

FROM THE INHERITANCE OF OUR FATHERS

Series 36, No. 5

THE LORD'S JEALOUSY AGAINST BACKSLIDERS

George Smeaton



GEORGE SMEATON

George Smeaton (1814–1889) served as a faithful minister and theologian in the Presbyterian church in Scotland. He was born into a godly Christian home in Hume, a farming community in southeastern Scotland. God drew him to Christ while yet a boy. Smeaton attended the University of Edinburgh, where he was influenced by Thomas Chalmers.

Smeaton was ordained to the gospel ministry in the Church of Scotland in 1839. He left in the Great Disruption of 1843 along with many other evangelical Christians to form the Free Church of Scotland. He served as a minister in Auchterarder for a decade, witnessing a powerful work of God among its people. In 1854 he became a professor of theology at Aberdeen, and then from 1857 served as a professor at New College at Edinburgh until his death in 1889. He was a firm defender of the doctrine of the full inspiration of the Holy Scriptures and an opponent of higher criticism.

Today, Smeaton is best known for his books still being reprinted, *Christ's Doctrine of the Atonement*, *The Apostles' Doctrine of the Atonement*, and *The Doctrine of the Holy Spirit*. Recently, a collection of his *Sermons and Addresses* has been published. Smeaton's strength as a theologian is his careful study of the Holy Scriptures, basing doctrine firmly on the Word of God. Smeaton was a man of towering intellect, but he was no mere intellectual. He was a man of the gospel, who called people to Jesus and walked with God.

The Lord's Jealousy against Backsliders Consistent with His Unchanging Love¹

If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him.

—PSALM 89:30–33

What a triumph Satan will obtain, if we lose sight of the Redeemer's reign in the heart, after all our declarations that He is a King! And the very same temptation, if at first resisted, is usually brought to bear upon us in a form more subtle and more captivating. I believe the text is in no common sense

1. Reprinted from *The Free Church Pulpit*, vol. 1 (Perth: James Dewar & Son, 1845), 587–97.

addressed to one nation; and he that hath an ear let him hear.

In the context, the covenant between the Father and the Son is at large unfolded. The eternal Son undertakes to come down to this world to put on our sin and our wrath, that God may love us as He loveth Him. On this mighty One our help is laid (v. 19), and when He comes, He is strengthened for the work given Him to do. His Sonship is discovered when He cries, "Thou art my father" (v. 26); and His every step in doing and in dying is taken in the room of all and every man whose person He sustained and for whom He acted as a surety; for they were given Him by the Father. The believer, realizing this oneness with his Lord, says, "I am Christ's righteousness, yea, as Christ, the well-beloved before the Father"; and evermore he hears the Mediator saying, "I am yonder sinner's guilt and sin, for I bore him on My person on the tree." It is then taken for granted (v. 30), that the seed of the Messiah shall go astray; but their

sins, it is added, do not break the covenant, which stands fast for evermore; for it was not made with us, but with the Son for us. For evermore the savor of Christ's sacrifice is as fresh as ever, and He ever cries, on behalf of all His own, "Let them be brought back again white as ever—whiter than the snow." But we shall now, by God's help, analyze and open up the words as simply as we can. Notice,

1. The seed of the Messiah stand in His relation to the Father, sons by grace because He is the Son by nature.

His Children

The full meaning, we take it, is they are children in Him; for the expressions *His children* and *His brethren* are interchangeably used—"He is not ashamed to call them *brethren*, saying, Behold I and the *children* which God has given me" (Heb. 2:11–13). He raises all whom the Father hath given Him as near Himself as possible, to the rank of sons in the family of God, with a title to the heavenly

glory. The foundation of our being children is that Christ is God's only begotten Son in a sense peculiarly His own before the world was; and we find the order of the covenant, when He said—"I ascend unto my Father and your Father, to my God and your God" (John 20:17), not to *our* Father, for there is no such equality, but to My Father by nature, and yours by being found in Me. This relationship is Christ's of right, it is ours of grace through Him—an undeserved boon; and God becomes our Father only because He is the Father of one so near and dear to us.

Christ's Sonship is not a mere official Sonship, beginning when He took on flesh. The relationship is from everlasting founded in nature and not arbitrary; and in like manner the love involved in it had no beginning, and can have no end. The Son dwelt in the Father's bosom before the world was, dear to Him as His own soul. Had the Sonship begun in time, as some men vainly speak, we could imbibe but little comfort; for there

might be constant fear that what had a beginning might also have an end. But when we see that the Sonship is founded in the very nature of the Godhead, and can no more change than God can change, a joy unspeakable is derived from the discovery. And is not the thought an overwhelming one, that to us it should be given to stand within this bond between the Father and the Son—to be taken up, as far as may be, into this relationship, and remembered in inseparable connection with God's dear Son?

Do we look at the act of power put forth in calling us into the fellowship of His Son, Jesus Christ our Lord? We are redeemed by power, as well as price, from being children of the evil one; and if Jesus, by His cross, made Satan's title but an empty name, the question now is simply one of power—who is strongest; and in the word of the gospel, Jesus goes throughout the world to claim His own, and by a mighty hand to dispossess the strong man armed of his lawful captive.

Do we look at the change in our relation to the Lord the Judge, in passing into the family of God? When the most High has seen the sinner consenting to be righteous in the Savior's righteousness—to be saved in God's own way—sentence of acquittal is given forth by the holy Judge the very moment we believe on Jesus, and there is joy in heaven on account of it. It is passed even now in the court of heaven, and the judgment day will but proclaim it to all worlds, but not make it more perfect than it is now. It is passed, moreover, in a man's own conscience, and then there is assurance, peace, and joy unspeakable, the glorious liberty of children in the family of God.

Do we look at the frame of soul with which the joint-heirs are imbued? Though the Lord Jesus is in heaven till the times of the restitution of all things, yet is He ever with His children by His spiritual presence, till the end of the world. Their experience is not a mere dim resemblance of His own, but the very

same in the measure in which they apprehend Him. His peace is our peace—His joy is our joy, though He has an oil of gladness above His fellows—His spirit is ours, one spirit with Him His life is our life; we live, yet not we, He liveth in us. In a word, there is not one feeling or emotion that pervades the holy soul of the man Christ Jesus in the sanctuary on high, but vibrates in a greater or less degree through all the ranks of the redeemed, whether in the bliss above, or in their lowly dwelling place below—“I in them and thou in me” (John 17:23).

Do we look at the love within which Messiah’s seed are taken? They are more precious in God’s sight than all the universe, and He loves them with a real father’s love. It is not different love the Father bears to Christ’s people from what He bears to Him: “Thou hast loved them as thou hast loved me” (John 17:23). Our capacity, indeed, is limited, but if we are Christ’s we are loved with the very same love in kind, yea taken within the bond

of that very love that from eternal ages has knit the Father to His only Son. Lift up your heads you drooping saints. The more you taste God's glory and desire Him, will it not ravish your soul, that this God loves you, and has set the very love on you that He has set upon His Son?

Or do we look to the standard, the image after which God's children are to be conformed? They are to be conformed to that loveliest of holy scenes, the life, the character, the mind of Jesus—conformed to the image of God's dear Son. As they have borne the image of the earthy, they shall also bear the image of the heavenly; and at last they shall be like Him, when they see Him as He is. Yet a little while and the reviled sons of God shall shine brighter than the sun in a glory that will make kings and great men wonder.

2. The Lord narrowly observes the new obedience of His children, and whether they will go astray.

Allusion is made to that declension as proceeding step by step. When God says “If his children forsake my law” (v. 30), He names the first step when they lose a relish for His presence and His holy will; when He adds, “and walk not in my judgments” (v. 30), He names the next step when they walk no more with Him, and lose the fear of God upon their hearts; when He adds, “if they break my statutes” (v. 31), He shows that all comes to open highhanded sin at last, although the first step was but a loss of secret delight in God. Perhaps we may, with more advantage, advert here to the first commencement than to the open fruits of declension.

The sin that dwells in us comes on with noiseless step, disarming all suspicion, it may be under guise of weariness, or suggesting delay in spiritual service, and it is little suspected, nay, spiritual slumber is accounted

sweet. Indwelling sin is of dreadful strength; and if we cannot trace out all its windings and deceitfulness, if it is a friend within to every temptation from without, and wars in every power of the soul with the Most High, is not the unwary soul most sure to fall? Never did men occupy such an awakening position as the disciples in the garden. The three were honored out of all the sons of men to be with Christ in the crowning act of His obedience, when He formed His high and final act of choice to drink the cup which the Father gave Him. He had often been with them in Gethsemane's quiet retreat, as if He loved the scene of His future trial; and now, when He was to gaze on the eternal hell not too great for one sin when He was called to the highest act of His obedience, to choose, as man, whether He would be cast into the wrath of God as far as it could kindle on the Lord of glory—He wished to be refreshed by His disciples' fellowship and surely they will watch and keep Him company. Ah, no! Thrice that

suffering One came back to get comfort in their fellowship, and His sweat was great drops of blood falling from His every pore upon the frozen ground, and they are fast asleep. If it was His gentle complaint, “What, can ye not watch with me one hour?” (Matt. 26:40; Mark 14:37). Oh, how many an occasion shall we trace as we look down from the heights of future glory, when we, too, enjoyed the same forbearance of Almighty love on our way to Zion. We have begun this departure, if our thoughts turn not naturally and habitually unto God as the needle to the pole, or if less drawn by the cords of His constraining love than in other days. We have entered on a path of declension, if, like the slumbering virgins, we have lost transforming views of the glory yet to be revealed in the presence of the Lord at His coming—if we press forward the less and not the more when accepted in the beloved.

Oh, declining soul, you are not in *the same earnest effort!* The day was when you ever saw

some new perfection in the Son of God, and sought some new occasion to commend Him. Where is the happiness you spake of? You abuse the doctrine of conversion, if it is made a resting place for sloth, as if you might on that account be less in prayer, less in awe of God. The almighty power of God on dead souls at first conversion—the very power by which the Savior rose—must be as much as ever put forth on us from hour to hour; and if God is waiting to carry on the work, are you unwilling to be the subjects of the same Almighty change?

You have ceased to seek *the same blessings*, although they are designed to be revealed from faith to faith till we are ever with the Lord. When light from heaven first shone on you, you were eager to *win Christ Himself*; now, though you feel your loneliness, you do not desire so much to apprehend Him. Oh, how different is it now! You once mourned over your thick darkness, and were not content with doctrines, without more

glowing discoveries of heavenly things; but now you seek not *heavenly light* so much as you did then. As to *pardon*, again, through the imputed righteousness of God, the very highest attainment any child of God shall know on this side of heaven, is to wash daily in the fountain, and yet hate sin as much as ever; but in your pride you will not daily be indebted to forgiving love, and in your unbelief you will not rely upon its freeness as you once did. Remember whence you are fallen. And if we speak of *strength for hourly duty*, the day was when you saw no reason why you should be weak when Christ is strong, or empty when it has pleased the Father that all fullness should dwell in Him; but now, because God tries you whether you will labor for every blessing, and contend for it, you fall back discouraged.

Nor do you pursue the *same spiritual exercises*. As to private *prayer*, excuses multiply as years roll on. Every company and pursuit is not abandoned that unfits you for it, and the form is very irksome. If we ask how far you

war with your *corruptions*, are you not weary of doing constant violence to your sinful nature, bolder now with little sins, less tender in your walk before the Holy One, and more careless in draining off corruptions daily, by slow degrees? And as to the measure in which you cherish *implanted graces*, time was when you strove to have them in the highest exercise and were most of all afraid to have less of God and of His presence than on the day before. How different is it now!

You pillow your soul upon a time when your tears were turned into joy, your fears into peace, your sighs into songs on praise. You trust to past experience, to past recourse to Christ, and not upon Himself as the refuge from the tempest now. What if you repose on a delusion, on an awakening which was but the savor of death unto death? It matters not what you once were; what are you now?

But notice here, again, that when the Lord so narrowly watches if we walk in *His law and judgments* He means the law of liberty written

on the heart, which neither can condemn nor justify a child of God. The children of God do not obey to be put among the children, for they are sons already, and they obey both in the rest above and here below with a love that casteth out the fear to which the law appeals. Obedience is heaven begun, and the sons of God rejoice to see Him take His honor, and call all worlds around Him to esteem and love Him, as most worthy. They are not under the law in whole or part, so far as it has sanctions, threats, or promises. But let us bear in mind—for there may be before long another antinomian outbreak—that in the measure in which we win Christ, it will be our meat to do the Father's will as it was His beforehand. Our willingness to obey just shows how far we have tasted the sweetness of the promises, how far we have apprehended Christ.

Let us bear in mind that every child of God is under high and holy discipline, and that true grace is certain to be tried and sifted. If Jesus learned obedience by the things He

suffered, though He were a Son, good cause there is that we too should be sifted. Remember that the Lord tried Israel for forty years, to prove what was in their hearts; and if He cross our will, it is to try our faith and patience—if heresy come in to deceive if it were possible the very elect, it is to make manifest them that are approved. Let us labor that, whether present or absent, we may be accepted of Him, and count it all joy to meet the trials which strengthen faith.

3. God, jealous of His honor, cannot pass over the transgressions of His children without chastisement.

Then will I visit their transgressions with the rod, and their iniquity with stripes. This rod—these stripes—may come in many a form, in personal affliction or bereavement, in sorrow or reviling, in the buffetings of Satan or the hiding of the Father's face. These visitations come not as the curse of the law, for believers are not under the law, nor does their

Father disinherit them. God distinguishes between the persons of His children whom He loves and their faults which He punishes. "Thou was a God that forgavest them, though thou tookest vengeance of their inventions" (Ps. 99:8).

The afflictions which God sends to prove and try His people come when they most ardently grow up into Him, who is the Head in all things; but of these God speaks not here. The cross we are to bear in following Jesus is felt most keenly when we are most alive to *God*, for we must do violence at every point to the natural aversion of our evil hearts, and to a world in open arms against our God; but of that God speaks not here. The afflictions which He speaks of here are punishments, and may be easily distinguished from the other, because they come in seasons of departure from the Lord. Upon these occasions, and even for sins of omission in which *we* live more readily, the Lord allots, as His messages to Israel show, a just recompense of reward.

Have we to do with a God less jealous now? If a holy God could not pass over one offence in Moses, without making him bear the mark of His displeasure, we have to do with one the same yesterday, today, and forever; for *our* God is a consuming fire. The Lord, who will not be mocked, inflicts fit punishment for every declension, for all distrust of Him. Do you make light of small departures from the Lord, because it is a day of grace? Do you wink at decays of grace in yourselves, at sloth or unbelief or a defiled conscience, at lukewarmness in prayer or in holy love, as if God winked at them too? You shall suffer loss though you may be saved so as by fire. Though God is at peace with us as Judge, His jealousy as the Holy One burneth with fire. It is told of a holy minister that he died imploring pardon, especially for His sins of omission. But more affecting than even the testimony of a dying hour, is the frown with which a God of love must visit them; and, if it be by spiritual judgments mainly that God now

visits sin, the blighted religion in these souls of ours, the pointless sermons falling halfway to the heart, and the ease in Zion, may just prove that God is jealous. If any think that backsliding is a light matter because it is a day of grace, hold up the sin to the holy light of the Redeemer's countenance as He speaketh to the Seven Churches, and you will cry, who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire and like fuller's soap.

We have said that there is nothing properly penal in these frowning visitations of a heavenly Father, for they have their source in His grace, and for their aim a return to Himself. They are not from a Judge, but from a Father. The Lord has no pleasure in the sufferings of His children, but there is a glory in the connection between sin and punishment which never can be broken, and He will show that sin is an evil thing and bitter. When the warnings of Jesus in the garden could not keep the disciples awake, His rebuke was, Sleep on

now and take your rest—he is at hand that doth betray me, implying, that the awakening providence of God would now compel their watchfulness. Alas, how many are never aroused till startled by tremendous judgments and alarming providences! God will deal in love with us if we can be drawn by the cords of love. But if kindness will not allure, the trials of a severer discipline will compel us to live near him, to cry unto the Lord in our distress.

Look at Israel, on entering the land of promise. Unmindful, after first success, of their work of vengeance on the doomed nations round them, they neither work *for* God nor *in* God; and when the angel tells them in Bochim, for their punishment, that they should not drive out those nations any more, such a day of weeping followed—such a day of repentance—as has seldom been in this dark world. But why did they not return to their first works? It seems that the courage once given them was not given again—the

Lord was not with them in such measure anymore. Is this a new thing in the earth? Ah! It is common to lose first love, but all do not regain their former place. Many are but blasted trees—melancholy monuments of what they were, or might have been. Some all zeal once are now lame in every effort, and what time is lost if ever they recover! Could I reach some young convert, ready to take a little slumber when the Sun of Righteousness has chased away the darkness of the night, as if the keen edge might be abated and all be well again, I would say, no quarter can be given in this warfare, till we see Jerusalem and the Lamb face to face. Oh, if any live as if they might safely be ever sinning and repenting, can you dread no danger? Is it only after a fall that you will stand in awe, when our God is a consuming fire?

The Holy One can let alone men of the earth till the great day; but the church, which is the only holy house in which He dwells—the renewed soul which is His temple—may

not be left polluted. “You only have I known of all the families of the earth; therefore will I punish you for all your iniquities” (Amos 3:2). The jealousy of our God smokes on all sides of His chosen ones. What He can bear with for the present in the children of the wicked one, He cannot bear in those who are a people near Him. Judgment begins at the house of God, on those who bear His image; for more heinous in God’s account, and more ruinous to souls around them, is sin in God’s people than in others.

By doubts and fears in a hesitating bosom, the Lord oft-times chastens His people, who once had joy unspeakable and full of glory. Satan is allowed to cast His fiery darts, and setting forth a long train of decays, with all their circumstances, takes occasion by some sickness greatly to terrify them, saying, What have such to do—the guiltiest among men to do—with life to come or with Jesus here. Their hands hang down—their songs in the night are silent. Is it not so with many at

this day, as if wisdom's ways were not ways of pleasantness, and her paths the paths of peace? And in most cases—I say not in all—is it not because they have sinned away their light, and peace, and strength, and now they weep as they remember Zion? They would not keep awake when they might, and now they cannot imbibe the holy joy they fain would know again. They would not leave their spiritual sloth or worldliness when they might, and now they cannot let them go when they would. Who can stand before this holy Lord God? Oh, you who live as if the Christ within were not to be the same holy image of the Father as the Christ without—who rather would be safe than holy—when put into the refiner's fire of James or of the prophets, what but dross is left behind, after the wood, the hay, the stubble are burned up? Oh, you who think that free grace will cover another and another sin, instead of laboring to depart from all iniquity, call to mind with whom you have to do; for the Lord is not mocked.

Will you provoke the Lord to jealousy? You who think it legal to take a single glance at your unweeded hearts—who will hear that Christ is *for* you, but who will not ruffle self-complacency by the thought that He is *in* you except you be reprobates, you cannot serve the Lord, said Joshua to such a people; “for he is an holy God—he is a jealous God—he will not forgive you your transgressions nor your sins” (Josh. 24:19). Lose not Israel-views of God—Old Testament views of God, for they are not to be forgotten, but carried with you when you think of God in Christ.

4. Our declensions do not utterly remove God’s lovingkindness, because it is not founded on ourselves, but on another.

It is striking to observe (v. 33), that the Lord changes the person, and when we expected to read, “*nevertheless my loving-kindness will I not utterly take from them,*” He drops all mention of the sinner, and, reverting to the covenant,

says, *“my loving-kindness will I not utterly take from him.”*

The Father’s love to the Son is the very foundation of the gospel. The Father cannot be an enemy to Him who is His very heart. To show that the Father cannot cease to love Him, let us bear in mind that, when He came forth as Mediator, it was not a new affection that the Father bore to Him, but the very same that had been borne to Him before the world was. When He put off His glory and appeared eclipsed, self-emptied, humbled, the Father said of Him, what had been upon His heart before time began, “This is my beloved Son, in whom I am well pleased” (Matt. 3:17, 17:5; Mark 1:11; Luke 3:22; 2 Peter 1:17). When He put on His people’s sin, He met the anger of an offended Judge, not the enmity of an offended Father. Even when His God forsok Him, as He hung surrounded with the terrific garment of our sin, and His human soul wanted all sensible comfort, He was the object, amid all His woe, on whom eternal

love was resting. The great triumph of the cross is, that He who hung there was more pleasing in the Father's sight than even sin was hateful—*that the sin could be consumed, and yet the love remain entire.* Had this love not been as full as ever, as high as ever—had there been an interruption of it but a moment—our salvation had been hopeless. But while Christ took on Him what was due to us, He did not lose, He could not lose, what was eternally His own; the light of everlasting love did not forsake, and could not forsake, the temple where it ever dwelt.

If then, the Father's love was not abated when Jesus bore the garment of our guilt, and if a time shall never come when that love shall cool toward Him or be withdrawn, never shall it cool toward His seed, who are taken within the bond of such a love. The love they enjoy is not different, but the same. At all times alike, and in all conditions alike—even in times of dreariest declension, God's love forever rests on all who are joint-heirs with

Christ, though at the time they do not feel it shed abroad upon them. Even then they are as much beloved as ever, and Jesus is to be heard saying “Thou has loved them as thou hast loved me” (John 17:23).

These words, “My loving-kindness will I not utterly take from him” (v. 33), show us, we believe, the *proper motive to be brought to bear on sad backsliders, and the Lord’s way of restoring them*. While the mind of God is here revealed, it is not as if He kept the secret to Himself; He designs to give a spring of action unto us, to forestall undue despondency, lest the spirit fail before Him. If any presume on such words of tenderness—halt! They are not spoken unto you, but to the downcast child of God, at a loss to know how God can love him with so little that is pure and lovely—ready to doubt how a worm, a rebel, an enemy, can be endeared to God. When the declining soul is grieved with his own distempered heart, and his backslidings have reproved him, the Lord removes the cloudy day, by showing that the

only cause of the divine favor is that, without a claim on our part, everlasting love rests on us because it rests upon the Son. When sin is on the soul, we are prone to think that God is turned against us, and we dare not look again to His holy temple; and to counteract this, God announces that He is unchanged—the very same He was at first. God's voice at first was, This is my beloved Son, in whom I am so well pleased, that by Him the guiltiest may come from wrath to grace—from sin to holiness—from death to life; in whom I am so well pleased, that in Him all guilt is swallowed up, all wrath forever hushed, and condemnation rolled away—all controversy between God and you forgiven and forgotten—a heaven of light and glory is open over you, and the unveiled countenance of a friendly Father smiling on you with inexpressible complacency. You then put on the Lord Jesus; you become most dear in God's sight, as free from wrath as He is free, and partakers of a love which no creature can fathom. What

made you rest so sweetly under the refreshing beams of the Father's love to firmly anchor here, when nothing amiable in you drew forth the divine complacency? For His dear Son's sake alone, the sunshine of the Father's love first rested on your soul, and it is the same view of His unfathomable love in Christ that leads the downcast backslider to return.

The eternal Father calls you, oh backsliders, to look up from the depths to Him who giveth you His Son, and your warrant to embrace Him now is not that you received Him formerly, but God's present gift, as if you never heard that blessed name before. Seek to be one with Jesus by receiving Him afresh from day to day, if you would inherit God's love; for it is by cleaving to God's dear Son anew, and not by leaning upon past experience, that you find, to your soul's joy, no wrath upon His countenance, nor vengeance in His heart, but the very heavens and the skies raining down love. The declining child of God is prone to think that God is turned

against him as unworthy, and he is unworthy more than he ever dreamed of; but in the holy of holies the merits of the Lamb are as fragrant as ever. We are ever to realize that Christ puts in His righteousness to adjust the balance between God and us. The Father never removes His lovingkindness from him, and there is no propitiation necessary between the Lamb and us. Oh, if you think that your sins are higher than the grace of God, that you cannot again be rendered amiable even by God's dear Son, what is this but unmortified pride, because not beloved for what *you are*, or may have done?

If a backslider refuses to lean his guilty soul on what he leaned at first, he will only pierce himself through with further sorrow. However near we live to God, there is no other way of pleasing God, no other way of coming under the warm beams of the Father's love, than the plea from hour to hour to hour which is founded on His Son. And, after going backward, if you doubt whether

the Father's smile again can settle on you—if you question whether God can again be pacified by what is laid up in Christ—you cast contempt as much upon the treasures of His grace, as if you hoped to be forgiven because your sins are small. Begin at the beginning, as if you never knew the truth. Believe with all your heart that God has been more glorified by Christ than dishonored by you—that the law is more magnified by the obedience of the greatest Being in the universe, than even violated by you; and look upon yourself as *in Him* when He died, as *in Him* when He rose, putting off our curse. Behold Him, then, acquitted, and that you too were acquitted in Him. Draw not your comfort or your confidence from anything wrought in you as a ground of faith, but look simply to God giving you His Son, and all the fullness of His Son, in the precious promises. Cast yourself on God's self-moving grace without you, and peace will fill your soul, within. Faith is the simplest act of leaning on the obedience of

another—on Christ Himself, our righteousness; it is the opposite of leaning upon aught within. Hear Him saying to the Father, for you, “I have glorified thee on the earth” (John 17:4). It is when you thus look, expecting the Spirit to reveal the Son in you, to glorify the Lamb in your eyes, that you regain the joy you long for.

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