

The Infinite Glory of Our Covenant God

By Rev. Thomas Miersma

sermonaudio.com

Bible Text: Isaiah 40:12-17

Preached on: Sunday, August 25, 2019

First Protestant Reformed Church of Edmonton

15911 107A Avenue

Edmonton, Alberta, T5P-0Z3

Canada

Website: www.edmontonprc.org

Online Sermons: www.sermonaudio.com/edmontonprc

We read the word of God as we find it this afternoon in Isaiah 40. Some time ago, I guess some months ago, I began a series in Isaiah 40 and we considered the first three elements of this chapter; we are up to in that series the verses 12 through 17 which forms our text for this afternoon. We'll read the whole chapter.

1 Comfort ye, comfort ye my people, saith your God. 2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins. 3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. 4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: 5 And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. 6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: 7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. 8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever. 9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! 10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. 11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Then follows the words of our text.

12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?
13 Who hath directed the Spirit of the LORD, or being his counsellor hath

taught him? 14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? 15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. 16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. 17 All nations before him are as nothing; and they are counted to him less than nothing, and vanity. 18 To whom then will ye liken God? or what likeness will ye compare unto him? 19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. 20 He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. 21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? 22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: 23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity. 24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. 25 To whom then will ye liken me, or shall I be equal? saith the Holy One. 26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. 27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? 28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. 29 He giveth power to the faint; and to them that have no might he increaseth strength. 30 Even the youths shall faint and be weary, and the young men shall utterly fall: 31 But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Thus far the reading of God's holy word.

Our text is taken from Isaiah 40:12-17. To get the text in our mind, it's profitable that we read it again.

12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? 13 Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? 14 With whom took he counsel, and who instructed him, and

taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? 15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. 16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. 17 All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

And to add verse 18,

18 To whom then will ye liken God? or what likeness will ye compare unto him?

The word of God, beloved, in our text is a kind of almost like a slideshow visually, if you would put it that way, of one idea after another idea after another idea of this image, that image, from holding the waters in the hollow of God's hand and spreading the stars out like a tent, to the Spirit of God moving upon the face of the water, to the nations that are as a drop of a bucket, or a balance scale is brought to our eyesight. The word of God is drawing in pictures the truth concerning God. It does so in harmony with the fact that the Old Testament is in many respects a picture book and this is no exception, and it may seem to us when we first turn to this section that the chapter is kind of disconnected. He has been talking about comfort coming to Jerusalem, he has proclaimed the coming of the voice of him that cries in the wilderness, "Prepare the way of the Lord," that is ultimately fulfilled in John the Baptist. He has declared the coming of the glory of the Lord that shall be revealed, that's the coming of the Lord Jesus Christ, the first really and the second coming combined into one revelation of God's glory. It is set over against the utter frailty of the church as men; that we are as the grass of the field who have no strength. We cannot bring that wonder of the glory of the Lord. We are in need of it. But when the Lord judges and blows upon the grass of the field because it is grass, it withers and it fades.

The word of our God, however, is a faithful word and stands forever. It's in light of that that Zion is called to preach the glad tidings and proclaim them; to call men to see and behold the Lord God and to see it as his covenant people as the Lord our God, Jehovah the "I Am," the faithful covenant God; and to see him in Jesus Christ as the coming faithful Shepherd who shall feed his flock like a shepherd and gently lead those that are with young. It's exactly at that point that the wonder that God has revealed appears to us who are as the grass as a thing utterly impossible. How can this be? That's exactly over against that spiritual struggle to behold God's promises with the assurance and confidence of faith that the word of God comes to us in our infirmity, in our lack of understanding of the majesty and greatness of our God, and turns our attention, therefore, from his faithful word to the living God, the eternal "I Am" who speaks that word according to his own counsel and wisdom, and who being Almighty God and the Creator of the heavens and the earth will surely accomplish what he has spoken because he is the Lord God Almighty.

That is the connection between verse 11 and 12. How can that shepherd be? And the answer is your doubts are rooted in a failure to contemplate who hath measured the waters in the hollow of his hand. Our God is the only living true God. There is no God beside Jehovah, the "I Am." Not the claims of other religions that their god is a god or the only god. All the other religions have a weakness: they do not know the personal name of God. They can talk about a divine entity, they can talk about a divine majesty, they can talk about the sovereign one, they can talk about gods many and lords many, but they do not know the God who revealed his name to Moses in Exodus 3:14 when he said, "I AM hath sent me unto you. And thus shall you say, I AM THAT I AM. That is my name and they know him not." Jehovah really means the God who is over against all the inventions of men and of vain imaginations of men. But it's in light of that that the word of God also warns us that we must rightly understand and know the living God and so the text says in verse 18, and that kind of summarizes our whole section also, "To whom then will ye liken God? or what likeness will ye compare unto him?" To consider that, we must consider the infinite glory of our covenant God. The majesty of God, our Creator, which is those first figures in our text, then the text turns to the wisdom of our covenant God in his formation, in his counsel, and in his judgment. And finally turns again to the wonder that being incomparable so that even Lebanon is not a sufficient sacrifice to burn, you and I might find our comfort in him.

The question which is raised in verses 12 and following are kind of rhetorical questions, that is, they assume and imply the answer to them. "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span?" Who has measured the full substance of the waters of the earth in the streams, in the rivers, in the lakes, the oceans, and even the waters that perk in the ground under the earth? No one knows the size and vastness and multitude of them and no mere man could hold them in the hollow of his hand and say, "Now I understand it all and I know the full measure."

Likewise the word of God here looks not only at the earth and the waters of the earth but lifts our eyes up into the heavens and the whole span of the firmament, that blue stretched out thing which is really kind of what the word "firmament" means in the days of creation, and all the vast vault of the stars, galaxy upon galaxy, and the whole multitude of them. Who has measured it, stretched it out, comprehended every element of it and holds it in his understanding? It is infinite in its character and beyond our understanding.

The figures, therefore, of course, bring to kind of mind the fact that human measurement of anything is finite. We are grass, we are finite in our understanding, and the very breath of the creation, the very fullness of all that is in that creation illustrated by both the heavens above us and the waters over the earth, things that in theory might be able to get an approximation of them, and they're not infinite in a numerical sense of the word because they don't go on forever, but the point of it is the utter impossibility of man's understanding of the vast measure even of the creation itself.

Who has comprehended the dust of the earth? We cannot comprehend the dust in a dust storm in a small desert area and all the particles that are in it. It is beyond our ability to measure and count. Then you look at the dust storms that rage across places like the

Sahara Desert at times, and they blot out the whole landscape for a whole day so that that dust is carried around the world and actually partly seeds the rain clouds over the Amazon. You and I cannot fully fathom and comprehend and understand, to weigh it in a measure is beyond human computation. Likewise who hath "weighed the mountains in scales, and the hills in a balance?" No man. And the word of God, you understand, is putting us before the majesty of the creation, the vastness of it, the exalted character of it as a thing made by God. If that whole creation is thus so vast and seemingly endless in its extent, its weight, its measure, what then of the hand of him who created it? He's not subject to time. He's not subject to space. He's not limited. He stretched it out as a span. It's a small thing.

You and I live in a world where we contemplate the nations and what's going on in our country and the countries round about us, and the history of the world is the strife of men and of nations and the might and power of them as they parade their military hardware and their strength economically, and all the resources of the earth that they possess, and those nations are insignificant. You have a bucket full of water. That might have significance. A little tiny drip on the edge doesn't count. It's meaningless. It's insignificant to overlook it. The nations are as a drop of a bucket. And then you take all the glory of the earth and all the might and power of men and their strength and their majesty and their glory and their great works and great creations as inventors and scientists and builders and makers, and you take an old-fashioned balance scale that's like this, what is the glory of the nations? It's dust on the balance scale and it's such a light insignificant thing that it doesn't move the scale. The needle on the scale doesn't move. All the glory of the nations, all the might and power, the strength, the majesty, the works of men are like the drop of a bucket and they're counted as the small dust of the balance and has no significance, whereas our God takes up the isles of the sea as a very little thing.

Now you understand the point, beloved, that the word of God wants to press upon us is, first of all, the endless majesty, glory and power of our God, who after all called the universe into existence, spake and it was done, commanded and it stood fast, who framed the heavens, divided the waters below, set a boundary that they should not go over the earth, he knows the dust of the earth. He counts the nations as but a small thing and later in the chapter he talks about the men of the world are like little insignificant grasshoppers around his feet.

Our God is greater than all human comprehension. You and I see that when we turn to some of the sciences and we behold the intricate complexity of the DNA molecules that underlie the foundation of organic life and the intricacies of it. God made all these things. He called them into existence by his power. He formed them that they should stand and should be. He continues to uphold their existence and guide and direct their operations by what we now call natural laws, but are really the regular working of God's government in the upholding of the universe.

Our God is majestic. He is infinite in his strength and power. The problem is when we use a word like "infinite" because you and I tend to think of it in terms of mathematics as a series of little dots running this way until I can't see the end of it, and running that way

until I can't see the end of it. That's a quantitative conception of infinite and the word of God warns us that's a figure and you see it in a figure like the waters in the hollow of his hand and meting out the heaven as a span, stretching out the vault of the stars above us like a curtain where God's sitting upon the circle of the earth, the outside rim, as it were, of the whole universe and of the creation. But the idea is that God is qualitatively other. Not quantitative. It's not this, that you have some strength and your children who are younger have a little strength, and then there are those who have a lot of physical strength or they have a position of power and so they're stronger, and then there are the might and powers of this nation that's stronger because of a collective grouping of it and this is stronger than that, that's stronger than that, and if you go all the way up that long chain, finally we get to the top, God. No. That's the god of the heathen who takes man, like Zeus or Baal, and makes him to be god and he's nothing more than a big human being stretched to a high degree. "To whom then will you liken me," means that, in fact, our God is a unique single category and there is nothing that you can compare him unto. He's God, not man. He's Creator, not creature. He is Lord, not servant. He is Almighty not because he's got more power than that one's got, but because there is no power outside of him. He is Almightyness in himself, and he is righteousness in himself, and he is holy, absolute, sinless purity and perfection in himself, and he is grace, and he is mercy, and he is truth. He is God and to whom, what man, thing, nation, power, will you liken me? You can't. He is God and that very word "God" separates him from all that is called creature and all the vain imaginations of men who make an idol, make a god after their own image. That's why he's gonna talk about the goldsmith and the folly of taking a piece of wood that won't rot and making an idol out of it, and later in Isaiah he even describes it in terms of chopping up some trees and you cook part of your dinner on it, and you make a chair to sit on in part of it, you burn part of it in the fireplace, and the leftover shards you make an idol. That's Romans 1:2 where man will not have God in his knowledge and he turns from the living God to make after his own imagination a god of his own invention.

Now it's exactly because God is Almighty, because he is the living eternal "I Am" that has life in himself and there is sovereign independence in the wonder of his eternal existence as the "I Am" that you and I may be assured that everything that he has spoken shall be. That runs as a thread here. You and I, therefore, must understand the great glory of our God. Before him, all the existence of all the nations and the universe itself is insignificant. All nations before him are as nothing and they are accounted to him less than nothing, vanity. All the glory of the whole universe as you and I see it, read about it on the internet or in the newspaper or what have you, all the might and power of men and all their boasting in their great buildings and great works, even their efforts to conquer various elements of space or what have you, they're nothing. They're just like a little vapor and your life as grass of the field that today is and tomorrow is cast in the oven, is likewise a vapor, it's a shadow, it's a nothing.

God does not set his love upon us as his people because of anything in us. He is truly God. It's in the light of that, beloved, that the word of God directs us to the wisdom of our covenant God. When the Spirit moved upon the face of the deep in the creation, when God spake and it was done and called it into existence, the text asks the question: who directed the Spirit of the Lord? Was there some outside force directing him? Did the

creation force him to kind of form it in a certain way? Was man standing at his elbow saying, "Well, you should do it this way or that way"? No, the Spirit of the Lord moved upon the face of the deep of those things that he called into existence and by that Almighty power he framed and formed it to be and it was.

"Who hath, or being his counsellor taught him?" The word of God, beloved, is pointing out something about that infinite majesty of God with respect to his knowledge, with respect to his counsel, with respect to what God knows. "With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" That's the process you expect in human society in that a king or a prime minister or a political party that lays out its plan for an election or an agenda gets together and they share ideas and thoughts, or they're building something and this engineer contributes his observations and that one and they work together to find a formula that solves the problem and makes it all work together. You and I look at things that are coming and we in human foresight plan ahead and make what little adjustments we can make for things that might be. Is that how God works? The rhetorical question is exactly that. Who directed the Spirit of the Lord or being his counsellor that taught him in creation? In providence? In his government of the nations? In his sovereignty over the life of men? In his rule even of the things that belong to the troubles of this world where God is sovereign even over the works of evil men? A king's heart is in the hand of the Lord as the rivers of water. He turneth it, God turns it whithersoever he will. The king is responsible. He's like a river. Rivers want to run downhill. God lays the channel. And isn't this that the river begins to flow and God decides to fix it.

God's knowledge is endless, eternal, infinite, divine knowledge. It is not like human knowledge in any sense of the word because our God is a knowing God who says, "I Am," and all of his knowledge is very really one thing: self-knowledge. He knows his own thoughts. He knows his own glory. He knows the wonder of his own holy eternal perfection. And he has a work of the Spirit in the life of the Triune God which the Spirit searches the deep things of God so that God knows himself with perfect understanding and he knows the thoughts that he thinks. Now included in that is the truth that God is Father, Son and Holy Ghost, and that that Triune God dwells in a bond of covenant fellowship and communion of love between the Father and the Son, but in that communion the Spirit as he is breathed forth by the double possession of the Spirit from the Father and the Son, works in the life of the Triune God in such a way that God knows his love, knows his glory, knows his goodness, knows it with endless perfect understanding.

You don't have that. You're a creature and as a creature in time, you are a child, you are a young person, you are middle-aged, you are old, and you're constantly changing and your knowledge and understanding are constantly being altered and shaped by circumstances in what you forgot as well as what you remember, and what you learned and what you were taught, and by the counsel of others and the instruction of this person and the guidance and wisdom of that person. God is not a man. He is not subject. God's knowledge is the knowledge of his own fullness and glory and his will is to glorify

himself in Christ and the church for the praise of the glory of his grace in which he has made us accepted in the Beloved, to reveal the wonder of his own sovereign majesty, glory and will. And he knows his own thought from eternity with perfect understanding. He doesn't need to look through history and see certain things and manufacture responses and adjustments, he's God and his knowledge is eternally complete and he knows his own counsel and will which he purposed in himself from eternity because it has always been and is the living will of the living God who is the knowing God in all his counsel and purpose.

That's what makes all silly explanations of the Arminians about things like election as foreseen faith utter foolishness. That's a form of Baal worship. That's not God. God did not learn, he is not counselled, he is not instructed, he knows because he wills his own glory, and he formed all things for himself, and he works all things in heaven and on earth after the counsel of his own will.

The Apostle Paul stands before the wonder of that and he quotes this passage in Romans 11 where he says at the end of that chapter in Romans 11, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever and ever. Amen." That is exactly the thought here. From the foundations of the world, God designed the universe with a view to taking that universe through all of human history, even through the way of the fall and work of salvation to the glory in which that creation would be reformed and renewed in the great day of the coming of the Lord Jesus Christ and the fire of the great day. He made the bodies of flesh and blood that they could be raised and glorified with the glory of the risen Lord Jesus Christ. He designed the animals and plants in such a way that in a fallen world they could subsist under the curse, and he will lead them out of that curse when the adoption that is the resurrection of our bodies takes place, as Paul explains it in Romans 8, and the creature is delivered from the bondage of corruption.

Our God declares, speaks as a divine King from eternity and declares the end from the beginning. He is Alpha and Omega, the beginning and the end and the whole of his glory is to be revealed therein. Even the wicked are made for the day of evil and the day of judgment. That's why you and I may not make God's providence either after the similitude of a man. That's not God. That's sin, a sin against the second commandment. It's a false god. Make no mistake about that. Preaching into the church of Christ is spiritual adultery. Teaching it to the children in catechism is molesting the souls of the children in the catechism classes. It is serious. It is to be repented of, for salvation's sake to be repented of.

Our God is God. When it comes to even the works of wicked men, the word of God, though you and I may not understand all of it says to us, "Shall there be evil in the city and I have not done it, saith the Lord? I form light and I create darkness." God cannot be the author of sin because sin is in man. And God does not manipulate things by sticking

his hand into a machine, and the creation does not run on its own and God's hand is the life and breath of all creatures under the sun and he withdraws that operation and that influence for a moment and the sparrow falls to the ground and dies, and not a hair can fall from your head but they are all numbered. And that means, beloved, that you and I stand before that majesty of God and we have to stand like little children. Can I figure it all out? Can you figure out what's going on in your life and why right now? Or in the life of the church or what have you? No. God has a purpose, he has a purpose in your great grandparents that you should be here this afternoon. You don't understand how that's connected but it is. And he has a purpose in what he's doing in this church today and in the life of the congregation and your family, and why he set those children in your house or didn't give you children or a spouse or what have you at this point in your life, because he has a purpose with your great great great grandchildren that you will never see and it involves the salvation of his church in Jesus Christ just as he brought our forefathers across the water to this country. God's purposes are so vast, so complete and they are all one in Jesus Christ in the purpose of God in the salvation of this church and you and I cannot comprehend them and we have to stand with the Psalmist who says, "I'm like a little weaned child. I do not lift up my head to understand the things that I cannot know."

And that's vital, beloved, because you and I when we deal with all the troubles of our life and even the present circumstances, have all kinds of questions that arise out of that old man of sin that says, "Why this? And how can that be?" And all kinds of foolish doubts and fears that says, "Yes, but...." And we have a very hard time saying, "Thy will be done" and putting God first and hallowing his name. And you and I must understand, beloved, that the word of God does not condescend to let us know everything that we would like to know. God is truly God and you and I stand before him as creatures of the dust, as the grass to the field, as little grasshoppers that are insignificant and the wonder is that God from eternity with that same endless knowledge of his own thought, willed us to be his children, ordained all our life before the foundations of the world, who we should marry, what our family should look like, where our children should grow up and go, the blessings of his covenant in our generations, and that we should live under that Shepherd that shall feed his flock and gently lead those that are with young, and he willed it not because of anything in us but for his mercy's sake because from eternity that knowledge is, after all, bound up with his eternal love, a love rightly for his own glory and the communion which he has as Father, Son and the Holy Ghost, and a love which he has set upon us unmerited, unearned and undeserved, and shown unto us in the wonder of the cross of Jesus Christ his Son.

Before that glory of God, you could take all of Lebanon as a sacrifice. Lebanon, he says, "is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering." The idea, of course, is here's the glory of God, now what sacrifice would measure up to that glory? Nothing on earth of man, of all the nations to measure up. There's one thing that does and that is God's own work and that in the person of his own only begotten and eternal Son. He was made flesh. The Creator, that God possessing the divine nature took upon him the form of a servant and was made man and dwelt among us, and he made the sacrifice that alone could satisfy the infinite endless demands of that divine justice according to the

divine purpose of God to redeem mere creatures of the dust, citizens of nations that are as dust in the balance scale.

And when you stand before that wonder of our God, when you understand something about our comfort here, you can't compare that comfort that you and I have as children of God to anything else. It's a comfort that's founded in God himself. It is a comfort that is bound up with the truth that he is God and there is none like him; that his majesty and power and his goodness and his grace and his mercy are all one in him, and they are as endless as his power, unsearchable as his wisdom, sovereign as his will, and perfect in all the glory of his endless self-perfection. And he loved us, he loved us with that eternal divine love, not the fickle changeable love of men that passes away. He gave his only begotten Son unto the death of the cross to redeem us and who has understood what that suffering of our Savior and our flesh and blood as the Son of God sustained by that divine power, what it is he endured when he endured the divine almighty wrath of God against sin. Not the wrath of an angry man. Not the wrath of a tyrant. Not the wrath of the big creature. But divine wrath that satisfied, a divine love by this sacrifice of the Son of God in our human nature.

And in eternal glory, beloved, in a new heavens and a new earth in which righteousness shall dwell, it isn't going to be boring because we are yet, though glorified, finite, though we shall then in that day know God as we are known of him. Because of the inexhaustible riches of the divine majesty and glory, every moment in eternity is going to be a joyous and blessed wonder of growing in the knowledge of the endless infinite depths of the glory and wonder of God while drinking out of the fountain of his endless love. Who is sufficient for such things?

Again the word of God gives us all kinds of pictures of the new Jerusalem, of the throne of God, of the river of life flowing from the throne of the tree of life lining the river, God wiping away all tears from our eyes, that's another slideshow to express to us things that transcend our understanding. Will that Savior come as Isaiah prophesied? He did. Will he come again in the clouds of glory? Most assuredly. Will he take us out of all the weary night, sin and death, that body of this death that Paul speaks of, and raise and glorify and perfect the human nature that we might enter into a glory and a joy and a blessedness that eye has not seen nor ear heard, either hath entered into the heart of man to conceive the things which God has prepared for them that love him? That is our comfort and our hope and because that is our God, his covenant shall stand and his purposes shall be fulfilled and there is nothing in heaven or on earth that shall nay-say him at all. Amen.

Our Father which art in heaven, as we contemplate the infinite riches of thy glory, the wonder of thy salvation, we pray that thou will bless these things unto our hearts, give us to appropriate them by faith, where we have erred in our understanding, give us to grow in the knowledge of thee, the living God. We find our refuge in thee as we pray in Jesus' name. Amen.