

all that the nature, perfections, works, and promises of God, *his* God, can accomplish for him. The new covenant and all its promises are confirmed by the blood of CHRIST, and meritoriously secured by that blood, to all who believe. How adapted to silence our fears, and encourage our hopes and labors is the thought that God is "my God!"

If he is mine, and I am his,
What can I want beside?

2. "The Lord thy God in the midst of thee is *mighty*." He is almighty, "able to do exceedingly abundant above all that we ask or think;" Eph. iii. 10. We need not, however, stop to prove the omnipotence of God. We know that he can do everything; but let us not forget, that he is mighty *in the midst of his people*; when they meet—when they pray—when they hear the word—when they attend on ordinances—when they go forth against their foes—and when they send out the word of the Lord from Zion for the conversion of sinners. And not only so, but he is mighty towards his saints individually: there is an "exceeding greatness of his power to us-ward who believe, according to the working of his mighty power;" Eph. i. 19. If, then, the almightiness of God be engaged for the Church, and, however unworthy, for *me*, my body, my soul, my comforts, my crosses, my designs, my undertakings, my family, my friends, yea, in all things, what should I fear? Why should my hands be slack? Will he not fulfil every promise, and cast out every foe, so that I shall not see evil any more?

3. "He will save." This seems to point prophetically to the Messiah, to whose days the contexts chiefly relates. *His* name shall be called JESUS, for he shall save his people from their sins;" Matt. i. 21. Our guilt, depravity, temptations and enemies, render a Saviour, who is "mighty to save," continually requisite. If we

are conscious of our necessities in this respect, this promise will be exceedingly precious: "He will save." Oh, that our faith were more habitually fixed on the record which God has given of his Son, of his person, undertaking, incarnation, substitution, death, and resurrection; whereby he has borne our sins, endured the chastisement of our peace, made reconciliation for iniquity, and secured our deliverance from sin, from the world, from the power of Satan, and from everlasting death! In answer to every fear—in confirmation of every hope—and in the performance of every duty—let this be our triumph: "He will save!"

4. "He will rejoice over thee with joy." And this is repeated: "He will joy over thee with singing." A similar expression occurs in Isaiah lxii. 3—5; where it is associated with the interesting scene of a bridegroom's delight, when the object of his affection is secured. Thus the amazing condescension of God stoops to represent his love to the Church, and to every one of its members. The attainment of their salvation he has valued at the price of the blood of his well-beloved Son; and, having given him up to die for sinners, he is pleased to "beseech them to be reconciled." And when sinners, who would not obey the voice of God, nor receive correction, nor trust in the Lord, nor draw near to God (ver. 2), are actually brought to trust in the name of the Lord, and, consequently, into a state of salvation. JEHOVAH condescends to triumph in the conquest of their unworthy hearts.—There is joy, too, among the angels of God on the same account: all heaven is enraptured with the achievements of sovereign grace; the joy set before the Redeemer is realized by him, and he is satisfied. Thus we may faintly conceive of JEHOVAH's infinite delight in his saints; but to understand what it means, and how