

Volume 2 Sermons – Sermon Number 12 – **Romans 8**

Preached at Row 17<sup>th</sup> April 1831.

- 1 [p1] You will find the portion of the word of God from which I wish to speak to you in his name and his strength in Romans 8.
- 2 My friends, I have now read to you a chapter that is peculiarly comprehensive, containing within it a very wide circle of doctrine. In this chapter we learn the great principle of God's judgement that there is no condemnation to those who are in Christ Jesus – not that there is no judgement, for we must all stand before the judgement seat of Christ, but that there is no condemnation in the judgement – that the judgement is to them one of acquittal and approbation, seeing that they have boldness in the judgement inasmuch as they are in the world as Christ was in the world.
- 3 We have then set forth to us the manner in which it comes to pass that any one is prepared for God's judgements, so that there shall be no condemnation for him on that day, that is, inasmuch as he has come to walk not after the flesh but after the Spirit. We have then set before us the provision made for our being found walking in the Spirit - the history of God's dealings with man to this end "for what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and as a sacrifice for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after [... ..] it". [... ..] that it is through [... ..] that the [... ..] [p2] filled in our flesh, and that Christ made himself a sacrifice for sin, and having condemned sin in the flesh did receive power over all flesh that he might give eternal life to as many as the Father gave to him, and thus it has come to pass that a provision is made for this for this purpose, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit.
- 4 Though we have set before us the great necessity there was for such a dispensation as this, inasmuch as the minding of the flesh is enmity against God, inasmuch as to be carnally minded is death, and if any would please God they must have the Spirit of God and so have in them the mind of God. Though there is set before us the high distinction which belongeth to them who have God's counsel fulfilled in them, that they are heirs of God and joint heirs with Christ – that God putting his own Spirit into a man does so in order that this man may be an heir of God first making him a son, and because a son an heir. Then we have set before us the two parts of the inheritance, the first that we suffer the other that we reign. Our Lord first suffered and was then exalted to reign, so also it is with all who are heirs of God and joint heirs with Christ.
- 5 Then follows the great principle upon which he has acted in all this, and it is with this that I desire now to occupy your attention, that "all things work together for good to them that love God". After this there is set forth to us this most important doctrine – that the fact that any are now believing – that any are now rejoicing in God through Christ, is to be referred to the electing purpose of God and has originated not in anything in themselves, but in the mind of God [... ..] them to after, and then follows the glory in [... ..] the [... ..] which the [p3] chapter concludes. I do not enter into any of [... ..], but this one with which I would seek to follow up what I addressed to you last Lord's day that all things work together for good to them that love God.
- 6 Those of you who were present last Lord's day may remember that I dwelt then upon this most important truth, that the confidence towards God which is cherished by the child of God is a holy and righteous confidence – that it is not confidence of this kind that the person cherishing it believes that God will depart from his righteousness in dealing with him and will exempt him from the strict application of that righteousness according to which he governs – but that it is a confidence connected with the knowledge that he cherishes the desires which God approves and for the fulfilling of which he can trust God.
- 7 No man can come to God, knowing what he is about, and ask God to do anything that is not for God's glory, whence it follows that none can have confidence toward God unless they have been taught to choose what God wills. I wish now to state to you what is it that is according to God's will. It is said that all things are working together for good to a certain class of persons, and this class of

persons is marked out by reference to something in their character, and it is thereby taught us [...] God makes a distinction between their character and the character of others. Now seeing we are all under this God, the question of most interest to us is what is the condition in which a creature may be found to be able to say of the [...] of the mightier God that they are [... ..] consider [p4] what it is that there is a class of beings under God, each and all of whom may say however much or however little they may know of God's plans, that all things work together for good to us. Oh! think what a provision for peace there is here, seeing little or seeing much of the thing that God is doing, if we have this confidence that they are all working together for good to us. This is the subject on which I now seek to fix your attention, that all things are working together for good to them that love God.

- 8 My dear friends, I desire now to be enabled to set forth to you what it is that is here expressed, when men are spoken of as loving God. Who are the lovers of God? What is it to love God? To love God is to love a person – God is a person. It is not to love a notion – it is not to love an opinion – it is not to love some abstract thing. It is to love a living being – it is to love a living person for such is God. I have often dwelt upon the importance of realising God's personality. Love can only find its object in a person. God, in setting himself forth to be loved by us, teaches us to see Him as a person. Now mark they that love God, in loving God love a person – they that love God love one that they can think of – one that they can address as a person. But to love God is not merely to love a person, but to love that Being who is above all, because He has created all, and to whom alone power doth pertain. To love God then implies that you love a Being who has all power – that you love a Being who has everywhere throughout the universe all power – that you love a Being out of whose [...] are fulfilling around us are [p5] taking their origin, and whose purpose all [...] then fulfilment – this is to love God.
- 9 Now, mark my dear friends that it is not a kind, a good and an affectionate person but a God you are to love, and I am anxious that you should also fix your attention on this, because in life I know that we cannot love God except through the knowledge of his goodness, yet I also know that the great difficulty of loving God is in the fact that it is a God we are to love – I know that if we were to [...] the same holiness – the same goodness – the same excellence [...] other than God, which we see in God it would not be so difficult a thing to love. To rejoice in Him as God is what our rebellious hearts are most opposed to. They will not have God to reign over them. In the second place, therefore, to love God is to love him as God – to rejoice in the fact that there is in this Being all power – it is to rejoice in the fact that he reigns and governs and none can [...] Him what doesn't [...] to love God implies a delight in this. In the third place, to love God is to love God as He is – in his true character. To love God is to see the character of God, and while you are feeling that there is a God to rejoice in the thought of what that God is. It implies that you should be [...], rejoicing that there is a God and that the reason why you rejoice that there is a God – the reason why you delight in him as God, is what you know about him – if your joy and delight in Him proceed from anything else it would be no glory to God – your praise would be no glory to God if it was [...] you [...] God is to love God [...] God a [p6] delight in what you know about him. It is to behold Him in the understanding of his character and feelings – and that understanding the principles of his conduct – knowing the reasons of all he does, you see in them what attracts your hearts.
- 10 But my dear friends, this is only stating a delight in God, but I understand the words “who love God” to have a [...] deeper and further meaning. It is not merely that there is before your mind a person that you love – and it is not merely that this person is God, and that you feel in regard to Him as God, and that you see in his character what awakens your admiration and delight, but love implies a desire of communion with Him – love implies an interchange of feeling with Him. It is not a thing that will admit of your just thinking about him, and admiring him as the King of a country of whom you know that he is praiseworthy, but love seeks communion with the person beloved, and therefore they who love God are they whose hearts thirst for God – they are those whose hearts cry out for the living God – who feel that their happiness is in the conscious passing and repassing of affection between God and themselves. This is the real root of the word love, as spoken with reference to our feeling towards God, and I entrust of you to mark this, because the natural man feels as if there was a want of dignity – as if there was a want of seeing God in his greatness – as if there was a taking from his high place and exceeding glory in conceiving that love to God, such as we [...] to cherish is [...] able feeling, this interchange of the heart and affections.

- 11 Now my dear friends, the whole testimony of the word of God is that God desires a holy response of affection – that God desires [...] turn [...] – that [...] dignity or greatness to keep himself at a distance from his creatures – but the dignity of God is in his coming very near the humblest creature He has made that can understand that there is a God. God is glorified in dwelling with us, yea and in dwelling in us, and the love of God implies that there is in the heart the seeking for companionship not with a mere distant admiration – not with [...] even impassioned admiration of what is in God, but a real seeking of intercourse with God as a man has intercourse with man – a meeting of heart with heart – a resting upon and delighting in his sympathy.
- 12 These things are all brought together in this, that to love God further implies that you are contented not, as in the case of your fellow creatures, to have a love which you do not receive from them, but that you are contented to have love in you which you receive from God. It is a different thing to say that I can meet the love that is in God with [...] that I have in myself from [...] thus I can meet contented to receive from him the power to love him – contented and rejoicing that the very love I have in him is through his own Spirit dwelling in me – that I can rejoice and find a deeper joy in the consciousness that [...] God [... ..]. [p8]. If I could have ever so much communion of [...] with every brother in Christ, I am not a fountain to him and he is not a fountain to me, and neither of us get anything out of the other, but when I have intercourse with God, I am conscious that the love in me is in me only as a recipient – I am conscious that I am debted to God for the love wherewith I love him. I understand that those persons for whom all things are working together for good are those who thus love God.
- 13 But what is meant by this, that all things work together for good to them that love God?
- 14 My dear friends, it is a very awful thing to hear the way in which people speak of God's glory, as if God's glory and my well being were different things – as if God's glory were some selfish thing that God is pursuing, and pursuing in a selfish way, and as if He would sacrifice his creatures for his own glory. But it is a truth that when we see all things working for God's glory, that we really understand what we have to rejoice in. Let it be the case that all the hearts now here present are meeting God through the power of God's Spirit in them, with that holy admiration, with that union of heart and feeling and with that acknowledgment of God in the soul, which I have now been setting forth, and I ask you is it not the desire of every one of your hearts (supposing that the joy is secured to us) that God's glory is secured to us? Are we delighting in God? What is God's glory but the coming forth of [...] of what is in God? And if we [...] do we not desire to see it [p9] revealed and manifested? And is not then the setting forth or declaring of the excellence which we see in God the thing which all our hearts desire? Assuredly it is, and therefore the persons who really delight in God have no other interest than that which the heart of God cherishes, even that this excellence which is in God should come forth and be universally rejoiced in. Thus it is that all things work together for good to them that love God, for God is their inheritance, and that which they enjoy in God is God's glory and the more you increase God's glory, the richer you make their inheritance – the more blessed you make their portion.
- 15 Understand then I entreat of you that the being heirs of God is just the enjoying God – is it the having God as a portion – it is that I should always be enjoying as a portion that which is coming out of God – that which is revealed of God. People think it a mysterious way of speaking when we say that we have God as our portion, yet it does not appear strange to say that the affections of our friends around us are a portion – a precious portion.
- 16 Yea I ask you what is your portion? Is it your food or your [...]? Certainly not. You would feel that the man who said so degraded you. A man's portion is the affections of his wife, of his friends and relations. This love of his fellows is the [...] of life to him – it is his portion. I take this away and this portion is gone. If God has made us thus to find the [...] those who are [...] strange [p10] thing that the affections and love of God should be a portion. Is there not in the working of the minds of others – is there not in the sprightliness and talent which others display a source of far deeper interest to you than in the material world around you? I entreat of you, do not keep back from the understanding of your high and holy calling which is nothing else than this – that you should be heirs of God – it is that what ever throughout time and eternity comes forth of

the untold depths of the heart and mind of God should be coming forth to you as your portion, your joy and your happiness.

- 17 If indeed we are heirs of God, don't you see how it follows that all things will work together for our good? If indeed in point of fact God is revealed by the history of God's universe, and if as we go on through eternity, there shall be more and more discovered to us of God, and if in all events there be a secret of God for us to know, then they who have been taught to find their blessedness in what God is will find all things working together for good to them. If there is anything in which God is not, then out of that thing I cannot expect to get good. If there is anything which has not fitness to make me better acquainted with God – if there is anything which has no fitness to let me more into the secret of his heart and feelings, then that is an event from which I cannot expect happiness. But if in truth there is a discovery of God in every event – if God has [...] something out of his own mind on [p11] everything he does, then I have only to find out that thing, and the event is working for my good. All things then work together for good to them who love God, because all things speak of God – because all things tell them something that is lovely concerning him and commend him to their hearts, and make them to know him as chief among ten thousands and altogether lovely. It is knowing a precious thing indeed to know that in all things God is working for good to them that love him.
- 18 Now my dear friends, I would ask you in the third place to consider the righteousness of this. I have pointed out to you the character here described of those that love God. I have shown you that it is the fact that all things work together for good to them that love God – and now I wish you to mark the righteousness of this principle – that it is a right thing, it should be so and that it were an awful thing were it otherwise, that it is a cause of exceeding glory to God that real and permanent blessedness should be limited to those that love him. Our hearts tell us that conscience which God has given every one tells him that it is a right thing to encourage that which is right and an evil thing to discourage that which is right. Our hearts therefore tell us that for as God having all under him to show favour and give encouragement to that which is evil would be altogether inconsistent [...] himself [...] of this it arises [...] of [p12] dealing with his creatures than this that he should show favour to them that love him. This is not selfishness – it is not like one man being flattered by the love of others. Do not deceive yourselves into the idea that it is from a kind of selfishness that God will show himself kind to those who love him.
- 19 In the first place it is not selfish or God's very nature is such that he is perfectly happy without anything that He can receive from His creatures. If God be independent of his creatures then it is impossible that they should ever be able to work upon selfishness in Him. There can be no selfishness in one who is infinitely blessed in himself. But further you must surely see that it is the right place of the creature to love its God. But above all see God's character vindicated from all misconception in this that God would have all men to be thus blessed – that God seeketh all men thus to love, and that as truly as truly as God himself is love and holiness, so truly is God grieved by the absence of love and holiness in his creatures. Our God would have all blessed by having all to love Him. Therefore let us not feel as if God were like ourselves. His ways are not as ours, nor are his thoughts as our thoughts, and when he is jealous for his own glory, when he is jealous of our hearts and affections, and offended by our withholding them from Him and giving them to the creature, then our Lord is most holy in this jealousy over us, for it is the true love he bears to us, and the hatred he has for [...] that makes Him thus jealous that we should serve Him. God does not need us [p13] and therefore we cannot conceive why God should take the pains to draw our love to himself, excepting that He loves us. If man cannot be profitable to God, what makes Him to be at the pains to draw us to Himself? It is that being love He seeks love from the creature which He has formed.
- 20 Having thus explained to you what it is to love God, and having explained the righteousness of God in the principle that he deals with men according as they do or do not love him, I desire to direct your attention to the way in which we may come to love God – I desire to preach to you the Gospel – I desire to show you how it is good news to you that all things work together for good to them that love God.
- 21 "All things work together for good to them that love God". What I am now to ask your attention to is how it comes to pass that I can preach this as good news to every one of you. Supposing that you

were all without God – that none of you had ever yet loved God – even supposing that this were the case with all, which I do not doubt is the case with many - I would still feel that I was coming to you with good news when I told you that all things work together for good to them that love God. This it is first of all, and above all need [...] that you [...] that God does not change things to accommodate them to your wishes, that the law is fixed and stable, that all things work together for good to them that love God, but I say [...] that [...] good news whom [...] [...] [...] [p14] for good to them that love God.

- 22 Why is it good news if a man does not love God? If a man in his heart does still hate God – if a man is in the sight of God still regarded as a hater of God – and this is the case with every unconverted person that hears me whether that person knows it or not – if a man hates God how is it that I call it good news to tell him that all things work together for good to them that love God – seeing that this is not his character – seeing that his character is the very opposite of this, and that blessing is limited to those that love God, and that there is not a blessing that can come to him as he is? This is the reason that I have something to tell him about God which if he believes it will have power to make him love God – thus it is that I have good news for him. It is not that I can say to him I know that another has loved God for you – I know that another has loved God for you. I know that Christ Jesus has fulfilled the law of love for you, and that his love and his righteousness will be imputed to you – but I have something to tell the man concerning God, and if he receives the tidings which I bring, they will cause him to love God.
- 23 If I told you all that you need not love God – that Christ loved God and therefore you are at liberty to do as you please – to be the haters of God – would that be like God? Would that be love in God to say I don't care whether you love me or not – another loves me. Is not [...] to all the feelings which God has put [...] Assuredly it is – and therefore our [p15] Gospel is not one coming to you and stating that you may be safe without loving God, but it is a message to put you in the way of loving God – it is a message intended to draw your hearts to God, and so to bless you. It is not to make you happy by giving you a safety or a peace while your friends or relations are occupying your hearts and God is out of your hearts, but it is a message to give you peace and safety by putting God into your hearts and making Him the centre of your affections, and making your desires, your longings, and your plans all connect themselves with God. What is the message? That Jesus Christ is Lord to the glory of God the Father. This is the message God would have every one to bow to him, and this is accomplished in their bowing to Christ, and the only bowing he speaks of is the homage of the heart – the will bending and coming to receive God's will to reign.
- 24 Now therefore understand it. This is the way in which you are to love God, by knowing that God is revealed to you in Christ Jesus. The infinite God – the invisible God – the originator of all things – you cannot search out, you cannot understand or know. No man knoweth the Father but the Son, and he to whom the Son revealeth him. But God in Christ you may know, for Christ is a man while he is God. And now therefore God can say to you – you have loved your fellow man now [...] [...] [...] behold [...] [...] your affection [p16] come and see what he feels for you – come and see how he cares for you – just come and be acquainted with the mind of Christ, and your hearts must need be filled with love to him, and in loving him you love God. If Christ had not been, God had done a thing that was well fitted to make men idolaters in sending Christ into the world – if God is not revealed in him who has such power to draw the heart to him, because of his exceeding loveliness, then I say God never did anything so fitted to take our hearts from God, and fixing them on a creature as in presenting Christ to us. But if Christ is God, then in loving Christ I love God – and there is no danger of my heart being filled with the affections of a creature when it is filled with the affections of Christ, seeing that the man Christ Jesus is God over all blessed forever.
- 25 Then my dear friends this is the good news, the God who is now on your right hand and on your left, though you don't see him, is Jesus Christ. He that has seen Christ has seen the Father, and in all that Christ felt and in all that Christ spoke and in all that Christ did he tells men what God thinks and feels concerning them. This is the confidence towards God by which God is glorified. It is saying that no man could see Christ – that no man could witness Christ's tears – that no man could hear Christ's words – that no man could hear Christ saying – "Father forgive them" [...] no man could be in the [...] [...] knowing [p17] that there was in Christ a real love to him – a love which all this

enmity did not quench. No person could [...] and know Christ without knowing this. This is the glory of God, that this is God.

- 26 My dear hearers it is one thing as I have said to you that day, repeated by before now, to have certain notions about God and to know God as a person. Therefore it is one thing to know Christ and another thing to know about Christ, and the thing I now seek to press on you is that is saying to you your sins are forgiven by the shedding of his blood, that in saying to you he was raised on account of your justification – that in telling you of the coming kingdom and glory – that in telling you of the judgement which is to be at the coming of Christ – in speaking of these things to you I am seeking to make you acquainted with the character and name of your God. You are not to see things as mere facts, but you are to see God in them all. You are to see God the same yesterday, today and forever, and that while some of these facts are past and some are to come yet, the God whom these things discover is the God with whom you have always to do. God was not a different being the day on which Christ was crucified on Calvary from what he was when he said “Let there be light” and there was light.
- 27 He is the same unchanging God and it is not what God would have you learn – you are only rightly taught when [...] concerning the present [...] you [p18] have to do, so that after having been taught what God has done, and what God is to do, you must be made to feel that in everything God’s very mind is that very mind which is expressed in all his doings. If I think that Christ revealed God when he suffered on Calvary, but do not think that he is revealing God when he judges the world, I am feeling as if God was all tenderness and that there is no righteous principle in the heart of God. If on the other hand I only see God in Christ coming forth in a day of judgement and sternly dividing between the righteous and the wicked, then I would be exposed to the error of feeling as if God did not love men at all without regard to their characters. But if you see the one God, the one living and true God, as unchanging in heart and feeling from eternity and put together these two acts of grace and of judgement then I have fully before my mind this true picture of God, that I see him loving the sinner, and righteous to punish the sin – I see the yearnings of his heart to bring the sinner out of his awful state, and his righteous wrath against the corruption of that individual. In that case I will feel in everything I see about me, the mind of God expressed to me by all these actings of God. I trust that you are able to see this, that if a person does one action today, and another tomorrow, that both these actions must be taken together to know the [... ...]. So is it with God in Christ. Christ [...] now and after [...] he will [p19] judge men and in both he is God.
- 28 Now my dear friends, this is the practical conclusion – that we are to gather information from what is past and from what is to come, from the history of the past from the prophetic annunciations concerning the future, and to know that God is one in mind, both in what He has done and in what he shall yet do, and that you may see how truly the mind of God and Christ is one mind. I would entreat your attention to these passages of the Book of Psalms in which Christ should pray for men that God would forgive them, and that Christ should pray for men that God would punish them. It appears a very mysterious thing that there should come forth from the same heart both these things, and we are apt to feel as if they were inconsistent. But the full explanation is here – Christ’s mind is the mind of God, and the mind of God is a mind of forgiveness to sinners, and at the same time of wrath if that forgiveness does not reconcile the sinner’s heart to God. This is the mind of God – a mind of love that comes forth to them in their offending state, but a righteousness of mind that will punish them if that mind of love has [... ...]. [...] righteous [p20] in God to punish in a day of judgement – if we believe that the person who is to judge is the Son of God who is also the Son of man then we will see clearly that unless we can understand how he should forayed? for the punishment of those who continue wicked, we are supposing that his mind is changed before he comes to judge – if we cannot suppose him in the days of his flesh looking forward to the judgement, and desiring that judgement – then I must feel in my heart as if there were some kind of cruelty in God to judge – if it be righteous in God to judge, then it must be righteous to desire that judgement, and if our prayers are to be the echo of the feelings of God’s heart, then we are not having the mind of the Spirit which is the mind of Christ, which is the mind of God, unless we can yearn over sinners in their state of enmity, longing that they may be brought back to God, and yet put to our seal to the righteousness of God in the wrath that is to burst upon them if they do not return.

- 29      There is a most important practical matter connected with this – vengeance belongs to God – but you must not forget that so long as our hearts are not really recognising the righteousness of what God is about to do, we cannot easily believe that he is going to do it – so long as a person does not feel how righteous a thing it is that God should judge the world – so long as a person does not see the desirableness of it, he is not truly expecting that it will be done.
- 30      [p21] I believe it is the case that most people have no real faith in a judgement at all, and the fact that the wicked are to be cast into hell they are not in their hearts really beholding it as a certain thing, but as they feel a [...] personally from their own just condemnation they have a fellow feeling for their fellow men, and although they see many evils come upon them because of their misconduct, yet they are not in their hearts seeing it a righteous thing in God to punish, and the person who is not seeing that it is altogether righteous in God to punish the wicked cannot in his heart believe that God will do it.
- 31      And what is the evil of this? It prevents us from realising the frightful condition in which those are who are not prepared for a judgement. We can behold the mass of men with a [...] of life while they are truly dead, and not have our hearts moved by their awful state, but if we are believing that the judgement and wrath of God are impending over them, if we are hearing the cry which is ever ascending from the sin of the world, crying out for vengeance, then they will be moved to feel for their melancholy state, and our mouths will be opened to speak for them, and every means for their conversion will be precious in our sight. I don't believe that there is a person in all this assembly so hard hearted that if he saw every person here labouring under some awful [...] been cured and [...] him [p22] was able to cure all the rest. I do not believe that he would for a moment delay earnestly to recommend the medicine which had cured him to all the rest.
- 32      Why then are men so careless about the souls of their brethren? Just because they don't believe that they are in danger. If you see a man under a severe disease is undergoing some operation, getting a limb cut off for example, you are sorry for him, because you understand what he is feeling, but if you are blind this thing may be going on and yet not affecting you. So in like manner, the precious souls which have all been bought by the Lamb of God are perishing – we are moving about [...] such persons, and how are we affected by them? Is it not true that you are more affected by hearing of a man having broken his limb than by this awful spectacle? Why is this? Just because you don't believe that God will judge the world in righteousness. Men feel as if their fallen nature was some excuse. They find some excuse for themselves in the evil of their own heart, and we are inclined to take part with them in so excusing themselves, and so we cease to feel that that wrath is hanging over them which does hang over them. Therefore it is most important that you should know and continually realise that assuredly God will judge the world in righteousness – that God will separate between those who love him and those who love him not, and that there shall be no peace for the wicked.
- 33      [p23] Now my dear hearers I desire to speak a single word according to that distinction I have always recognised existing among you – the distinction between those who are converted and those who are not – the distinction between those who have tasted the love of God in Christ, and felt it as life to their own souls, and those who are strangers to that feeling.
- 34      I speak to those first who do not indeed know and in their hearts experience that in the name of Christ there is life for them, and I ask them to see in God all things for them. The words of our text are spoken not with a reference to the persons but with a reference to the love. It is not that if I am a converted person everything will work together for my good. That is not the doctrine – but it is this, that in loving God I will find good in every event, that is every event which I meet with as a lover of God does me good – that is if I sow to the Spirit I shall of the Spirit reap eternal life. For if I sow to the flesh though I am a converted person yet shall I of the flesh reap corruption. This is a most important distinction – converted men often comfort themselves by saying that all things are appointed for their good. I say so too – they are all intended for good to the converted as well as the unconverted and I feel it a most awful thing that any should so [...] for [p24] the good only of the righteous and that he spares those who perish only for the sake of the elect. This is surely a

doctrine of devils. But while I say to you that all things come from God, [...] this day of grace for the same purpose for which Christ came and told the secrets of God's love, that what God now says and does to every man comes forth from the heart of God for the same purpose as Christ came forth even to bless him by turning him from his iniquities.

- 35 But does every event therefore do him good? Certainly not. Not only is it the case that God's dealings are without profit to the unbeliever in those very things in which God is continually seeking to bring him to himself, but that God's dealings are without the profit God intends to the believer unless he receive them as God intends. Everything will work together for good to you if you take it as a lover of God, then it will work you good, but not otherwise. And I press this upon them because I see persecution and grievous judgements impending over the children of God – because I know that for their sins there will be a trial for the people of God such as has not been for a long, long time. And I am anxious that they should not go into this blindfold, thinking that they will get the good of it they don't know how. But I warn you that if a man pass lightly through the Lord's chastening he will [p25] not be benefited by it, and that the event however full of God and however instructing in itself and however fitted to raise up the creature to dwell in heavenly places in Christ Jesus, if we do not meet that event in the right spirit it shall bring no benefit to our souls.
- 36 Recollect that you are called not to an act of faith but to a life of faith – that there must be a continual coming into light, a continual coming out of darkness, for they are always to be coming out of the flesh and always coming into the Spirit. And more especially I call upon them to know that under whatever form they are called to bear the cross of Christ, they are not to think that they will be benefited by the trials of whatever kind they are, unless they meet them in the love of God. Then they shall be [...] by them further into the secrets of God's heart towards them, and be made to say this good for me that I have been afflicted. But if they pass through them and do not meet God in them, then will they receive no benefit.
- 37 This is the practical [...] which I feel myself called to urge upon those who know God. And now my dear hearers it is not to man – it is to God and to God alone that I can go for my comfort – when I think of those who have so long been hearing in this place – who have again and again heard the word of life from my lips and who are still not in a condition to receive what I have now told them as good news that all things shall work together for good only to those that [... ..] great [... ..] [p26] that they have continued in the opposite and awful condition, notwithstanding them having been again and again told of that love of God which ought to have changed them – and this is to me a heavy burden indeed. I would now in the Spirit of Christ solemnly and affectionately call upon every one of you to remember that as God has appointed a day in which he will judge this world in righteousness by that man whom he has ordained, Jesus Christ, and as love, love to God and love to man is righteousness, that no one of you is prepared for God's judgements who has not been taught this love of God and has not had it written in his heart, and no one has that law written in his heart who has not written on his heart the record of God's love to him.
- 38 “We love him because he first loved us” and because we know that he first loved us, and those who know not that he first loved us, and those who know not that God has loved them and given Christ for them, and that in Christ they have the heart of God to themselves revealed, they are without love to God, Oh think not to mock God. God is not to be mocked. Think not that an outward obedience, that a restraint, perhaps very little in many cases upon outward conduct – think not that a certain measure of desire to be saved – think not that these things will stand [...] tell of God's judgement. If it is true that many have done [...] works in his name and yet cannot stand [...] of such things are possible and [...] shall be how can it be [...] who have [...] certain [p27] degree of seriousness or [...], and who have not yet known what it is to have the love of God in their hearts, who have not yet known what it is to be feeling the Spirit of Christ crying “Abba Father” within them.
- 39 My dear Hearers, this question of assurance is no light question because it concerns the principle of God's judgement. I say that a man must be assured in order to be in a safe condition in the prospect of God's coming judgement is, in other words, to say that God will act on the principle that pervades the whole Bible, and more especially the book of Psalms, that he will show his favour to those who



have trusted him and pour forth his wrath upon those that have not trusted him. And to *crave indulgence*? for uncertainty is to forget that assurance where God is known to be holy is holiness – that assurance where God is known to be love implies love. And therefore it is that we demand assurance not for the sake of the peace it commands, but because while God loves holiness and hates sin, no one can be in a condition of having real confidence towards God except he is taught to love the holiness that God loves, and to hate the sin which God hates – therefore to insist upon this is to demand that a man have the mind of God. But I know that this also is objected to that a man is to have the mind of God. Am I not to have the mind of God? I know only two minds a moral being can have – the mind of God or the mind of the devil. To say I am not to have the mind of God is to say [... ..] the mind of the [...] that which [... ..] the devil loves and every [... ..] [p28] thinks it presumption in me to suppose that I am to have the mind of God is just saying that it is presumption in me to expect to be good – that it is presumption to expect to be what Christ died to make me, but is it humility to be content to have the mind of the devil? It is not a heaven of glory the devils look for, but a torment in the lake that burneth, and the prospect of Christ's reign was one of fear to them – the devils believe and tremble.

- 40 Oh my dear hearers, be not deceived for God cannot be deceived. You must have the real mind of God or the mind of the devil, and humility is having the mind of God and pride is having the mind of the devil, and the devil is the father of lies for pride can only feed upon lies – pride is the creature thinking that it is something and its very root therefore is a lie. The creature is nothing. And so it is that he who has pride has no comfort but through feeding upon lies, but the truth of God is that which feedeth lowliness, and that which blesseth us by giving us the mind of God.
- 41 Now my dear hearers, you are warned. The man Christ Jesus will judge you, the man who upon this earth, and in your very nature, did overcome all temptation, and in your very nature was he holy as God is holy. Therefore does he know what you yield to when you yield to sin and he is your judge – the man Christ Jesus is your judge – he who wept over you when he wept over Jesus alone – the man Christ Jesus – he who [... ..] shall be judged [... ..] loved God, [p29] and that is according as you have or have not loved Christ.
- 42 And what is it not to love Christ? Had you not been a man for whom Christ died, it had been a different thing. If you have not been forgiven, it would have been a different judgement you would have had to look forward to – but I can tell you that sin against a forgiving God, and against an unrevealed God, are very different things. Adam sinned against God the Creator – that was his sin – but sin now is a different thing – sin now is sin not against a Creator's goodness, but against a Redeemer's love – it is sin against a Being who tasted death for you. And will any man say that this is not a righteous judgement? Know my dear friends, that it is because sin is the abiding in rebellion against a love which was content to die for you. This is the reason why the judgement is the awfully righteous judgement.
- 43 "If," says Christ, "I had not come and spoken unto them they had not had sin, but now have they no cloak for their sin". It was his having come that left them without excuse, when the Son came the wicked husbandmen said this is the heir let us kill him and the inheritance shall be ours. God sends his son and we see that he is the heir that he comes and reveals God – that if we receive the Son we receive the Father, and if we receive the Son we can no longer be Gods to ourselves, and so we would kill him and have the inheritance to be our own. And this is what every [... ..] .....] it is his own [... ..] it [p30] not to him, and he never can have it as his own. If he would take it for himself – not receiving it through Christ and using it for Christ, he may possess it for a little by usurpation, but he shall be cast out – they have killed the heir and for a time they are thinking he is dead – but Christ has risen again, he is at the right hand of God the Father – he has all power and he shall come and show that he is the living Christ – that he is the mighty King – for he shall come in his own and in his Father's glory, and he shall show these men who thought that they had killed the heir – that the heir still liveth, and shall cast out the usurpers.
- 44 Know that it is with God you have to do, and that the judgement which hangs over you is not the judgement of a broken law – but the judgement of a rejected gospel – that the Father judgeth no man but has committed all judgement in the Son. And it is very near at hand. I feel every time I come to the subject overwhelmed with its greatness. Again and again, I have sought to speak to you of the

nearness of Christ's coming. It must be spoken in whatever weakness – with however trembling a voice – it must be spoken how little so ever according to its glory it may be spoken – and you must be told that the end of all things is at hand – that the body of Christ is to be perfected, and then there remaineth nothing but the wrath of God. Christ is near at hand to execute judgement on the ungodly, and the great darkness manifested [...] out of more light will just [... ..]. Though God may [p31] long listen to the cry of his people yet he will not tarry at the *?last?* we know that the souls of those who suffered for Christ's name were told to wait a little until their brethren should be killed. God has waited and they have waited being taught of God to wait, but the number is about to be completed and soon will there be seen that manifestation of the enmity of the natural man against the mind of Christ which shall lead to the completing of that number, and then nothing remaineth but the pouring forth of God's judgements.

- 45 Oh my dear hearers, these are awful times and the most awful thing is the deep sleep that has fallen upon man – the wise and the foolish [...] seem alike to [...]. People are not alive to what is going on and they are in their dreams speaking of glorious days and of renovated constitutions to the country and of the great results of their reformatations and mighty changes. There is something within men crying out for a good thing. They have the craving but they cannot allow God to give it them. They feel the demand for something – they know that the whole creation is groaning and *?awaiting?* together until now – but they don't know why and they are looking for deliverance to something else than [...] God would have them look. It is a [...] thing to speak of [...] the renovation of the heart by the Spirit of Christ in it. I call on you [...] word God [...] [p32] and Oh may God deliver you from the delusion of thinking that you are to receive the opinion of men. When you bent your knees this morning what did you pray for in behalf of your minister? Was it that he might teach you to the best of his judgement? What God commanded you to pray for was that God himself would speak to you by the mouth of his ordained servant. This is not taking the place of God. It is not saying because I say it therefore receive it as God's word. I hold that any one who asks God to speak by his servant is also to ask him to enable him to know God's voice.
- 46 Oh you are in good hands if you would only know it. I ask you to feel that you are to hear in the Holy Ghost, and that the Holy Ghost is to speak by your minister – where is the risk of delusion? The risk is your not having faith in it. If after asking God to speak by his servant you do not look to have your prayer answered – if you mock the hearer and the answerer of prayer – how then can you be heard? Let God be acknowledged by you, and then you shall be blessed of God. Humble yourselves and you shall be exalted in due time. Become as little children, that you may be made wise unto salvation. Acknowledge the Holy Ghost and he shall dwell in your hearts.

Amen!