

A PROMISE OF HELP WHICH GOD HAS LAID UPON ONE THAT IS MIGHTY

A sermon on Psalm 89:19a

Rev. J.D. Barth

Reading: Psalm 89:1-19

Ps 140:1-3

Ps 198:1-3

Ps 241:1-3

Ps 319:1-3

When the Apostle Peter, in his first epistle, stirs up the scattered believers as sanctified in Christ Jesus, to long for the full growth of grace, the origin and developing of the kingdom of grace and glory are illustrated unto them under the figure of that note-worthy building of the temple, which the prophets of the old covenant had proclaimed to the comfort of Jacob's remnant. Not as a completed temple, but, by the Holy Ghost, the kingdom of God is as a building of God in the making and this kingdom of all conquering grace, is represented in the words: "Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded."

This chief corner stone is no one else but God's only Son, the Lord Jesus Christ. The Father has laid Him to be the head of the corner. The entire kingdom of grace and eternal glory is entrusted to Him. He is the Elect of the Father, the Fountain and at the same time the blossom, the beauty and besides, the holiness, the strength, the glory of the entire life of God's Church. This is and remains the firm hope of God's people, the foundation of their faith and hope and eternal salvation.

He is ordained of God to be the Saviour, the Anointed of Jacob's God, to deliver and save all the elect of the Father. Therefore He shall also receive all the honor and praise of all those who, as living stones, are built upon Him and are brought as His subjects under the sceptre of His grace. The entire administration of the kingdom of heaven is given into His hands. It cannot be more strikingly presented to us than by listening to the words from the lips of Israel's beloved singer, Ethan:

Text: Psalm 89:19a

Then Thou spakest in vision to Thy Holy One, and saidst, I have laid help upon One that is mighty.

They were sad days when the aged Ethan wrote this psalm. It

was under the reign of Rehoboam, the grandchild of David, who was dreadfully humbled before the face of his enemies and caused the kingdom of Judah to waver. This was the sad fruit of his idolatry.

It had gone well for three years when the king walked in the ways of the Lord. But then apostacy came. Judah built themselves high places and erected images and groves. She left the God of her fathers.

The wrath of God was kindled because of this. He gave Judah into the hand of Shishak, king of Egypt. All fenced cities of Judah were occupied. Even Jerusalem was conquered and all treasures were carried away. These grievous events fill Ethan's soul. It caused him to pour out his complaint in the last portion of his song.

But yet under all this his heart lives in the promises of God spoken in the past. He knows that the Lord will not leave nor forsake His people. His mercy shall be built up for ever. He shall not desecrate His covenant. The Lord shall crown His own work. Within himself he is firmly convinced thereof. Therefore he exalts the praise of the Lord. He rejoices in His majesty and faithfulness, His greatness and strength in the keeping of His covenant, of which he spoke in verses 3 and 4. With verse 19, the words of our text, he begins to unfold the comforting contents of God's covenant and promise given to David. Our text-words contain:

A promise of help which God has laid upon One that is mighty.

Which draws our attention to:

1. *the God of help;*
2. *the means of help;*
3. *the objects of this help;*
4. *the comfort of this help.*

I.

When the aged Ethan says: "Then Thou spakest in vision to Thy Holy One," then undoubtedly he presents Jehovah as the speaker, speaking to people. What a striking matter!

That people speak to each other is understandable, which is simply an insignificant thing. But of what a great signification it is that God speaks to people, He Who has created the heavens and extended the same, Who has stretched forth the earth and what comes forth from it, Who gives breath to the people that dwell there and spirit to those who walk there. What a condescending goodness if He speaks to us not in wrath but in mercy and grace in

Christ Jesus, when His speaking causes us to hear and live. (Ezek. 16:6).

He had spoken in a vision of His Holy One. In ancient times the Lord spoke to His servants, the prophets by dreams and visions. The vision which Ethan referred to in the text is all the good which the Lord, by the prophet Nathan, spoke concerning David His servant, when he had rest from all his enemies and he wanted to build a house for the Lord at Jerusalem. (2 Sam. 7).

The Lord had found David, His servant, taken him from the sheepcote and anointed him with holy oil to be king over Israel. He had given him in His favor and love, and spoken about his house far in the future. The Lord had established His covenant of faithfulness with him, which contained nothing less than God's well-assured promise of the Messiah, Who would come forth from his loins and would eternally sit upon his throne, "for the God of Israel had said, the Rock of Israel spake to him: He that ruleth over men must be just, ruling in the fear of God."

Therefore, although David was a brave, mighty one, David's antitype, the Messiah, must be considered. The covenant with David and all promises spoken to him by the Lord, have their only and full fulfilment in Christ. He is God's Holy One. The angel spoke of Him to Mary: "That Holy Thing which shall be born of thee shall be called the Son of God." Of this Holy One God had said in a vision: "I have laid help upon One that is mighty."

Who is able to fathom the depth of these words? Who can comprehend the blessedness thereof? What a glorious Person that is Who has laid help upon One that is mighty? Who is that I? It is the Lord, the Jehovah, Who stands above all creatures, of Whom are all things, Who deserves to be feared for His own sake. He is a great God, yes, a great King, above all gods.

He could have exercised His sovereign Kingship in the casting away of the entire generation of Adam into eternal destruction. But no, grace dwelt in God's heart to deliver damnable sinners out of the misery wherein they have plunged themselves by wilful disobedience and restore them into His blessed favor. He would erect a kingdom wherein grace would reign, by righteousness, to eternal life. This is the good pleasure of His will, the inexpressibility of His eternal love.

And the first step which the Father took in the path of His eternal love was, that He laid help upon One that is mighty, that He entered into a counsel agreement with the Man that is My fellow, with the Son of His love. The Father chose Him. He ordained and placed Him to be the Head and Man, to be Surety

and Mediator. By means of the covenant, the Father gave the entire kingdom of grace into His hand, in its commencement, erection and completion. This is the eternal decree which He had made in Christ Jesus before the world began. Therefore Christ said, coming in the world, that He had received a command of His Father and had come to do the will of His Father.

Could a better choice have been made? To be willing to give the Son of His love? To lay upon Him such a work for which never any creature would have the ability to do so?

Herein shines forth the glory of the Lord's grace, of His sovereign mercy, to lay help upon One that is mighty, to have mercy upon guilty ones, upon transgressors of His honor and upon ones indifferent about His attributes. Therefore this free grace shall constitute the eternal praise of all God's people.

Herein God reveals Himself as a God of mercy in Christ Jesus. It is a mercy which shall be built up for ever. Herein appears God's marvelous good pleasure, the serious concern He takes in the deliverance and saving of His elect. The Father's hand is first in the great work of salvation. He has laid help upon One that is mighty. Christ has not exalted Himself to do this, but the Father Who had spoken to Him: "Thou art My Son, this day have I begotten Thee." And what a comforting testimony we hear from Isaiah: "Thou art My Servant, O Israel, in Whom I will be glorified."

What an encouragement this is for God's people. How long do quickened souls cherish unmerciful thoughts of the Lord. How long can it cleave to us that He is a hard Lord. The reason for this comes that we measure out the love of God according to our feelings which we carry about of it. Might we live more by faith upon the promises of God which cannot lie.

Can the love of God the Father be revealed in anything more than that He has laid help upon One that is mighty? That He has anointed the Son of His love to be King over Sion? That He has delivered Him and surrendered Him to lay the foundation of the kingdom in His blood and weigh out the ransom into His Father's hand, so that lost ones would be saved? That they would be translated from the power of Satan into the kingdom of His grace? Behold then, how the love of the Father has ascended unto the utmost height.

Has the Father laid help upon One that is mighty before the world began? There in Paradise He proclaimed Him and declared Him by patriarchs and prophets. Many were the shadows and types the Lord gave of Him for the instruction of His people, until

the fulness of time drew near, and the Mighty One to help was born in Bethlehem's stable.

What an incomprehensible mercy! What an unsearchable love and faithfulness! God concerned Himself with such ones with whom no eye had pity and glorified Himself in a marvelous way of grace and salvation which is unsearchable for Adam's sons and daughters and goes above the understanding of angels. Thus all things are of God ~~and Israel~~ ^{are} saved by the Lord with an everlasting salvation. This leads ^{us} to our second thought, to notice *the means of help.*

God's people.
II.

Who is this Mighty One of Whom the text speaks? Is it David, the son of Jesse? But we already said, David is a type of Christ. It is He Who is the Mighty One with Whom the Father has laid help to establish the kingdom of grace. He is the foundation stone, the tried and precious corner stone, Who has engaged His heart to approach unto God. He is the revelation of the Father's grace, of His eternal love for sinners, and wisdom that exceeds all else.

To be sure, David, the son of Jesse, was a brave, mighty one. He was a mighty one already as a youth. When a lion and a bear came upon his flock to rob a sheep, he did not flee. He put his life for the sheep. He slew the lion as well as the bear. David was a warrior. When Goliath, the Philistine, defied the army of Israel and there was no one who dared to wage battle against this giant, it was David who entered the battle and slew him in the Name of the Lord.

What a benefit it was for Israel that the Lord, in the place of Saul whom the Lord rejected, had elected David as the mighty one to help His people Israel, that he would be king over the people of the Lord and fight the battles of the Lord.

But David was unable to erect and establish the kingdom of grace, to slay the hellish Goliath and to deliver ~~the elect Israel~~ of God's *people* from the power of sin and death. Since he himself was a sinner, it was also necessary for him that the Lord laid help upon One that is mighty Who is able to do that great work. Not one among the creatures was able to do this. Not one of them, neither in heaven among the angels nor among the children of men upon earth, had help, ability nor counsel. The ability of all creatures came short.

God's own arm has brought salvation. The Son of God gave himself to erect the kingdom out of eternal grace. He voluntarily took upon Himself to fulfil the will of the Father. Of this it is said: "Lo, I come: in the volume of the book it is written of Me, I

delight to do Thy will, O My God." He is the Anointed of the Father, of equal worthiness and greatness with the Father and in time, according to His human nature, made capable of being a complete Help for His people. Therefore, under heaven there is no other Name given among men by which we must be saved.

Mighty to help is He. When God willed to erect a kingdom of grace, then the entire salvation in the acquiring and applying thereof is pure grace. Then there must be such a Mighty One Who is grace itself. In Whom the fulness of grace dwells; in Whose lips grace is poured and Whose blood speaks of better things than the blood of Abel. This has its complete fulfilment in Christ Jesus.

Mighty to help is He. The Son of God became man. He took upon Himself flesh and blood of the children. He Who is and remains God's Son, became the son of man. He Who is David's Lord became David's Son. He Who is equal with the Father, became like unto us in all things, sin excepted. Could ever a better and worthier means of help be contrived and given?

Mighty to help is He. When the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law. How this event ought to fill our hearts with astonishment and adoration, that He, Who is the actual Word of the Father, not only became flesh, but that He, Who is Himself the Lawgiver, was willing to place Himself under His own law!

He bore and fulfilled the curse of the law. It could not be accomplished with less. That was His passive obedience whereby He became a Man of sorrows and bare our sicknesses. He came into deep waters and the floods overflowed Him. He gave Himself into the tribunal of God and did not falter. He carried the burden of the guilt of sin of His people upon Himself. How intense was that suffering! The sorrows of death compassed Him, and the pains of hell gat hold upon Him. He found trouble and sorrow. He surrendered Himself to the cursed death on the cross. Thus He fulfilled the justice of the law, gave satisfaction to God's justice and at the same time removed the sting of death, cast down the kingdom of Satan, destroyed him that had the power of death, that is the devil, and laid the foundation of the kingdom of grace in His blood.

Who among all creatures, in heaven and upon earth, was mighty and able to do this? To give satisfaction to avenging wrath? If Christ had been simply man, He could never have been able to satisfy God's justice, never could have established the kingdom of heaven upon an immovable foundation.

Mighty to help is He. By placing Himself under His own law, He brought about a full obedience to its demands. Also this had to be brought about. The double demand of God's law had to be satisfied. The punishment threatened upon sin not only had to be born, but all righteousness had to be fulfilled. The entire law, in its two-fold demand of love, had to be fulfilled. Who of Adam's sons or daughters was capable thereto? Ah, daily we increase our guilt. The thoughts, words and actions of Christ Jesus were in full agreement with God's holy law. He was holy, harmless, undefiled and separate from sinners. And because it was not the obedience of a mere man, but of Him, Who Himself is most Holy, therefore it is a meritorious obedience. Now, by the obedience of this One, many shall be made righteous.

What an exceptional Person He is, more than David! What an exceptional means of help is this Mediator of Whom the prophet cried out: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save. I have trodden the winepress alone; and of the people there was none with Me." For Him hath God the Father sealed.

Mighty to help is He. He has power and justice in order to make one a partaker of that salvation merited by Him. This exalts the glory and excellence of this Mighty One. He is able because He conquered death and the grave and no enemy is able to hinder Him in His work. Satan's head is bruised and neither can the enmity of our hearts resist Him in the omnipotence of His love. What an inexpressible benefit! If He were known more, He would be valued more and also esteemed to be more precious.

He can save to the uttermost all that go to God by Him. He it is that can spoil the goods of the strong man armed, that proclaims liberty to those that are bound and opens the prison for the prisoners. He brings to life and keeps them in life. He is the life of His people. He brings to the truth and causes to increase in the knowledge of the truth. He works faith and maintains it with eternal things. He is the fragrance and the strength of the entire life of grace. He is the glory and majesty, the beginning and the end of the kingdom of heaven.

Mighty to help is He. He delivers from what oppresses and supplies that what is lacking. He saves from every danger and encourages in ways of trouble. He magnifies His strength in the weakness of His people. They are kept in His strength, by faith, to salvation. Who must not marvel because of such an arrangement

of the Father? It is an arrangement so unmerited as unexpected, so unsought for as unsearchable. How all God's people must delight themselves in such a Mighty One upon Whom help is laid, Who is more than David and Solomon, Who is the Elect of the Father, Who said: "With Whom My hand shall be established, Mine arm also shall strengthen Him." He is a King of kings and Lord of lords, Who commands Jacob's deliverance. The glory of this Deliverer will be revealed even more when we notice *the objects of this help*.

III.

The end of King Saul's reign was distressful. He himself, alas, had taken his recourse with a woman at Endor who had a familiar spirit, and on Mount Gilboa Saul fell in his own sword. In what a distressful condition did he leave the kingdom of Israel, threatened by many enemies, surrounded by many dangers, and inwardly, deprived of almost all its strength; it was in a state of destitution. But the Lord remembered mercy. He gave them a king in His favor. In David He gave them a mighty one to help, one to deliver them.

But as David was a type of Him Who would come forth from his loins, so may we see the sad state of the tribes of Jacob wherein Saul had brought them, as in a mirror, the deep miserable state of Israel after the spirit, that people whom the Lord had chosen to salvation from eternity.

Who are they by nature? Are they not in a very sad condition? Oh, that we may never think lightly about the lost state of men.

What happiness he had in Paradise! All misery was excluded from him. No judgment threatened him; no sentence of death lay upon him; no curse of the law frightened him; Satan did not torment him, as long as he stood upright before his Maker, adorned with true knowledge, righteousness and holiness.

But sin came in. He fell from God, deprived himself from all that is good and just, and brought himself, with all his descendants into nameless misery. He fell out of God's favor and blessed communion, fallen from the highest good, from all actual comfort. We have lost God's image, fallen from true liberty, from upright love, from pure holiness. We all have sinned and come short of the glory of God. There is no longer any wisdom in our understanding. We no longer have any clarity in our judgment. We no longer possess holiness in our will and lack all purity in our inclinations. That which is said of the house of Israel is the truth for every person: "From the sole of the foot even unto the head there is no

soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." We have fallen into a deep pit wherein we continually sink ever deeper. Because of sin we are banished from God, consequently without God in the world.

With each person there is a complete lack of that righteousness which is in agreement with God's law. All his righteousnesses are filthy rags; it is only unrighteousness. And by his actual committing of sin, he makes himself willingly worthy of death and curse. Ah, how wretched is our state! And it is so much the more grievous that poor man does not want to know it. He seeks his enjoyment in imaginary wealth and he is poor. He seeks his help in an imaginary strength and he is powerless. He lacks all ability for deliverance.

Oh, if God had not laid help upon One that is mighty, all children of Adam would undoubtedly have to go lost, for they lie under the dominion of sin, under the curse of a broken law. We are slaves of our own lusts. We have no knowledge, neither of the Lord nor of ourselves. The carnal mind is enmity against God. Who is able to break the domineering power of sin in us? Who can cast down the enmity that is in us?

Besides, we are prisoners and that of a mighty one. Satan is that strong man armed that keepeth his palace. No matter how heavy the yoke of Shishak, king of Egypt, oppressed Israel, Satan's yoke is far heavier and more grievous. We are his lamentable slaves. And add to all this the power of death. The wages of sin is death.

Who then can relate the mercies of God? How great is the condescension of the Almighty; how undescribable is His love for such ones, to have laid help upon One that is mighty, Who can and will deliver them from this misery. This love of God for His people is such that the depth of it can never be fathomed, the height can never be calculated, the breadth can never be observed and the length can never be measured. The Apostle John says: "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him."

And whereas this life is granted in regeneration, this Mighty One to save has delivered us from the power of Satan and brought us under the sceptre of His grace. How it is then revealed that without His help we can do nothing. Always having need of His preceding, abiding and pursuing grace. To what disasters and adversities, troubles and vicissitudes are the Lord's children not subjected in this life? Indeed, many are the afflictions of the righteous from which they are unable to deliver themselves. How great is their

lack of light. How often is their peace disturbed. How small is their strength of faith. So often all comfort had departed from them.

They constantly must strive with the triple headed enemy, with Satan who goes about as a roaring lion, with the world which lies in wickedness, with innate corruption which distresses and oppresses. When they are of the opinion to have surmounted one thing, new trials and temptations are their portion. If they are momentarily placed into enlargement, they soon become aware that their path is very strait and the way very narrow. They are as the winter corn upon the field which is being shaken back and forth by storm and hail.

How distressful it can be for a believer. The assaults can rise so high that he thinks that he never had grace, his love was but feigned, his faith was simply imagination, his fear for the Lord was only terror for the judgment, his affection for God's people was nothing but self-interest, the observance of his religious duties was nothing else but to be considered as a Christian.

And when all difficulties and objections are ended, then the greatest difficulty comes, that also they must die. The dark valley of death must be trodden also by God's people.

What an unspeakable benefit it is then that the Lord has laid help upon One that is mighty and He is able to deliver from every distress. Oh, Sion's help is in Him. Without Him they would perish. He magnifies His strength in the weakness of His people. No, they shall not perish. It is the good pleasure of the Father that in Him all fulness dwells, a fulness of light to enlighten the understanding of all His people, a fulness of strength to protect them from every danger, a fulness of righteousness to be for them the Lord our righteousness, a fulness of sufficiency to deliver them from every distress and death. "I give unto My sheep eternal life," says He, "and they shall never perish, neither shall any man pluck them out of My hand." May this cause us to sing with Ethan from Psalter No. 241 stanzas 1,2,3,7.

IV.

Ethan may well sing of a vision which contains so much comfort. What a blessedness may he taste in the believing reflection of that help which God has laid upon One that is mighty. Amid all the sad circumstances wherein the throne of David and the kingdom of Judah were now in, Ethan's eye is and remained directed upon God's promises. Indeed, it was not the word of man and neither was it spoken by an angel. It is the testimony of

Him Who cannot lie. All designs and promises of the ever blessed God are as immovable as He Himself.

He had said: "I have made a covenant with My chosen," and the Lord shall never desecrate that covenant. He shall surely crown His own work. Whatever may take place, though it will go through impossibility, yet the Lord's promises shall be fulfilled. Then mountains may depart and hills be removed, but His kindness shall not depart from His people and the covenant of His peace shall not be removed. Ethan is assured of this inwardly. Therefore his praise is in the firmness of God's faithful covenant. He knows that the Lord will not forsake nor leave His people because of His eternal love. However deep God's way may be in chastising His people, He shall never give them over to destruction.

Though he sees the leaf of the tree of Jesse's geneology wither, the glory of David's throne departing, though shortly it shall become but a stem, yet David's throne shall not be exterminated. The faithfulness of the Lord will not permit that. His word can never be disannuled. By faith he may live upon the promises of God. With Abraham he may see the day of Christ. Of this his blessed exaltation is: "The Lord is our defence and the Holy One of Israel is our King." He can look forward to the exaltation of His horn with cheerfulness and rely thereon that God was and shall remain the glory of their strength.

That was his blessed comfort which he relished in that help which God laid upon One that is mighty. This was his comfort laid away for him in affliction.

It is and remains the comfort for all God's people to view, by faith, that God has laid help upon One that is mighty. He came down in Bethlehem's manger at the time when the glory of David's house was completely departed. Born from a royal daughter of David, His coming into the world lacked all the glory of David's sovereignty. He lies there in the deepest humiliation. But just in this deep humiliation, the good pleasure of the Father shone forth, the inextinguishableness of His eternal love, that He has laid help upon One that is mighty, Who is able to lay the foundation of the kingdom of grace in His blood. In this deep humiliation shines forth the glory of this Mighty One to help, that He possesses the greatest power to help for the most insignificant and poorest, the greatest and guiltiest of sinners. Just in this humiliation He is so desirable for His people. From Bethlehem's manger He calls to His people, "In Me is thine help." "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

This may be the comfort for all who are hoping upon God's

promises. So often God's people come into dark ways and frightening needs. Often God's ways go into the depth wherein for us the fulfilment of the promised salvation seems impossible. The enemy can be so pressing, fear can oppress, everything can combine together that our expectation is seemingly cut off. But yet, God is faithful, Who will also perform it. The promised salvation will come to fruition because God has laid help upon One that is mighty. It may come to the greatest trial, yet, through all the ways of trial God's people learn to know the glory of His Name as the Jehovah and the immovability of His faithful covenant. Time and time again they meet a God Who has spoken as in a vision about His Holy One, "I have laid help upon One that is mighty," because God loved His people from eternity. Because of this they may constantly raise up their head out of their misery and rejoice in the promises of God which are yea and amen in Christ Jesus.

Zion's salvation lies in Him; the preservation of God's people lies in Him. He upholds them. They cannot fall out of the love of God in Christ. By His hidden influence He supports them. If they have no strength, His grace is sufficient for them, for His strength is made perfect in weakness. Do the bands of unbelief and doubt oppress, He comes to help their unbelief. Do they lack the freedom to approach to God, He encourages them with His free Spirit. He helps them, time and time again, delivering them. Whatever may be lacking in them, into whatever distresses they may come, He will not forsake nor leave them. This is the comfort for God's people.

APPLICATION

What value do we place on these words? This promise of help which God has laid upon One that is mighty contains an incomprehensible benefit. The only ground of salvation is being proclaimed to us therein, ordered by God Himself. Do we have need for this help? Or do we despise the same? Do we belong to those who boldly scorn this help? Alas, concerning himself, a person is so merciless. He will have nothing to do with that help which God has laid upon One that is mighty. He would sooner go to his own broken vessels. He would rather put his own talent to work.

We cannot deny that God has revealed His greatest love, that He has offered His help, that He has laid help upon One that is mighty, upon the Son of His love Whom He has given as a Redeemer and Saviour. He was not in duty bound to do so. It

would have been just if He had not laid help upon One.

Therefore Christ is such a free gift, but also no less the most desirable and most precious Person. To share in His communion is the greatest blessing. To enjoy His salvation is inestimable. To experience His help is soul-gratifying. And yet, although this Mighty One to help is the one and the all for a sinner, He Who is the only but efficacious, all-sufficient Helper, alas, who is there that delights in Him? Who desires Him? Who calls upon Him? Who longs for Him? Who values Him?

Ah, the sinner by nature is too blind to see His beauty. He is too deaf to hear Him. He is too adverse to take refuge with Him. He is too motionless to bow before God in the dust and call in His help. He would sooner attempt anything than to desire Christ for his Helper.

Let a person have a little awakening in his conscience, have a little realization that he cannot die thus, that he is filled with fear for the coming judgment. What does he do? Does he call in Christ with Whom help has been laid up? Who delivers from destruction and gives life to the sinner? Ah, no. How the sinner takes his refuge to good intentions. Or he will make many promises but which are forgotten as soon as they are made. Or man will flatter himself with flattering lips. Some persons can speak so easily of the help and love of Christ, just as easily as a moment later they can speak of the love of the world. Others concern themselves very little about how the peace of their souls with God must be accomplished or that it ever shall be made, how they need the help of Christ for this. They hope it shall still come one day.

Ah, might you yet meditate upon that which is necessary to your salvation. God brings salvation nearby. He Himself has spoken in a vision, I have laid help upon One that is mighty. He descended into Bethlehem's manger. He has finished all things.

May you learn to know yourselves to be completely helpless. All help outside of Christ is altogether worthless so that He would be your only but also all-sufficient Deliverer. No longer despise the love of God. How can you escape if you neglect so great salvation?

What an abundance for every one who can no longer help themselves and also carry about the consciousness of the insufficiency of every creature. A door of hope is opened here and that for the most helpless. Never think that your condition is of such a nature that this Mighty One to save can not deliver you. Who among God's children have ever been put to shame? He is that Fountain which has been opened to wash away the blood-guiltiness of Jerusalem.

Do you know yourself as laden with guilt? Do you have dealings

with God Whose justice must be satisfied? One way is open for you. You find in this Mighty One an all-sufficient Surety, appointed by the Father Himself to pay for the debt of His people. And He has paid it until the last farthing.

Are you sick? He is the Lord your Physician. He feeds the hungry liberally, quenches the thirsty, clothes the naked. He sheds light upon the path of the foolish. Let me sum it all together: whatever your troubles might be, what need may cleave to you, there is help laid upon Him. He is the Fountain of Life. He is the same, yesterday and today and to all eternity.

How dearly was Ethan comforted. He did not lean upon his experience, nor seek his strength in his conversion, but he lived by faith upon the promises of a God Who cannot lie. By faith, he drew life from Him Who is that Mighty One to save, Who is the life of His people. He has taken David's throne into possession unto eternity. He has finished all things, having founded the kingdom of grace and eternal glory upon immovable foundations. May that, O people of God, be your exercise. For true faith, He is precious. Then you also may sing with Ethan about the vision that contains so much comfort.

Amen.