

# The Surest Way of Relief

*“Yet I will look again toward thy holy temple.”—Jonah 2:4*

That salvation is of grace, is a notable argument, and vast encouragement unto the faith which is in this text, namely, to look again and again toward God’s holy temple. This is the exercise of faith that Jonah was now brought unto. Jonah had been sleeping when he was in the ship, but we have him now awakened, praying and calling upon God, when he is in the belly of the whale. In the greatest danger, the Lord does good unto His own by afflictions, and often brings on storms to awaken them. Convictions arise in the conscience, and prayer is poured out, as in Isaiah 26:16, “LORD, in trouble have they visited thee, they poured out a prayer when thy chastening hand was upon them.” Thus we find Jonah here exercised.

I entered upon these words yesterday, [This is the second sermon on the text] and, after some introduction, found in this text, 1. The case that Jonah was in: “I said, I am cast out of thy sight.” 2. The cure, and that is faith: “Yet I will look again toward thy holy temple.” From the first clause of the verse I observed, that gracious souls may be sometimes under desponding fears lest they be cast off. “I said, I am cast out of thy sight.” This proposition I first explained, and then offered some remarks concerning the fears they may have; I next gave some grounds of these fears; and, lastly, deduced some inferences for the application of what was offered on the subject.

I now go on to the second doctrine laid down from the second clause of the verse, “Yet I will look again toward thy holy temple.” Why it is thus expressed, and in what respect it is called a looking unto God, I have already explained.

## ***Doctrine:***

***“That the surest way of relief, from the saddest case the people of God can be in, is faith in the mercy of God, through Jesus Christ; or, faith’s looking anew unto God’s holy temple:”***

The method proposed, through divine assistance, for handling the subject, is the following:

1. To offer a few remarks for clearing of the doctrine.
2. I propose to inquire into the import of that resolution of Jonah’s in the text.
3. I would take notice of some of the special discouragements that faith has to surmount and grapple with, when it looks towards God’s holy temple.
4. I would next offer some reasons why this is the best way of relief from the greatest difficulties the children of God can be in.
5. I would, lastly, make application of the whole.

***1. We return to the first thing proposed in the general method, which was to offer a few remarks for clearing the doctrine.***

a) I remark that there is a mighty struggle in the best of God’s children between their faith and unbelief; here we see a struggle in the text. There are two sentences in one verse: There is the power of unbelief, “I said, I am cast out of thy sight.” The other is the sentence wherein the victory of faith is expressed, “Yet I will look again toward thy holy temple.” So that the believer in Christ is a mysterious kind of creature: he has, as it were, two nations struggling within him.

b) I remark that corruption and unbelief frequently have the ascendent before faith and before grace. Here we see unbelief saying, “I am cast out of thy sight.” The power of unbelief may be so great that faith may be quite out of sight, as it certainly is when the soul is saying, “I am cast out of God’s sight.”

c) I remark, however low the actings of faith may be for a time, yet faith will get up its head in triumph; for the author of faith is the finisher of it, and He is the supporter of it. Our blessed Lord has prayed for His people that their faith fail not. He has engaged to keep them by His mighty power.

d) I remark that the first thing that revives the soul, and the first grace that is revived in the soul is that of faith; when once faith acts in a way of looking to the Lord Jesus Christ, then all the other graces come to be revived also; for faith influences love, and works by love and excites repentance: “They shall look on him

whom they have pierced, and mourn.” Faith influences all the other graces; it is the first thing that is revived in the soul after it has been sore kept under by the powers of hell.

e) I remark, when faith comes to be revived, after a great decay, then the spirit of prayer comes along with faith. This is evident, if you consider how the words are spoken unto God in a way of prayer: “Yet I will look again toward thy holy temple.”

*2. The second thing proposed, was to inquire into the import of the resolution, “Yet I will look again toward thy holy temple.”*

We find faith comes under various names in Scripture, according to the many names that its object is represented by. If Christ is held out as matchless, then faith is called a beholding, “Go forth, O ye daughters of Zion, and behold king Solomon.” If He is exhibited as a gift, then faith is called a receiving this gift, “As many as received him, to them gave he power to become the sons of God.”

If Christ is represented as meat and drink, then faith comes under the name of eating and drinking - eating the flesh, and drinking the blood of the Son of God. If Christ is represented as a rock or foundation, then faith is called a resting on this foundation. If Christ be represented by a city of refuge, then faith is a flying unto Him as a refuge. If He is represented as a glorious object, then faith is called a looking to Him, “Look unto me, and be saved, all the ends of the earth: for I am God, and there is none else.”

In the import of this resolution there are these four things we shall take notice of: 1. The act of faith, and what may be imported in this looking. 2. There is the resolution of this act, “I will look.” 3. There is the object of this act, “Thy holy temple.” 4. There is the circumstances of this resolution. It imports a looking to Him with a yet, “Yet I will look again toward thy holy temple.”

*First*, there is the act of faith. Faith is called a looking; and faith, being thus expressed, may import these following things:

- a) This act of faith imports the knowledge of Christ, or a sight of Him; it is a seeing of the Son; it is a knowledge of Him as an immutable ground of confidence unto His people. Jonah had the knowledge of God; and knew God in Christ, when He viewed Him as the temple of God.
- b) It imports the soul’s despairing of help from any other source, “In vain is salvation hoped for from the hills, and from the multitude of mountains.” The soul, in believing, sees all other refuges fail him; and so his eyes come only to be set on Christ.
- c) This act of faith, here called a looking unto the Lord Jesus Christ, has in it a view of His sufficiency. This is in faith, an apprehending of the ability of the Lord Jesus to save, as well as His authority, that He cometh in His Father’s name, importing His authority to save; and faith looks upon Him as well qualified to save to the uttermost.
- d) In this act of faith, this looking unto Jesus, there is not only a view of His sufficiency, but there is a hope of being helped by Him. Where there is no hope, there is no looking to the Lord Jesus Christ; but this look of faith saith that the door is cast open; and by this looking we are to understand the soul’s rolling itself upon the Lord Jesus Christ, and taking rest in Him, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” It is the soul’s flight unto Christ, as a city of refuge.
- e) This looking to Christ imports the soul’s waiting upon Him in the midst of all difficulties! “I will wait upon the LORD, that hideth his face from the house of Jacob.”

*Secondly*, there is the resolution of this act, “I will look again toward thy holy temple.” This resolution imports the four following things:

- a) It imports that Jonah had looked formerly to God’s holy temple. He had looked before to Jesus Christ when in a distressed situation, and had found benefit and advantage in doing so; and therefore resolves to look again to Him, “They looked unto him, and were lightened” (Psa. 34:5).
- b) It imports that this is the best way, the only way, “I will look again toward God’s holy temple.” The child of God, when in perplexity, can find relief and comfort from no other quarter but by looking to God in Christ. This is the course the Spirit of God directs to, “Look unto me, and be ye saved, all the ends of the earth” (Isa. 45:22).
- c) It imports, that this way is as safe a way as ever it was, “I will look again.” As if Jonah had said, though I have offended God by disobeying the heavenly message, yet I know that He is pacified and reconciled in

Christ; and therefore, “I will look again toward his holy temple” as the only safe way for me to get His anger turned away.

d) It imports that he is persuaded that he was never right since he looked any other place; and since he ran away from God, by disobedience to His call. “I will look again:” Yea, “I will go, and return to my first husband, for then it was better with me than now.”

*Thirdly*, there is the object of the act, “I will look toward thy holy temple.” The temple was a type of Christ. There was the sanctuary; there was the altar; there were the sacrifices offered; these were so many symbols of the presence of God, all typical of our Lord Jesus Christ. So that “I will look again” imports these six things:

a) That wherever God goes, there faith goes; where the fullness of God goes, there faith will go. God had gone out of the first Adam, and all his natural seed; God is in the second Adam, and faith must follow God. Faith pursues after the fullness of God wherever that dwells; and it is in Christ that all the fullness of the Godhead dwells.

b) It imports that faith’s acting upon God is not upon God immediately, but in and by the intervention of means; and, particularly, by the great means, Jesus Christ. It is God in Christ that faith looks unto. It cannot have access to an absolute God; it dare not face an absolute God. But we may come to God by Jesus Christ, and look to God in His holy temple.

c) Faith, considered as looking towards God’s holy temple, imports that faith has its eye upon the holiness and purity of the Lord Jesus Christ, and upon this ground expects admittance into the presence of God. Our Lord Jesus Christ was holy, harmless, and undefiled. He was heard in that He feared; He was heard for His purity, as it may be read. The holiness of God is in Him; and faith looks to the holiness of Christ, and expects to be heard through His purity and holiness. “Yet I will look again toward thy holy temple.”

d) Faith, as exercised in looking to God’s holy temple, imports that in the act of believing, it consults the honor of God’s holiness, “Yet I will look again toward thy holy temple”: There does beauty shine; there does the holiness of God shine; there do all the attributes of God shine; and faith expects salvation from God, through Jesus Christ: “I will look again toward God’s holy temple.”

e) Faith, in looking to God’s holy temple, views Christ as the consecrated way to God: “I will look again toward thy holy temple.” It is God’s way; God’s consecrated way. I hope to win near to God through this way; it is the way consecrated through the veil of the Redeemer’s flesh. “I will look again toward thy holy temple.”

f) This act of faith, as it is a looking to God’s holy temple, imports the bold approach of faith unto God, through Jesus Christ. We have boldness to enter into the holiest of all, by the blood of Jesus. However guilty and filthy of ourselves, here is a foundation of boldness. This boldness of faith is expressed in God’s face, in the words of the text, “Yet I will look again towards thy holy temple.” Thus I have given you some view of the import of faith as it is a looking, a looking again, and a looking unto God’s holy temple.

*Fourthly*, there is the circumstances of how faith looks towards God’s holy temple, and that is with a *notwithstanding* or a *yet*. Notwithstanding all that is come and gone; notwithstanding all difficulties I have undergone; notwithstanding I concluded I was a cast away; yet faith surmounts all difficulties. “Yet I will look toward God’s holy temple.”

**3.** *The third thing in the general method was to notice what are the discouragements that faith has to grapple with, as imported in the yet of the text.*

Faith is a grace that has to surmount many difficulties; yea, all difficulties. Now, if it be inquired, what are these difficulties? I confine myself to the context. And here I shall observe three grand difficulties that were in Jonah’s way of believing and giving this look to God’s holy temple.

And many difficulties there are in the way of many of the Lord’s people, if not in them all. They are these: 1. Egregious and great guilt may be in the way, 2. Strong and powerful corruptions, 3. Angry providences, and dreadful dispensations, may be in the way.

*First*, there may be great guilt in the way of believing that yet faith must surmount in looking towards God’s holy temple. This is exemplified in Jonah’s case here. Was there not great guilt lying upon his conscience?

a) There was the plain command of God to go and preach unto Nineveh, and tell them, “Yet forty days, and Nineveh shall be overthrown.” But he obstinately rebelled against the command of God.

b) His guilt was great, because God was to prevent the ruin of Nineveh by his preaching, yet he would not go to deliver God's message to them.

c) The excuses that Jonah made, or the inducements that hindered him from executing this commission, were most unworthy of a prophet of God. He was displeased that God should show mercy unto the Ninevites.

d) His sin and guilt was greatly aggravated from what mercy God had shown unto him. He had given him grace; He had dignified him to be a prophet; He had given many things that aggravated his guilt exceedingly. And now, what shall become of the man? Why, faith surmounts these: "Yet I will look again toward thy holy temple." How does faith get this great guilt surmounted? Why, it looks to the mercy of God; it sees God to be the Lord God, pardoning iniquity, merciful and gracious, in the temple. It sees pardon and remission of sins in this temple; it sees all the promises, yea, and amen in Christ Jesus: it takes up the promise, "I, even I, am he that blotteth out thine iniquities." Faith getting a view of God's temple, or of the Christ of God, sees the bowels of mercy that are with God and sees that God is a promising God, and so conquers this difficulty of grievous guilt that lies upon the conscience.

*Secondly*, another difficulty is, strong corruption. This was the case with Jonah; he not only lay under great guilt, but his corruption was strong; his enmity against the will of God was strong. 1. Observe, Jonah sinned against a great deal of light: his corruption overcame his conversion. 2. Jonah covered the light from them in this case. 3. Jonah, by reason of the power of corruption, was hardened. He could not pray and call upon his God; no, his heart was alienated from the duty of prayer, until he was thrown into the belly of the whale. 4. By reason of these things he was brought to the brink of ruin.

Well, when there is such powerful corruption, what can the soul do? Can Jonah expect that God will work a miracle for him who was rebelling against God? With what face can he look towards God, when God was pursuing him with wrath and indignation? But faith gets up its head and surmounts these difficulties. How? By looking to God's holy temple: "Yet I will look again toward thy holy temple." Why, what is to be seen there suitable to the power of corruption? Why faith sees that Christ, the power of God, is not only able to take away the guilt of sin, but also able to take away the power of sin. It sees Christ to be the power of God: "I will look to thy holy temple." In this temple faith sees the promise of God, not only with reference to the pardon of sin, but with reference also to the taking away of the power of sin. "Sin shall not have dominion over you."

*Thirdly*, there is another great difficulty in the way of believing, which needs a looking with a notwithstanding or a "Yet I will look again," and that is, angry providences, dreadful dispensations. Oh, was not this the case with Jonah? Yes, truly. He was under terrible circumstances of providence, for he was now quite deprived of the comfortable presence of God. The comforter that should relieve his soul, was far from him; and at the same time, God was pursuing him for his disobedience. Every one that reads the history here may see what terrible circumstances he was brought under. God, for his disobedience, pursues him and all that were about him. I remember that the mariners that were with Jonah, are said to belong to Nineveh; and after they went home, they remembered what had befallen them: how God had cast Jonah into the sea; and how he was swallowed by the whale, and that God had wrought a miracle for him. This made his preaching take the more effect upon them. However, Jonah was under very strange and fearful providences; and, among other things, Jonah might reckon that his looking to God's holy temple was not ingenuous work; it was out of necessity and fear, and not out of choice, when he was brought to this sad impasse. But we have his faith conquering all these difficulties; "I said, yet I will look again toward thy holy temple." And, in this providence, we may notice how faith gets the victory by these and similar means.

a) Though the soul, in straits, be driven unto Christ, under its difficulties; yet the soul that makes Christ its last refuge, will be welcome to our Lord Jesus Christ; and faith comes to act more kindly afterwards.

b) Faith is a grace that can look to the mercy of God amidst all the angry dispensations of God; it can see mercy in the midst of wrath.

c) Faith looks to the angry providences of God, and His dreadful dispensations by which the soul is tried; yea, it looks to them in the glass of the promise, particularly that promise of Isaiah 57:17, "For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart." Here was a very trying providence; here was wrath kindled; and here was wrath pursuing

the soul; and here were heavy providences, as it were, rousing corruption, and making the person fight more against God: "He went on frowardly." And yet, in this very case, faith looks to sovereign mercy, "I have seen his ways, and will heal him."

d) Faith, in the midst of terrible times, wherein God is showing himself angry: faith, I say, overcomes in looking to God's holy temple, and looking over all angry providences in the way. The woman of Canaan in Matthew 15 cometh to Christ, saying, "O Lord, thou Son of David; have mercy upon me." Well, she got one repulse on the back of another. The first was, "He answered her not a word;" He, as it were, disdained to regard her. And when His disciples spoke, a second discouragement is cast in her way; "I am not sent but unto the lost sheep of the house of Israel." Well, the woman comes again the third time, and worshipped Him, saying, "Lord, help me." But here is another repulse: "It is not meet to take the children's bread, and to cast it to dogs." Well, this was enough to fill her with despair; but faith was at hand, and draws arguments from that which might have been matter of discouragement: "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." Upon this our blessed Lord says, "O woman, great is thy faith." So it is with faith looking to Christ, notwithstanding all the difficulties that are in the way, and amidst angry dispensations of divine providence.

*4. The fourth general head in the method was to give some reasons why faith is the surest way of relief from the saddest cases that the children of God can be in. I shall briefly assign these four reasons following:*

- a) Because it is the way that God has commanded. God hath ordered us, in the greatest trouble, to trust in Him; "Trust in the Lord for ever: for in the LORD JEHOVAH is everlasting strength." God hath commanded us to take the way of looking to His holy temple.
- b) Another reason is, because the promise is annexed to this way: "He that believeth shall be saved."
- c) This is the way that all the saints in all their difficulties have taken. By this way the elders "obtained a good report." And ye see how they wrought miracles by faith (Heb. 11).
- d) This is the way wherein His people have come nigh unto Him, and they found this to be the safe way. It is said, "They looked to him, and were lightened; this poor man cried, and the Lord helped him." And "I trusted in Him, and I am helped." "I had fainted, unless I had believed to see the goodness of the LORD in the land of the living."

*5. We now proceed to the application of the subject. And we may apply in the use of information, trial, and exhortation.*

*First, we may try it in the use of information:*

- a) Hence we may see why faith is the eye-sore of hell. This is why Satan fights against neither small nor great, but against this grace of faith. This is why it is by faith that we bruise Satan's head; it is by faith that we have power with God, and prevail.
- b) Hence see what is the ground of all the discouragements which the people of God meet with. Why, it is their unbelief; they are not employed in looking unto God's holy temple.
- c) Hence see what is the duty of backsliding believers, and backsliding churches and professors, that have turned away their eyes from looking to God's holy temple. Their duty is to return to the Lord, from whom they have fallen by their iniquities. This is the duty of the generation; and of our backsliding nation, to return to the Lord. It is the duty of those that have turned aside unto crooked ways, to return to the Lord. It is the duty of those that have gone aside out of God's way, and deserted their holy profession, to return to the Lord. In so far as any desert their holy profession, wherein they were baptized, in so far have they turned away their eyes from God's holy temple. It is the duty of the backsliding generation to return; and, indeed, those who have been professed witnesses for God, and His cause, they have more work upon their hand than they had. They have not only the corruptions of the Judicatories to witness against, which witnessing was the original design of the Associate Court, while we maintain the doctrine, discipline, worship, and government of the Church of Scotland; but we have more ado; that is, to witness against the extravagancies of new Separatists. We need not speak, as if we were designed to expose them. No; by their violent and furious methods they have exposed themselves to the rational world, like those in 2 Timothy 3:3, of whom the Lord says, "They shall proceed no farther, for their folly shall be manifest unto all men."

However, we may apprehend dreadful judgments coming on the generation, especially because of growing defection. Oh, cry that the Lord may recover such as have been ensnared by the temptations of the times, that they may return unto the good old way, and look again towards God's holy temple!

d) Hence see what a blessed thing it is to have one look of Christ. Oh what a good thing is that, when such a person is brought into straits! His relief is at hand, just to look again, and there find relief. They have great advantage who have got a sight of God in His temple, and have seen His glory in His sanctuary; whatever changes may befall them in the world, yet, oh what advantage has the believer to think upon this God of Bethel, that He is what He was! "I am the God of Bethel." So the believer in Christ, let him be brought to never such a strait, if once he has looked to Christ, he hath but just again to look to Christ.

*Second*, use for trial. Examine if you have ever looked to Christ, who is the holy temple. Got you never a sight of God's holy temple - that is, a sight of God in Christ? How shall I know this? Try it by these following things:

a) If you have been made to look to God's holy temple, then some time or other you have been cast into the sea of trouble. People never get the pledge that God vouchsafes kindness unto them, until they be ready to sink in the ocean of divine wrath.

b) Try if your eyes have been opened to see the holiness of God in His temple, in Christ Jesus; and to see the way of salvation through Christ, to be such as brings honor to God's holiness, and glory unto all the attributes and perfections of God. This is a sight that faith gets, when it looks to God's holy temple.

c) Try what effect this has had upon you. If ever you looked to God's holy temple, did ye not find it a heart-melting look? And did ye not find it a heart-conforming look? By beholding His glory ye have been changed into His image. Did ye not find it a hearthumbling look? And did ye not find it a heart-weaning look: weaning you from the world, and making you count all things but loss and dung for Christ? And did you not find it a sin-killing look, making you to say, "What have I to do any more with idols?" Did it make Christ precious unto you? "To them that believe he is precious." Enquire what virtue is in the look ye got of Christ; it will make you look with disdain upon all other things.

d) Try if ye have looked to God's holy temple; then certainly you will follow your look, and follow on to know the Lord. They who have once looked to Christ, they will follow their look; it will not be one look that will satisfy them; they will look again and again. They will look to Him who endured the contradiction of sinners against Himself. So, I say, if you have looked to Christ, ye will follow your look; your life will be a believing life: "The life they live in the flesh, is by the faith of the Son of God." It is true, unbelief many times prevails over them; but when unbelief prevails, that is not the believer's life. It is rather his death and disease; his life is a life of faith on the Son of God.

e) Try by this, if you have looked to Him, it will be, and has been, with a notwithstanding, or a yet, as in the text: "I said, I am cast out of thy sight; yet I will look again toward thy holy temple." And though ye have had difficulties in your way, and yet you have got them mastered; ye have had mountains in the way, and yet ye have won over them; ye have been brought to believe on the Son of God, notwithstanding the great guilt you have been lying under, and notwithstanding strong corruption. "Yet I will look."

Notwithstanding angry providences, and heavy trials, yet ye have been made to look again towards God's holy temple. And though you are brought to think that your case is the most dreadful case, the most desperate case, the most terrible case that ever a soul was brought into, yet thou hast said, "Yet I will look again toward thy holy temple."

*Third*, use for exhortation. This doctrine may be improved by the use of exhortation. 1. To those that never looked to Christ, God's holy temple. 2. To those that have once looked, but are under such exercises that they dare not look again. 3. To such as are come to this resolution in the text, and are saying, notwithstanding of all difficulties, "Yet I will look again toward thy holy temple."

a) To you that never looked to Christ to this day; that never got faith.

1) I would have you to consider that you have been viewing not God's glory, but vanity all your days. What are you looking to? To passing shadows, the vain profits and pleasures of time. Ye have been beholding nothing but vanity all your days.

2) What will ye do in the day of visitation? What will you look to, when death looks you in the face; and when ye must look upon death, judgment, and eternity? Where will you look for help?

3) Consider, ye that never looked to Christ, what a miserable case you will be in, when all things else leave you!

4) Oh bethink yourselves what you are now called unto. Surely you are eternally undone, unless you give a look unto God's holy temple. Therefore, oh sinner, I advise you to beg the Holy Spirit of God to anoint your eyes with eye-salve, that you may see the Christ of God, and look to Him; for there is no salvation in any other name, by which you can be saved, but by the name of Jesus. Oh come to Him, who is the Rock of ages; rest not in the old ship, in a secure state, or in your own legal righteousness under the covenant of works; there is no safety there. You must throw yourself out of that old ship, and swim unto the Rock of ages. When people are in great danger of sinking, or splitting upon a rock, they will be loath to come out of the ship, until their skillful mariner tell them, that they will sink and perish, unless they throw themselves out and swim unto the rock: even so, ye that are sailing in the old ship, under the covenant of works, thinking yourselves good enough, and imagining that ye can believe well enough; and thinking you have a good heart to God; and that God will be pleased with you when you do as well as you can. Oh, come out of that old ship, and swim to the Rock of ages! Oh, do you say, "I cannot swim!" Your misery will not lie in this, that you are unable to come to Christ, but in that, that you are unwilling. If you cannot swim to Christ, look to Him: "Look to me, and be saved." He wants but a look; the rock is a living rock, and can come to you. Look to the rock, and the rock will draw you to Him. I remember it was said by a little maid, who was servant to Naaman's wife, "Would to God that my master would go to the prophet of Samaria; he would heal him of his leprosy." So say I, would to God ye would look to Christ, He would heal you; His name is, "Jehovah-rophi, I am the Lord who healeth you."

b) A word to you that have looked to Christ, but dare not look again. Is unbelief saying, "I am cast out of thy sight?" So it was with Jonah; and yet he looked. Are ye under grievous guilt lying upon your conscience? So it was with Jonah; and yet he looked towards God's holy temple. Oh my dear friends, let nothing hinder you from looking to Christ! It is a very grievous trouble that exercises you, namely, an angry God: So it was with Jonah; and yet he looked. Are your sins the cause of the storm of wrath blowing at this day? So it was with Jonah; Jonah was the cause of the dreadful storm that blew upon the waters, and yet he looked again towards God's holy temple. Say not that ye dare not look again; I looked once, but now my case is such, I fear I will be welcome no more: why, what ails you, poor soul, that you dare not look again? Is not Christ as good as ever He was? Whatever changes befall you, He is God and changes not. Therefore let nothing hinder you from coming to Him.

c) A word unto those that are brought unto this resolution in the text, that though they have apprehended themselves to be cast out of God's sight, yet are resolved to look, and to look again towards God's holy temple. Is this your work? Is this your resolution? Oh then, the blessing of God will attend this work. Oh look not to man, nor angels, nor creatures; look not to ministers; look not to your duties nor your frames; look to God's holy temple. Look to it notwithstanding all the difficulties that may be in your way; pursue your resolutions; a firm resolution may do much. The mariner sets out at such a port; his resolution is to go to such another port; his resolution carries him to the haven, although he meet with storms in the way; many storms that might have set him quite back, yet the man pursues his resolution, and at last comes to the desired haven. Has God wrought such a resolution in you, as to look to His temple? Oh pursue the resolution and that will bring you to the desired haven at last—looking to the Lord Jesus Christ, living on Him, resting upon Him. Oh look to the temple where God dwells; there is enough for you in God's holy temple. Although unbelief may have a great influence over you, and make you say, "I am cast out of thy sight," yet, notwithstanding this, faith acted upon the Lord Jesus Christ will be a relief unto you when your way is like that of Jonah's here. "Yet I will look again towards thy holy temple."

—Ralph Erskine