



Psalm 118:8 It is better to trust in the Lord, than to put confidence in man.

Have you been tried with the temptation to rely upon the things which are seen, instead of resting alone upon the invisible God? Christians often look to man for help and counsel, and mar the noble simplicity of their reliance upon their God. Does this evening's portion meet the eye of a child of God anxious about temporals, and then would we reason with him awhile. You trust in Jesus, and only in Jesus, for your salvation, then why are you troubled? "Because of my great care." Is it not written, "Cast thy burden upon the Lord"? "Be careful for nothing, but in everything by prayer and supplication make known your wants unto God. "Cannot you trust God for temporals? "Ah! I wish I could." If you cannot trust God for temporals, how dare you trust Him for spirituals? Can you trust Him for your soul's redemption, and not rely upon Him for a few lesser mercies? Is not God enough for thy need, or is His all-sufficiency too narrow for thy wants? Dost thou want another eye beside that of Him who sees every secret thing? Is His heart faint? Is His arm weary? If so, seek another God; but if He be infinite, omnipotent, faithful, true, and all-wise, why gaddest thou abroad so much to seek another confidence? Why dost thou rake the earth to find another foundation, when this is strong enough to bear all the weight which thou canst ever build thereon? Christian, mix not only thy wine with water, do not alloy thy gold of faith with the dross of human confidence. Wait thou only upon God, and let thine expectation be from Him. Covet not Jonah's gourd, but rest in Jonah's God. Let the sandy foundations of terrestrial trust be the choice of fools, but do thou, like one who foresees the storm, build for thyself an abiding place upon the Rock of Ages.

118:12 In the name of the Lord I will destroy them.

Our Lord Jesus, by His death, did not purchase a right to a part of us only, but to the entire man. He contemplated in His passion the sanctification of us wholly, spirit, soul, and body; that in this triple kingdom He Himself might reign supreme without a rival. It is the business of the newborn nature which God has given to the regenerate to assert the rights of the Lord Jesus Christ. My soul, so far as thou art a child of God, thou must conquer all the rest of thyself which yet remains unblest; thou must subdue all thy powers and passions to the silver sceptre of Jesus' gracious reign, and thou must never be satisfied till He who is King by purchase becomes also King by gracious coronation, and reigns in thee supreme. Seeing, then, that sin has no right to any part of us, we go about a good and lawful warfare when we seek, in the name of God, to drive it out. O my body, thou art a member of Christ: shall I tolerate thy subjection to the prince of darkness? O my soul, Christ has suffered for thy sins, and redeemed thee with His most precious blood: shall I suffer thy memory to become a storehouse of evil, or thy passions to be firebrands of iniquity? Shall I surrender my judgment to be perverted by error, or my will to be led in fetters of iniquity? No, my soul, thou art Christ's, and sin hath no right to thee. Be courageous concerning this, O Christian! be not dispirited, as though your spiritual enemies could never be destroyed. You are able to overcome them--not in your own strength--the weakest of them would be too much for you in that; but you can and shall overcome them through the blood of the Lamb. Do not ask, "How shall I dispossess them, for they are greater and mightier than I?" but go to the strong for strength, wait humbly upon God, and the mighty God of Jacob will surely come to the rescue, and you shall sing of victory through His grace.