jesus. This proclamation Christ was anointed to make. There was to be the jubilee trumpet sounded loud. No whisper, but the voice of God from heaven proclaiming in the sinner's conscience, that all his obligations and debts and mortgages and everything by which he was held down in abject poverty, and threatened with absolute starvation, were all remitted and he, no longer a bond-servant, should go free and be sustained by Him who sets him free. Is not this beautiful in the anti-type of that type which we read, and is it not wonderful to experience it? When your conscience is burdened with guilt, and your heart is weary with labouring to improve matters, and getting still deeper and deeper and yet deeper into debt day by day, and sinking lower and lower and yet lower into despondency of ever having that which you seek; weary of waiting often, weary, sometimes unable to wait, sometimes no power to cry, sometimes a sort of painful inexpressible despondency coming over you, and making you feel - what should I pray more? why wait? there is no single ray of bright hope for me, then, then, then is the time for this

proclamation to be made and for Jesus to be the Redeemer. Consider this in Him, that He is the next of kin. The right of redemption belonged to Him. "The children being partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is the devil, and deliver them who all their lifetime were subject to bondage through fear of death." What a Christ we have! What a Redeemer we have! O sinner, what a Redeemer you have! Do you say, you have never heard the proclamation? Then you are yet to hear. You have sold yourself, yes, this you confess secretly to the Lord, and openly to any friend with whom you have any union. You are getting deeper and deeper into debt, and wonder how all the debt is to be paid, and are sure you cannot pay it. I say, you are yet to hear this great proclamation - "Go free". Everything remitted, every debt paid, all legal obligations met. Your having sold yourself for nought, there comes one who has paid the mighty debt you owed to God and destroyed him who usurped authority but had no right to authority. This proclamation is the forgiveness of sin - "Thy sins are forgiven". It is the application of the blood of Jesus Christ. It is the coming in of Christ Himself, making known to the sinner that his death is swallowed up by the life of Christ, that his naked soul is clothed and justified in the righteousness of Christ. It is, as you have it in the Acts "Through this Man is preached unto you the forgiveness of sin, and by Him all that believe are justified from all things from which they could not be justified by the law of Moses". You are not to be sold for ever. In the type it is said - The land shall not be sold for ever, for it is Mine. And a sinner is not to be sold for ever, he is Christ's. "Ye are bought with a price". "Ye are not your own". Therefore, sin and Satan usurping authority, and for so long maintaining it; the law rightly, properly holding you until it be satisfied in you, this bondage shall be all destroyed by the proclamation of forgiveness and justification in the sinner's conscience, and the sinner is not to be sold again. Christ wont let him be sold. He says "Ye have sold yourselves for nought, ye shall be redeemed without price". I will redeem you. And He comes and proclaims this in the conscience. O you who are living in your souls, but not free in your spirit; you who know you are

in debt, and that you have nothing to pay with; you who confess you have sold yourselves for nought, and have mortgaged your souls, and everything belonging to you, your whole being; you who perceive that the law rightly, righteously, justly claims you, and you cannot resist its claim; you who feel that there is a power in sin in you, a power to drive you from the Lord, to keep you from praying, to harden your heart, to blind your understanding, to you, this proclamation is to be made - Go free. O, but, says one, what of these debts? They are paid. What of this guilt? Atoned for it was, when the Lord Jesus said "It is finished"! What of these rags? Take them from him, shall the Kinsman, Redeemer say. Take them from him. What of my evil disposition? "I will heal their backslidings, I will love them freely". This is liberty. Ah, and it is wonderful liberty. A liberty from guilt. Sweet, holy liberty, when the Lord takes guilt from the conscience, and instead of that burden there is realised the heavenly smile, the divine blessing of the gospel. Freedom from the fear that has tormented the conscience for long, through the sweet whisper of Jesus Christ. Freedom from hardness of heart; freedom from rebellion of mind; freedom from the perverseness of the will; freedom from all that peevishness and self-strength and self-direction; freedom from these evils. This freedom is by Christ's proclamation and it is not only a freedom from something, but it is a freedom in and a freedom to something. It is a freedom that makes a person in whom it is Christ's freed man. A freedom to go into the presence of God. "Through whom", that is Jesus Christ, "we both have access unto the Father by the Spirit". This is wonderful. Freedom to walk up and down in the name of the Lord, being strengthened to do it by the Lord. "I will strengthen them in the Lord and they shall walk up and down in His Name, saith the Lord." Freedom to call the Lord your own; freedom to say, as in this prophecy it is declared - "Surely shall one say in the Lord have I righteousness and strength". Freedom to call Jesus Christ yours, and to rank yourself, sinner though you be, on His side, using to Christ the language that one of the captains of Israel used to David - "Thine we are Lord Jesus, and on Thy side Thou Son of God". Freedom to walk up and down the Holy Scripture, scripture that once was like so many drawn swords, speaking as so many

threatening voices manifesting anger, and a great cloud of wrath; now that same book has another aspect, looks another book to you. The promises hold themselves out to you, they pour their sweetness into you. The precepts are beautiful to you, and you love them and walk up and down in the blessed word of God. Ah, it is freedom to bless the Father, and to bless the Son, and to bless the Holy Ghost. Let the high praises be in their mouth, and a two edged sword in their hand. This is what Christ does when He proclaims liberty. I do not say, nor for a moment think, that all that I have said is at one time experienced. I am speaking of the great truth that is made known, and that sooner or later in different degrees is opened, manifested, enjoyed. Yes, sinners do come by degrees into these truths, into this rich experience. Do not despair because you have not much. Do not think you are in abject poverty because you have not great wealth. A man may be rich and not have millions. A child of God may be rich in grace, though he may not have all that Dr Owen had, or that some Puritans, Rutherford and others had. He may be rich in the sacred knowledge of Christ in his soul. Who can be said to be poor, who knows Jesus Christ for himself? And this sweet liberty is freely given. Never to be bought, nor sold, for ever. Blessed be Jesus Christ, blessed be our Kinsman, our King, our mighty Redeemer for what He has done in some of us and what we trust He will do to the end, yet more and more. O poor, longing soul, look to this King, this kingly One, this kingly Saviour, this crowned One, sitting now on His throne in heaven, with all this love, and all this goodness and all this sweetness, and all this heaven in His heart and in His hand to bestow, from time to time in what measure it pleases Him.

"To proclaim liberty to the captives". Sin, O the hold of it, the dominion of it, Christ breaks. The Law, He honoured it and made it honourable, magnified it by becoming the end of it. It realised in His Person and in His work, perfection, and was satisfied. Satan, malicious, foul, vigilant Satan, he is forbidden to reign. Christ, in the days of His sojourn here, cast out devils, saying by those omnipotent acts of his reigning over foul and unclean and murderous spirits, saying - Now this shows what I will do in My people. Ah, and cannot some of you

say that He has cast out devils, evil spirits, evil things, evil thoughts. All manner of evil He has power to cast out. What a wonder. And this liberty so sweet, is also holy, holy. They said of the servants of old, that they were saying "Let us do evil that good may come, "whose damnation", says Paul "is just". This liberty is holy. Where does the soul set at liberty, go to? Why let me mention the case of the disciples, who had been in prison. When they were set at liberty "they went to their own company". May not one accomodate that to this point, and say - when we are at liberty we go to our own company. But what is our company? What is your company? Where do you go when you are free? Your company is in heaven. "Ye are brought" says Paul "to the spirits of just men made perfect, to an innumerable company of angels, to the spirits of just men made perfect and to Jesus." The company of one set at liberty is the Trinity. "I will walk among you" says the Lord, "and I will receive you, and ye shall be My sons and daughters saith the Lord Almighty". And it is the liberty of children to walk before and walk with their Father. Their company is Jesus Christ. "I will never leave thee nor forsake thee". And to walk with Him in sweet liberty is heaven on earth. Their company is the Holy Spirit. "He shall dwell in you. He shall be in you a well of water, springing up into everlasting life." And when you are at liberty you go to Him in prayer and adoration, equally with the Father and the Son. And you go to the saints if you know them, when your lot is cast among the people of God. You may feel, when in bondage and under conviction, you are not fit to go where they are. O many a time does the child of God, when in bondage, feel that, but when he is at liberty, when pardon is signed and sealed on his conscience and when the Lord Jesus is dear to Him, as He is dear to his friends, then he says - Now I will go to them, they will be glad when they see me. All that fear Thee will be glad when they see me, and when I tell them of what the Lord has done, how He has appeared to me in the way, and blessed me, they will be glad. And this it is that gives union amongst the people of God, and here you have the unity of the Spirit in the bond of peace. And one day these liberated ones will go to their own company, never to be separated. Here, if we are with the Father and the Son and the Spirit for a few moments, we are soon separated. The cares

of this life, the burden of various afflictions, and the working of sin, bring about a painful separation. We are more, far more, absent than present. I speak, no doubt, the painful experience of every child of God here. He knows much more of absence than presence. Still, now and again, he gets this sweet company and even his friends can take notice of it and do and his enemies, if he has any, and the worldly people with whom he may be obliged to mix, will know something. As of old, they said of the disciples, unlearned men, that they had been with Jesus and learned of Him. They spoke His words, there was a savour about them that they could only have had by being in company with the Lord Jesus. And your godly friends will know it if you have got favour on your spirit when you speak to them. But one day, these liberated ones are to go to be with their dear Saviour, their heavenly Father, their brother born for adversity while they were here - Jesus Christ, and their teacher, who inhabited them, the Holy Spirit. They are to go there, to be with them; to see, as you have it in the Revelation, that wondrous, that mighty, that innumerable company of redeemed ones around the throne; all there seeing it, seeing the Father, and the Son and the Spirit, and each the friend of the other. O what a company it will be! Do you feel in your heart a witness that you are going there? Perhaps many are saying - No, we do not. Do you want to have that witness, long for it, in the blood of Christ, in the witness of the Spirit, in the earnest of the Spirit? One day it will come.

"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." The acceptable year of the Lord appears to be the acceptable time of the Lord Jesus. "I have heard thee in an acceptable time" says the Lord by the Apostle Paul, speaking of this Mighty One. The whole of Christ's time is comprised in this year of the Lord. We are not to account this year by so many days, but just that wondrous dispensation of the grace of God manifested in the Person and work of Christ; manifested in the beginning of the gospel when the Lord Jesus was born; when He was baptised and when He received the Spirit without measure; when He went about doing good, healing all manner of sickness and disease, because God was

with Him; Working signs and wonders and miracles; in the day when He was in the wilderness of temptation; in the garden of Gethsemane; on the cross, when He said "It is finished". O how pleasing, how acceptable to God, is the Lord Jesus. This is the year dear friends, acceptable to Him. Christ is infinitely acceptable to His Father, in His Person. The Person of Christ is the Person of the Eternal Son of God, and the Lord of life, the Man Christ Jesus. They saw Him and they did not see Him. They saw Him to be a man, the carpenter's son, and they were offended in Him. They could not gainsay His learned speeches, but they were offended and said "Whence hath this man His letters? He has never been to school." They were offended with Him because He went and ate with publicans and sinners. The publicans were His friends, and the pharisees were His enemies. Sinners were His company and companions and they are so today. The Father was pleased with Him, and accepted the offering which He made of Himself, when He offered Himself without spot to God. Pleased with Him, when He rose from the grave, having seen no corruption; when, after having showed Himself alive by many infallible proofs to His disciples, and to one wondrous congregation of above 500 brethren, He ascended into heaven. That was a wondrous congregation. I have thought sometimes I wish I had been one of it, when that Lord Jesus, with the marks of His crucifixion on Him, demonstrated to all those believers that He was the Lord Jesus, and they believed and received Him. And then He was received up into heaven, where His well-pleased Father saw Him, and received Him and welcomed Him, a mighty conqueror. All this was acceptable and still He is acceptable. It is the acceptable year of the Lord, and wherever a poor sinner is brought to Him in the power of the Holy Spirit, then Christ sees of the travail of His soul and is satisfied. O the pleasure the Lord Jesus has had, with respect to some of us here, when He has seen us and heard us supplicating at His foot-stool, when He has wrought in us that humble submission to Himself, of which Paul speaks in the Romans - we have submitted to His righteousness. O how acceptable to God have some of us been, as we have gone to Him through this very Person, Jesus Christ, and pleaded His Name, making mention of that which He Himself gives us warrant to mention - "If ye shall ask anything in My Name I will do it."

All this is the acceptable year of the Lord. A dispensation, a time when God will bring sinners to Himself and bless them. Well, blessed be God for any little measure of experience of this we may have in our souls.

"And the day of vengeance of our God". Vengeance ! It has such a sound and such a terror to a living conscience where the blood of Christ is not, that it is difficult for one to lift up his head. But it was a day of vengeance when God overthrew that usurper, cast him out of the church virtually when He said "It is finished"; when sin, that had reigned, that had defaced the image of God in man, when sin, that had defiled man, was cast out of his people. And when really, in experience, it is done, then God takes vengeance. It is a day of vengeance when your sin is cast out, when your unclean spirit is cast out, when Satan is cast out, when you are clothed and in your right mind and are sitting at the feet of Jesus, no longer that wild person whom no man could restrain, no longer that poor sinner, whose imagination and whose will and whose love and whose mind were all against God. No longer so, but sitting at the footstool of the dear Lord Jesus, and offering up your poor heart saying - Here's my heart, Lord take it. I have nothing better to offer. Take it and seal it.

H And then He goes on to tell us further of this wondrous work that He is anointed to do. "To proclaim liberty, to proclaim the acceptable year of the Lord; the day of vengeance of our God and to comfort all that mourn." Said the Lord Jesus in the Sermon on the Mount - "Blessed are they that mourn, for they shall be comforted". They that mourn over their sinful state, over their hard heart, over an absent God, over their entire ruin by sin. Now says Christ, "I am anointed to appoint unto them that mourn in Zion. There is a mourning in the world, that is not this mourning. Men may mourn over losses and crosses and all the while rebel. They may mourn over the disappointments, mourn because God thwarts them, comes athwart their path and their schemes and all the while their hearts are hardened against Him. Men may mourn because they have lost something or are in peril of losing something; mourn because they are mortal and must needs

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die. And this is in the world. And we have a mourner in another place, in Zion, that house of the Lord which is established on the top of the mountains where God is, where Christ is, where the Spirit is, where grace reigns, where the law is magnified in the experience of one who has broken it all his days and yet magnified in his experience by the obedience and death of Jesus Christ. As it is in the Romans, the law, the work of the law, is fulfilled in us who walk not after the flesh but after the Spirit. These mourn; they mourn because they are sinners; they mourn because they have a will perverse, affections set on other objects than Him who is the best of all and the greatest; they mourn because they cannot be what they would be. They are what they would not be. They mourn with the Apostle Paul "When I would do good evil is present with me, and how to perform that which is good I find not. They mourn because they look on things which are seen, which are temporal, and they cannot look on the things which are unseen, which are eternal. They mourn, and they mourn because the Lord Jesus is not with them as they desire Him to be. He does not visit them. They say they cannot hear Him speak to them. He does not warm their hearts as He warmed the hearts of those two disciples who, with sorrow, walked to Emmaus, and were speaking of their spoiled hopes. They mourn because they do not see or feel their union with Jesus Christ. Have I mourners of this sort here? I believe so. Mourners. And people tell us we should be glad, that we should sing, which is about the same thing as the mockers of the captives by the river of Babylon did, when they demanded of them a song, one of Zion's songs. Yet their harps were hanged on the willows and their hearts were heavy, and out of tune. O but we are to sing, and the Lord Jesus here says, He is sent to make us sing. He is anointed by the Spirit to make us sing. But what is this great matter? To give them beauty for ashes. These mourners put ashes on their heads, they sit in the dust, and that is where some of us are in spirit at times. What is this appointment? Beauty, a diadem to be on the head where ashes were. A robe of righteousness to take the place of the filthy garments; the Lord justifying freely the ungodly that believeth in Jesus, and putting a crown of pure gold of divine grace and mercy on the mourner, covering his head, that was covered with ashes, with

this beauty. This is appointed; it is to be given, brought home, made over, imparted, brought into the heart; a demonstration of it is given; it is made known; it is no guess work, no speculation, no theory, no hard, dry creed, but a true, living, unctuous, powerful, penetrating, all-enlightening and comforting demonstration.

"To give unto them". Not to sell, but to give; not to barter, but to give and to bring into the heart with living power. This is Christ's great business, this is His great business. He was about His Father's business when on earth. "Wist ye not" said He to His parents, who had sought Him three days, sorrowing, and found Him in the temple disputing with the doctors - "Wist ye not that I must be about My Father's business?" Do you think He finished that business when He went to heaven? No my friends, He is doing it still, and He will be doing it while there is a church on earth.

"To appoint unto them that mourn in Zion". Zion, that is where God reigns. Zion is where the golden harps are, and where songs are. Say, sing ye to the righteous it shall be well with him.

"And the garment of praise for the spirit of heaviness". When you can hardly lisp a word of thanks, then to look at praise like a garment to cover you, it seems impossible. You say I cannot imagine myself covered with praise. There is matter for it my friends, there is reason for this. This garment is given to us, this garment of praise, that we may appear to the Lord beautiful. There is reason for it. What is the reason? Christ imputed, Christ imparted, Christ made known, received and enjoyed. Conscience at peace, and God at peace with the conscience. It is a great thing this. God at peace with your conscience, with your soul, bringing no accusations against you. The law at peace with you; justice at peace with you; holiness divine at peace with you; everything in God at peace with you and you at peace with everything in God. God's character and your soul in sweet harmony. You say, I do not think that ever can be my experience. And why not? Bring forth your strong

reasons. Why not? I am a sinner. So was Paul; so was Manasseh; so was David; so was Peter and so were all the spirits of just men made perfect, and now in the presence of their Redeemer. And this garment, this beautiful garment. You have lisped a praise sometimes; you have tried to thank God sometimes and hardly could do it. Now He puts a holy garment on you, covers you with this garment of praise. You are to be for His praise as well as to utter His praise. And what praise there is going up to God when a sinner, no longer bearing that name, is a child. What praise goes up to Him when one who has been clothed with filthy garments, as it is in Zechariah spoken of Joshua, has on him a robe of righteousness. And what matter of praise is in him whose conscience is purified by the blood of Jesus Christ, and whose heart is gladdened by the witness of the Spirit. This becomes the soul's experience, and this brings about this word - "The garment of praise for the spirit of heaviness" Heaviness! How you stooped under it. Heaviness in the heart makes a man stoop. Heaviness because of his condition, because of his distance from, because of His unlikeness to, God. Because of his ignorance of the Saviour; because of his wayward disposition. Heaviness! A poor earthbound creature, held down by a thousand ties, and now instead of all that, his spirit leaps, his heart dances for joy, he goes forth in the dances of them that make merry. May the Lord make us understand this in our own hearts. The garment of praise, a covering of praise. And you stand, and He sees matters for praise, matter for satisfaction, and He receives the grateful acknowledgement of a contrite heart. He receives the grateful thanks of a redeemed sinner; He receives the humble praises of one who now is no longer a bond slave, but a free child, made free by sovereign grace. O, if we might be this night favoured to retire to our beds, feeling satisfied with God, feeling that God is satisfied with us in the Person and work of His Beloved Son, Jesus Christ.

And now the result is this, "that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." A change of figure. A tree. A tree, to bear fruit, must be in soil. To bear fruit, there must be rain and sun coming to this tree. "Herein" says Christ "is My Father glorified, that

ye bear much fruit". This is set forth by Christ Himself under another figure. "I am the Vine, ye are the branches. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me. Abide in Me and I in you". Trees of righteousness, full of sap. Says one "then I am not a tree of righteousness, for I feel no sap in me." "As the days of a tree, are the days of my people". The sap is not all the year round in the tree, but it is in the root. A living root has all that potentiality in it that is exhibited when the fruit hangs on it. The life of God in the soul never dies, though for a season, in due season, there is the nipping frost, there is the winter state. But then Christ comes and says - "Come with Me My love, the winter is past, the rain is over, the flowers appear on the earth, the time of the singing of birds is come." "Come with Me My love". So the tree of righteousness brings forth fruit again. Faith arises again in sweet exercise; love goes forth to the dear Redeemer and embraces Him; humility comes forth, and the sinner lies low at the footstool of Christ, and feels himself to be nothing but what grace has made him; patience in affliction comes forth by the mighty moving of the Spirit and the sinner says - "Not my will but Thine be done. I wait all Thy time Lord." "That they may be called trees of righteousness". Sometimes faith is strengthened in affliction to bear this fruit. "Though He slay me yet will I trust in Him." And I feel disposed to say this, that this grace of blessed confidence in the Lord comes very near, if not quite, to the hundred-fold. Some bear fruit thirty-fold, some sixty-fold, some a hundred-fold. Trees of righteousness, the planting of the Lord. The professor plants himself in religion, and he is no better in the sight of God than a stick stuck in the ground. But when God plants a sinner in Jesus Christ (and that is the word that is used concerning the church, planted in Him, rooted and grounded in Him), when a sinner is planted in Christ, he bears christian fruit; the fruit of Christ; the fruit of His sovereign grace; the fruit of His precious blood; the fruit of justification; the fruit of sanctification. This fruit is borne, and it is that God might be glorified. "The planting of the Lord that He might be glorified", Glorified? One says "I cannot imagine myself ever living to the glory of God". What when you are enabled to follow Him fully?

What when you are enabled to take up the cross the Lord has put to you and follow Him, submitting to His divine disposal of you? What when you are enabled to do whatsoever you do, whether you eat or whether you drink, to do all to the glory of God? What when you said of that cross, repugnant to every feeling of your nature, that cross that you said you would not touch, that you could not take up and would not take up, - "Lord help me to take it up, crucify this self, that I no more may live, but Christ in me?" But then, that He might be glorified. That is glory. That is glorifying God in the valley, in the fire, in denying self and following the Lord. May we be brought to it. Now I leave this matter. The text is a very mighty one, very full, full of all goodness and mercy. My few hints of it may, by the blessing of God, be helpful to you, and if they are, He shall have the praise.

AMEN.