

**TWELVE SERMONS,
PREACHED AT VERULAM
DISTRICT CHURCH, LAMBETH,
LONDON. SIXTHS SERIES**

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Twelve Sermons, preached at verulam district Church, Lambeth, London. Sixths series by J. Battersby

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J. BATTERSBY

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*Rel.
9. fresh.*

TWELVE
SERMONS,

PREACHED AT

VERULAM DISTRICT CHURCH, LAMBETH, LONDON,

BY

THE REV. J. BATTERSBY,

VICAR OF ST. JAMES', SHEFFIELD.

SIXTH SERIES.

C. W. STIDSTONE,
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P R E F A C E .

THIS Small Volume contains the Sixth Series of Twelve Sermons preached in London. The aim of the Preacher has been to set forth "The Riches of God's Glory on the Vessels of Mercy which He had afore prepared unto Glory." The attention of the Reader is especially directed to Sermon No. 4, "Leaven which a Woman took," and to Sermon No. 8, "A Little Leaven Leaveneth the Whole Lump." These two Sermons have been both "condemned" and "commended" by persons who profess to be well informed upon the subject. Let the candid and impartial Reader carefully compare the contents of these Sermons with the infallible standard of "God's Word," "try the things that differ, and then approve the things that are excellent."

"Magna est Veritas, et Prævalebit."

"The Truth is Great, and will prevail."

J. B.

ST. JAMES'S VICARAGE, SHEFFIELD,

October, 1881.

SERIES VI. No. 1.

“THE PROMISES OF GOD.”

A SERMON

PREACHED BY THE

Rev. J. BATTERSBY

(Vicar of St. James', Sheffield),

AT VERULAM MISSION CHURCH, KENNINGTON ROAD,
LAMBETH, LONDON.

THURSDAY EVENING, NOVEMBER, 4th, 1880.

*In the 2nd Epistle to the Corinthians the 1st chapter and
the 20th verse:—*

“FOR ALL THE PROMISES OF GOD IN HIM ARE YEA, AND
IN HIM AMEN, UNTO THE GLORY OF GOD BY US.”

The Apostle previously to writing this Epistle to the Corinthians had resolved to repeat his visit to them, and so give them a second benefit or grace in preaching the Gospel to them. “When I therefore was thus minded, did I use lightness?” Or did I make a rash resolution, and act with levity? “Or the things that I purpose, do I purpose according to the flesh?” Do I seek my own gratification and advantage, “that with me there may be yea, yea, and nay, nay?” Not so. Whatever resolution, determination, or promise I may have made to come to you, I made it subject to the Lord’s will. He calls God as a witness in the 18th verse. “But as God is true.” He is the faithful and true witness, and with Him there is no variableness, neither shadow of turning. “Our word,” or our preaching, “was not yea and nay.” There was as absolute a certainty about it as there is about God Himself. It was not “yea” in the morning, and

“nay” in the evening. And when I promised to come to you, I did not say one thing and mean another, but hitherto I have been hindered from one cause or other. My purpose was subjected to the will of God. The Gospel preached to the Corinthians was not a contradictory one. It was all of a piece. “For the Son of God, Jesus Christ, who was preached unto you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in Him was yea.” It is as if he had said, there is no uncertainty in our preaching Jesus Christ. We do not say to you one thing to-day and another to-morrow. There is a consistency in what we say, “for if the trumpet give an uncertain sound, who shall prepare himself to the battle?” If a minister preach a Gospel which is full of contradictions “yeas” and “nays,” who shall understand the way of Salvation, and gird himself for the Christian conflict? The Gospel of the Grace of God is a Gospel of truth and certainty in Christ Jesus. “For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us.”

Let us now consider our text:—First, “the Promises of God;” Secondly, their certainty, “In Him yea, and in Him Amen; and Thirdly, the end in preaching them. “Unto the Glory of God by us.” If I have time, I shall conclude by pointing out to you the difference between an absolute and a conditional promise as contained in the Scriptures.

Consider first, “the Promises of God.” What are we to understand by God’s promises? I shall tell you what I understand by them. They are God’s gracious declarations to bestow abundantly upon His people His manifold blessings. These promises often include temporal, spiritual, and eternal blessings. If we desire to have clear views of the promises we must search the Scriptures for therein are they contained. This is the only way of becoming intelligently acquainted with the promises.

Christ has been set up as the *Head* of the Church from everlasting, from the beginning, or ever the earth was.

(Proverbs viii. 23). It is *in Him*, as the *Head*, the Church has been blessed with every spiritual blessing. (Ephesians i. 3-6). It is well for us to get a comprehensive view of the whole scheme of salvation, which God has purposed in Christ Jesus our Lord. Hear the words of St. Paul to Timothy:—"God; who hath saved us, and called us with an holy calling." Works are entirely excluded in the matter of salvation, except as *evidences* thereof. "Not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." God's purpose in Christ Jesus has been revealed in the fulness of time by the coming of the Son of God in the flesh. "But is now made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the gospel." (2 Tim. i. 9-10). When we consider the Son of God in His Divine and human relationships, He is a most *suitable* Person to be the Head and Representative of His people. He is the Father's Fellow and equal. He has one hand on Divinity as the Mighty God, and the other on humanity as the Holy One and the just. The fulness of the Godhead and the fulness of the manhood dwell in the wonderful Mediator, the man Christ Jesus. He is the image of the invisible God, and the Firstborn of every creature. He is the Creator, the Preserver, and the End of all things, "and He is the Head of the body, the Church. Who is the Beginning, the Firstborn from the dead; that in all things He might have the Pre-eminence. For it pleased the Father that in Him should all fulness dwell." "Christ is Head over all things to the Church." (Col. i. 15-19. Eph. i. 22).

Jehovah Father is spoken of as First purposing *in Himself* and then in Christ Jesus:—"Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed *in Himself*." Christ is to be the One grand Centre of ingathering." That in the dispensation of the fulness of times He might gather together in One all things in Christ, both which