÷**The Godly Man's Picture, Drawn with a  
Scripture Pencil, or, Some Characteristic  
Marks of a Man who is Going to Heaven**

By Thomas Watson

CHOICE EXCERPTS

**White feathers—but black skin**  
  
"Woe to you, teachers of the law and Pharisees, you  
*hypocrites!* You are like whitewashed tombs, which  
look beautiful on the outside but on the inside are  
full of dead men's bones and everything unclean.  
In the same way, on the outside you appear to  
people as righteous but on the inside you are full  
of hypocrisy and wickedness." Mat 23:27-28   
  
Here is a sharp rebuke to such as are "glittering dross"   
Christians, who only make a *show* of godliness. These   
our Savior calls *whitewashed tombs*. Their beauty is all   
paint! Many are painted over with a religious profession,   
whose seeming luster dazzles the eyes of beholders; but   
within there is nothing but putrefaction!   
  
Hypocrites are like the *swan*, which has **white feathers  
—but black skin**; or like that *flower*, which has a lovely   
appearance—but a foul scent.  
  
The hypocrite deceives others while he lives—but deceives   
himself when he dies! What good will it do a man when he   
is in hell—that others think he has gone to heaven? Oh,   
beware of this!   
  
Counterfeit piety is double iniquity. What is this but to abuse   
God to His face, and to serve the devil in Christ's livery?   
  
To have only a pretense of godliness will yield no comfort   
after death. Will *painted gold* enrich a man? Will *painted   
wine* refresh him who is thirsty? He who has only a *painted   
holiness* shall have only a painted happiness! Let us take   
heed of this *pious pageantry* and *devout stage-play!*~ ~ ~ ~ ~ ~**You blind fools!**  
  
"Yes, He is *very precious* to you who believe!"   
1Pe 2:7   
  
There is nothing in Christ, but what is precious. His   
*name* is precious, His *virtues* are precious, His *blood*   
is precious—more precious than the world. The *Rose   
of Sharon* is always sweet!   
  
We cannot prize Christ at too high a rate. We may prize   
other things above their value. That is our sin. *We commonly   
overrate the creature*; we think there is more in it than there   
is; therefore *God withers our gourd*, because we over-prize it.   
  
But we cannot raise our esteem of Christ high enough.   
He is beyond all value! There is no ruby or diamond, but   
the jeweler can set a fair price on it. But *Christ's worth*   
can never be fully known. No seraphim can set a due   
value on Him. His riches are unsearchable! Eph 3:8.   
Christ is more precious than heaven!  
  
True Christians prize Christ, as most precious. He is  
their chief treasure and delight. **This reason why   
millions perish**, is because they do not prize Christ.   
  
The ungodly choose things of no value, before Christ!   
"**You blind fools!**" Mat 23:17. If a person chooses   
an *apple* before a *priceless diamond*—he is judged to   
be a fool. How many such **idiots** are there, who choose   
the gaudy, empty things of this life—before the Prince   
of Glory!   
  
**Give a baby a rattle***—*and it will not want *gold*.   
**Give a worldling his lusts**—and he will be content   
enough without Christ.  
  
We value Christ above honor and riches. This *Pearl  
of Great Price* lies nearest our heart. He who prizes   
Christ esteems the *gleanings* of Christ—better than   
the world's vintage. He counts the *worst* things of   
Christ—better than the best things of the world.   
Moses "regarded *disgrace* for the sake of Christ   
as of greater value than the treasures of Egypt."   
Heb 11:26   
  
If we are the prizers of Christ, we cannot live without   
Him. A man may live without *music*, but not without *food*.  
A child of God can lack health and friends—but he cannot   
lack Christ. "Give me children," said Rachel, "or else I die!"  
Gen 30:1. So the soul says, "Give me Christ—or else I   
shall die! Give me one drop of *the water of life* to quench   
my thirst."   
  
If we are prizers of Christ, then we shall not complain at   
any pains to get Him. He who prizes gold, will *dig* for it in   
the mine. "My soul follows hard after God!" Psa 63:8.   
He in whose eye Christ is precious, never rests until he   
has gained Him: "I sought Him whom my soul loves; I   
held Him, and would not let Him go!" Canticles 3:1,4  
  
If we are prizers of Christ, then we take great pleasure   
in Christ. What joy a man takes, in that which he counts  
his treasure! He who prizes Christ makes Him his greatest   
joy. He can delight in Christ, when earthly delights are gone.  
Though a *flower* in a man's garden dies, he can still delight   
in his *money* and *jewels*. He who esteems Christ, can solace   
himself in Christ, when there is a dearth of all other comforts.  
  
If we are prizers of Christ, then we will part with our dearest   
pleasures for Him. He who esteems Christ, will pull out that   
lust which is as precious as his right eye! He who sets a high   
value on Christ, will set his feet on the neck of his sins!  
  
How can they be said to prize Christ—who will not leave   
a *vanity* for Him; or who prefer a **damning pleasure**   
before a **saving Christ!**  
  
"Yes, He is *very precious* to you who believe!"  
  
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**God's palace!**  
  
"**Your boasting is not good!**" 1Co 5:6   
  
Pride is the greatest sacrilege; it robs God of His   
glory. What a horrid sin is pride! Chrysostom calls   
it *"the mother of hell."* Pride encompasses all vice.   
Pride is a spiritual drunkenness; it flies up like wine   
into the brain and intoxicates it. Pride is idolatry; a   
proud man is a self-worshiper. How odious is this   
sin to God! "Everyone who is proud in heart, is an   
abomination to the Lord!" Pro 16:5. "I hate   
pride and arrogance!" Pro 8:13.  
  
Those who look at themselves in the *magnifying   
mirror of self-love*, appear better in their own eyes  
than they are. There is no idol like **self**; the proud   
man bows down to this idol.  
  
Many are proud of their **riches**. Their hearts swell   
with their estates. Pride is the rich man's cousin.   
"Your heart has become proud because of your   
wealth." Eze 28:5.  
  
Many are proud of their **apparel**. They dress in such   
fashions, as to make the devil fall in love with them!  
Painted faces, gaudy attire, naked breasts—what are   
these, but the banners which sinful pride displays?   
  
Many are proud of their **beauty**. The body is but *dust   
and blood kneaded together*. Solomon says, "Beauty   
is vain." Pro 31:30. Yet some are so vain—as   
to be proud of vanity! Shall *dust* exalt itself?   
  
Many are proud of their **gifts** and **abilities**. These   
trappings and ornaments do not approve them in God's   
eyes. An *angel* is a creature of great abilities; but *take   
away humility from an angel—*and he is a devil! God   
loves a humble soul. It is not our *high birth*; but our  *humble hearts*, which God delights in.  
  
Oh, let us search if there is any of this *leaven of pride*   
in us! Man is naturally a proud piece of flesh. This *sin   
of pride* runs in the blood. There are the *seeds of this   
sin of pride* in the best of Christians—but the godly   
do not *allow* themselves in it. They strive to *kill this   
weed*, by mortification.   
  
But certainly where this sin of pride *reigns* and *prevails*,   
it cannot stand with grace. You may as well call him who   
lacks wisdom, a prudent man; as him who lacks humility,  
a godly man. "*Clothe yourselves with humility* toward one   
another, because God opposes the proud, but gives grace   
to the humble." 1Pe 5:5. Put humility on, as an   
embroidered robe. It is better to lack anything, rather   
than humility.   
  
The more value any man has, the more humble he is.   
***Feathers* fly up—but *gold* descends!** The *golden   
saint* descends in humility. Look at a humble Savior  
—and let the plumes of pride fall off!  
  
**A humble heart is God's palace!** "For this is what   
the high and lofty One says; He who lives forever,   
whose name is holy—I live in a high and holy place,   
but also with him who is contrite and lowly in spirit."  
Isa 57:15 A humble heart glories in this—that it is   
the presence chamber of the great and glorious King!  
  
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**They have many scars and spots**  
  
"He has not beheld iniquity in Jacob." Num 23:21  
  
"Let us draw near to God with a *sincere heart*." Heb 10:22   
  
If the heart is sincere, God will wink at many failings.   
God's love does not make Him blind; He can see our   
infirmities. *But how does God look at a believer's sins?*   
Not with an eye of *revenge*—but of *pity*, as a physician   
sees a disease in his patient—so as to heal him. God   
does not see iniquity in Jacob—so as to *destroy* him;  
but to *heal* him!   
  
How much pride, vanity, passion, does the Lord pass   
by in His sincere ones! He sees the *integrity*—and   
pardons the *infirmity*. We esteem a picture, though   
it is not drawn *full length*. Just so, the graces of God's   
people are not drawn to their full length. **They have   
many scars and spots**—yet being sincere, they shall   
find mercy. God loves the sincere, and it is the nature   
of *love* to cover infirmity.  
  
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***"Lord, smite this sin!"***  
  
"Your Word is completely pure, and Your  
servant loves it." Psa 119:140  
  
Do we love the **holiness** of the Word? The Word is   
preached—to beat down sin, and advance holiness.   
Do we love it for its spirituality and purity? Many   
love the Preached Word only for its eloquence and   
notion. They come to a sermon as to a performance,  
Eze 33:31-32, or as to a garden to pick flowers;  
but not to have their lusts subdued or their hearts   
purified. These are like a foolish woman who paints   
her face—but neglects her health!  
  
Do we love the **convictions** of the Word? Do we   
love the Word when it comes home to our conscience   
and shoots its arrows of reproof at our sins? It is the   
minister's duty sometimes to reprove. He who can   
speak smooth words in the pulpit—but does not know   
how to reprove, is like a sword with a fine handle, but   
without an edge! "Rebuke them sharply!" Tit 2:15.   
Dip the nail in *oil*—reprove in *love*—but strike the nail  
home!  
  
Now Christian, when the Word touches on your sin   
and says, "You are the man!" do you love the reproof?   
Can you bless God that "the sword of the Spirit" has   
divided between you and your lusts? This is indeed a   
sign of grace, and shows that you are a lover of the   
Word.  
  
A corrupt heart loves the *comforts* of the Word—but   
not the *reproofs*: "You hate the one who reproves...  
and despise him who tells the truth!" Amo 5:10.   
"Their eyes flash with fire!" Like venomous creatures   
that at the least touch, spit poison! "When they heard   
these things, they were *enraged* in their hearts and   
gnashed their teeth at him!" Act 7:54. When   
Stephen touched their sins, they were furious and   
could not endure it.  
 *How shall we know that we love the reproofs of the Word?*  
  
When we desire to sit under a heart-searching ministry.   
Who cares for medicines that will not work? A godly man   
does not choose to sit under a ministry that will not work   
upon his conscience.  
  
When we pray that the Word may meet with our sins. If   
there is any traitorous lust in our heart—we would have   
it found out, and executed. We do not want sin *covered*;  
but *cured!* We can open our heart to the sword of the   
Word and say, ***"Lord, smite this sin!"***  
  
When we are thankful for a reproof. "Let a righteous   
man strike me—it is a kindness; let him rebuke me—it   
is oil on my head. My head will not refuse it." Psa 141:5.

David was glad for a reproof.   
  
Suppose a man were in the mouth of a lion, and another   
should shoot the lion and save the man; would he not be   
thankful? So, when we are in the mouth of sin, as of a   
lion, and the minister by a reproof shoots this sin to   
death—shall we not be thankful?   
  
A gracious soul rejoices, when the sharp *lance of the Word*   
has pierced his *abscess of sin!* He wears a reproof like a jewel   
on his ear: "Like an earring of gold or an ornament of fine gold   
is a wise man's rebuke to a listening ear." Pro 25:12.   
  
To conclude, it is convincing preaching which must do the   
soul good. A nipping *reproof* prepares for *comfort*—as a   
nipping *frost* prepares for the sweet flowers of spring.  
  
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**Then you will be thankful**  
  
If you wish to be thankful, get a heart deeply   
humbled with the sense of your own vileness.   
A *broken* heart is the best pipe to sound forth   
God's praise. He who studies his sins, wonders   
that he has anything, and that God should shine   
on such a dunghill: "I was once a blasphemer   
and a persecutor and a violent man—but I was   
shown mercy!" 1Ti 1:13. How thankful   
Paul was! How he trumpeted forth free grace!   
  
A proud man will never be thankful. He looks on   
all his mercies as either of his own *procuring* or  *deserving*. If he has an estate, this he got by his   
wits and industry; not considering that scripture,   
"Always remember that it is the Lord your God   
who gives you power to become rich" Deu 8:18.   
Pride stops the current of gratitude. O Christian,   
think of your unworthiness; see yourself as the   
least of saints, and the chief of sinners—and  **then you will be thankful**.  
  
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**The golden bait**  
  
*Gain* is **the golden bait**, with which Satan fishes   
for souls! This was the last temptation he used   
with Christ: "All these things will I give You!" But   
Christ saw the hook under the bait! Many who have   
escaped gross sins, are still *caught in a golden net!*   
  
A godly man dare not travel for riches, along the   
devil's highway. Those are **sad gains**, which make   
a man lose heaven at last!  
  
"What good will it be for a man if he gains the  
whole world, yet forfeits his soul?" Mat 16:26  
  
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**The curtain-sinner**  
  
A godly man does not indulge himself in any sin.  
  
Though sin lives in him—yet he does not live in sin.   
A godly man may *step* into sin through infirmity—  
but he does not keep on that road.   
  
*What is it to indulge sin?* To indulge sin is to give the   
breast to it and feed it. To indulge sin is to commit it   
with delight. The ungodly "delight in wickedness,"   
2Th 2:12. In this sense, a godly man does not   
indulge sin. Though sin is in him—he is troubled at it   
and would gladly get rid of it.   
  
There is as much difference between sin in the   
wicked, and sin in the godly—as between poison   
being in a serpent, and poison being in a man.   
Poison in a serpent is in its natural place and is   
delightful—but poison in a man's body is harmful   
and he uses antidotes to expel it. So sin in a   
wicked man is delightful, being in its natural   
place—but sin in a child of God is burdensome   
and he uses all means to expel it.   
  
A godly man will not allow himself in **secret** sins.   
Some are more modest than to commit open gross   
sin. That would be a stain on their reputation. All   
will not sin on a *balcony*—but perhaps *they will   
sin behind the* ***curtain****!*   
  
But a godly man dare not sin secretly, for he knows   
that God can neither be deceived by our subtlety, nor   
excluded by our secrecy. He knows that secret sins are   
in some sense worse than others. They reveal more   
deceit and atheism. "He knows the secrets of every   
heart," Psa 44:21.  
  
But **the curtain-sinner** thinks that God does not see:   
"Have you seen what the leaders of Israel are doing with   
their idols in *dark rooms?* They are saying—*The Lord   
doesn't see us!"* Eze 8:12. How it provokes God, that   
men's atheism should give the lie to His omniscience! "He   
who formed the eye—shall He not see?" Psa 94:9.  
  
A godly man knows that secret sins shall not escape God's   
justice. A judge on the bench cannot punish the treason of   
the heart. But *the sins of the heart* are as visible to God,  
*as if they were written upon the forehead!* As God will   
reward secret duties; so He will revenge secret sins!  
  
A godly man enters his protest against sin: "Oh,   
what a miserable person I am! Who will free me   
from this life that is dominated by sin?" Rom 7:24  
A child of God, while he commits sin, hates   
the sin he commits!   
  
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**The harlot in your bosom!**   
  
"Let us throw off everything that hinders and **the  
sin that so easily entangles**, and let us run with  
perseverance the race marked out for us." Heb 12:1  
  
There is usually one sin that is the **favorite**—the sin   
which the heart is most fond of. A godly man will not   
indulge his *darling* sin: "I kept myself from *my* iniquity."  
Psa 18:23. "I will not indulge the sin to which the   
bias of my heart more naturally inclines."   
  
"Fight neither with small nor great—but only with the   
*king.*" 1Ki 22:31. A godly man fights this **king**  
sin. If we would have peace in our souls, we must   
maintain a war against our favorite sin, and never   
leave off until it is subdued.  
  
Question: How shall we know what our beloved sin is?  
  
Answer 1: The sin which a man does not love to have   
reproved—is the **darling** sin. Herod could not endure   
having his incest spoken against. If the prophet meddles   
with that sin—it shall cost him his head! "Do not touch   
my Herodias!" Men can be content to have other sins   
reproved—but if the minister puts his finger on the   
sore, and touches this sin—their hearts begin to burn  
in malice against him!  
  
Answer 2: The sin on which the thoughts run most, is   
the *darling* sin. Whichever way the thoughts go, the   
heart goes. He who is in love with a person cannot   
keep his thoughts off that person. Examine what sin   
runs most in your mind, what sin is first in your   
thoughts and greets you in the morning—that is   
your **predominant** sin.  
  
Answer 3: The sin which has most power over us, and   
most easily leads us captive—is the one **beloved** by the   
soul. There are some sins which a man can better resist.   
If they come for entertainment, he can more easily put   
them off. But the **bosom** sin comes as a suitor, and he   
cannot deny it—but is overcome by it. The young man in  
the Gospel had repulsed many sins—but there was one   
sin which soiled him, and that was covetousness.   
  
Mark what sin you are most readily led captive by—that   
is **the harlot in your bosom!** It is a sad thing that a   
man should be so bewitched by lust, that if it asks him   
to part with the kingdom of heaven—he must part with   
it, to gratify that lust!  
  
Answer 4: The sin which men most defend, is the   
beloved sin. He who has a *jewel in his bosom*, will   
defend it to his death. The sin we advocate and   
dispute for, is the **besetting** sin. The sin which we   
plead for, and perhaps wrest Scripture to justify it  
—that is the sin which lies nearest the heart.  
  
Answer 5: The sin which a man finds most difficulty in   
giving up, is the **endeared** sin. Of all his sons, Jacob   
found most difficulty in parting with *Benjamin*. So the   
sinner says, "This and that sin I have parted with—but   
must *Benjamin* go! Must I part with this delightful sin?   
That pierces my heart!" A man may allow some of his   
sins to be demolished—but when it comes to one sin,   
that is the taking of the castle; he will never agree to   
part with that! That is the **master** sin for sure.  
  
The besetting sin is, of all others, most *dangerous*.   
As Samson's strength lay in his hair—so the strength   
of sin, lies in this beloved sin. This is like a poison   
striking the heart, which brings death. A godly man   
will lay *the axe of repentance* to this sin and hew it   
down! He will sacrifice this *Isaac*; he will pluck out   
this *right eye*—so that he may see better to go to   
heaven.  
  
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**One sin lived in**  
  
A godly man considers the mischief which  **one sin lived in**, will do.   
  
1. One sin lived in, gives Satan as much advantage   
against you as more sins. The fowler can hold a bird   
by one wing. Satan held Judas fast by one sin.  
  
2. One sin lived in, proves that the heart is not sound.   
He who hides one *rebel* in his house is a traitor to the   
crown. The person who indulges one sin is a traitorous   
hypocrite!  
  
3. One sin lived in, will make way for more—as a little   
thief can open the door to more. Sins are linked and   
chained together. One sin will draw on more. David's   
adultery made way for murder. *One sin never goes alone!*   
If there is only *one nest egg*—the devil can brood on it!  
  
4. One sin lived in, is as much a breach of God's law as   
more sins. "Whoever keeps the entire law, yet fails in one   
point, is guilty of breaking it all" Jas 2:10. The king   
may make a law against felony, treason and murder. If a   
man is guilty of only one of these—he is a transgressor.  
  
5. One sin lived in, prevents Christ from entering. One   
stone in the *pipe* keeps out the water. One sin indulged   
in, obstructs the soul and keeps the streams of Christ's   
blood from running into it!  
  
6. One sin lived in, will spoil all your good duties. One   
dead fly will spoil the whole box of precious ointment.   
A *drop of poison* will spoil a glass of wine. Abimelech,   
a bastard-son, destroyed seventy of his brethren, Jdg 9:5  
*One bastard-sin* will destroy seventy prayers.   
  
7. One sin lived in will be a cankerworm to eat out the   
peace of conscience. "Alas! What a scorpion lies within!"   
(Seneca). One sin is a *pirate—*to rob a Christian of his   
comfort. One jarring string puts all the music out of tune.  
One sin lived in—will spoil the music of conscience.  
  
8. One sin lived in, will *damn* as well as more sins. One   
*disease* is enough to kill. If a *fence* is made ever so strong,   
and only *one gap* is left open; the wild beast may enter and   
tread down the corn. If only one sin is allowed in the soul,   
you leave open a gap for the devil to enter! A *soldier* may   
have only one gap in his armor—and the bullet may enter   
there. He may as well be shot there—as if he had no armor   
on at all. So if you favor only one sin, you leave a part of   
your soul unprotected—and the bullet of God's wrath may   
enter there—and shoot you! One sin lived in, may shut you   
out of heaven! What difference is there, between being shut   
out of heaven for one sin—or for many sins? One *millstone*   
will sink a man into the sea—as well as a hundred!  
  
Therefore, beware of cherishing one sin! Give a certificate   
of divorce to every sin. Kill the Goliath sin! "Let not sin *reign*   
over you." Rom 6:12. In the original it is "Let not sin *king*   
it over you." Grace and sin may be together—but grace and *the   
love of sin* cannot. Therefore parley with sin no longer—but with   
the *spear of mortification*, spill the heart-blood of every sin!   
  
"For if you live after the flesh, you shall die: but if you through  
the Spirit do mortify the deeds of the body, you shall live."   
Rom 8:13.   
  
"So put to death the sinful, earthly things lurking within you."   
Col 3:5  
  
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**Gospel bruising**  
  
"He will not break a *bruised* reed." Mat 12:20   
  
Will Christ not break a bruised reed? See, then, the   
gracious disposition of Jesus Christ—He is full of mercy   
and sympathy. Though He may *bruise* the soul for sin,   
He will not *break* it. The surgeon may lance the body   
and make it bleed—but he will bind up the wound.   
  
As Christ has beams of majesty, so He has *a heart of   
mercy.* Christ has both the *lion* and the *lamb* in His   
escutcheon: the **lion***—*in respect of his fierceness to   
the wicked (Psa 50:22), and the **lamb**—in respect of   
His mildness to His people. His *name* is Jesus—a Savior;   
and His *office* is a healer (Mal 4:2). Christ made a   
plaster of His own blood—to heal a broken heart!   
  
Christ is the quintessence of love. Someone said, "If   
the sweetness of all flowers were in one flower, how   
sweet that flower would be!" Christ is that flower! How   
full of mercy is Christ, in whom all mercy meets! Christ   
has **a skillful hand and a tender heart**. "He will not   
break a bruised reed."  
  
This text is a spiritual honeycomb, dropping consolation   
into all *bruised hearts*. This text is comforting to a poor   
soul who sits with Job among the ashes, and is dejected   
at the sense of its *unworthiness*. "Ah!" says the soul, "I   
am unworthy of mercy; what am I, that ever God should   
look on me? Alas! I am unworthy." Does your unworthiness   
trouble you? What more unworthy than a bruised reed?   
Though you are despicable in your own eyes—just a poor   
shattered reed—yet you may be glorious in the eyes of   
the Lord. Do not let your unworthiness discourage you.   
*If you see yourself as vile and Christ as precious*—this   
promise is yours! Christ will not break you—but will bind   
up your wounds. "He will not break a bruised reed."  
  
But how shall I know that I am *savingly bruised?*  
  
When your spirit is so troubled that you are willing   
to let go those lusts which brought in the greatest   
income of pleasure and delight. When not only is sin  *discarded* but you are *disgusted* with it—then you   
have been bruised enough. The medicine is strong   
enough, when it has purged out the disease. The soul   
is bruised enough, when the love of sin is purged out.  
  
Did God ever bring you to your knees? Has your proud   
heart been humbled? Did you ever see yourself as a   
sinner and nothing but a sinner? Did you ever, with   
a weeping eye, look on Christ? (Zec 12:10) And did   
those tears drop from the eye of faith? (Mar 9:24)   
This is **gospel bruising**. Can you say, "Lord, though   
I do not see You—yet I love You; though I am in the   
dark—yet I cast anchor on You!" This is to be a   
bruised reed.  
  
~ ~ ~ ~ ~ ~  
  
**Self-love is self-hatred**  
  
"If anyone would come after Me, **he must  
deny himself** and take up his cross daily  
and follow Me. Luk 9:23  
  
Self-*ease*, self-*ends*, self-*love*, whatever comes   
in competition with (or stands in opposition to)   
Christ's glory and interest—must be denied!   
  
Self is the great snare! The rich young man in the   
Gospel might have followed Christ—but something   
of *self* hindered him. **Self-love is self-hatred.**   
The man who cannot get beyond himself—will   
never get to heaven.  
  
~ ~ ~ ~ ~ ~  
  
**It is of infinite concern!**  
  
"Redeeming the time." Eph 5:16  
  
How you spend your time, is a matter of great   
importance. Many people *fool* away their time—  
some in idle visits, others in recreations and   
pleasures which secretly bewitch the heart, and   
take it away from better things. What are our  *golden hours* for—but to attend to our souls?   
Time misspent is not time *lived*—but time *lost!*  
  
Time is a *precious* commodity. As salvation is to   
be worked out in it, and a conveyance of heaven   
depends on using it well—**it is of infinite concern!**  
  
Think of your *short stay* in the world. "We are here   
for only a *moment*, visitors and strangers in the land   
as our ancestors were before us. Our days on earth   
are like a *shadow—*gone so soon without a trace!"   
1Ch 29:15  
  
There is only a span between the *cradle* and the *grave!*   
Solomon says there is "a time to be **born** and a time to   
**die**"—but mentions no time of **living**—as if that were so   
short, it was not worth naming!   
  
Time, when it has once gone, can never be recalled.   
  
"My life passes more swiftly than a runner. It flees away,   
filled with tragedy. It disappears like a swift boat, *like an   
eagle* that swoops down on its prey." Job 9:25-26  
  
This Scripture compares time to a flying eagle. Yet time   
differs from the eagle in this: the eagle flies forward and   
then back again—but time has wings only to fly forward  
—it never returns! "Time flies irrevocably."  
  
The serious thoughts of *our short stay* here in this world,  
would be a great means of promoting godliness. Whoever   
considers how *flitting* and *winged* his life is—will hasten   
his repentance.  
  
~ ~ ~ ~ ~ ~  
**Pull off the mask!**  
  
"*Godliness* with contentment is *great gain*."   
1Ti 6:6   
  
It is like digging in a gold mine. Godliness makes   
God Himself our portion! "The Lord is the portion   
of my inheritance" Psa 16:5. If God is our   
portion—all our estate lies in jewels! Where God   
gives Himself—He gives everything else. Whoever   
has the *castle*, has all the royalties belonging to it.   
God is a portion that can be neither spent nor lost.  
"God is the strength of my heart and my portion   
forever!" Psa 73:26.   
  
Godliness is "profitable for all things." 1Ti 4:8.   
What else is profitable, besides godliness?   
*Food* will not give a man wisdom;   
*gold* will not give him health;   
*honor* will not give him beauty.   
But godliness is profitable for all things:   
it fences off all troubles;  
it supplies all needs;   
it makes soul and body completely happy.  
  
Consider how vain and contemptible other things are,   
which people void of godliness, busy themselves about.  
Men are taken up with the things of this life, and "what   
profit has he who has labored for the wind?" Can the   
wind fill? What is gold but dust, which will sooner choke   
than satisfy! **Pull off the mask** of the most beautiful   
thing under the sun—and look what is inside. There is  *care* and *vexation!* Worldly joys are as fleeting as a   
bubble floating down the stream.  
  
Godliness is an *enduring* substance. All *worldly*   
delights have a *death's-head* set on them. They  
are only *shadows* and they are *fleeting*. Earthly   
comforts bring a man to his grave—and then   
take their farewell. But godliness is a possession   
which we cannot be robbed of. It runs parallel   
with eternity. Force cannot weaken it; age cannot   
wither it. It outbraves sufferings; it outlives death.   
Death may pluck the *stalk of the body*—but the *flower of grace* is not hurt.  
  
~ ~ ~ ~ ~ ~  
**He tumbles in!**   
  
"Do not be deceived: God cannot be mocked.  
A man reaps what he sows." Gal 6:7  
  
This *way* of sin seems pleasant—but the *end*   
is damnable. The ungodly man treads on the   
precipice of the bottomless pit; and when  
*death* gives him a jog—**he tumbles in!**"You fool! You will die this very night!"   
Luk 12:20  
  
~ ~ ~ ~ ~ ~  
  
**Satan is their pilot!**  
  
"For those who are after the flesh—do mind the  
things of the flesh; but those who are after the  
Spirit—the things of the Spirit." Rom 8:5  
  
The ungodly walk according to the flesh. If a   
drunken or unclean lust calls—they gratify it!   
Lust is the *compass* they sail by! **Satan is their   
pilot, and hell the port they are bound for!**  
  
"For if you live after the flesh—you shall die: but  
if you through the Spirit do mortify the deeds of  
the body—you shall live." Rom 8:13  
  
~ ~ ~ ~ ~ ~  
  
**Swim in a sea of mercy!**  
  
"The God who fed me all my life long unto this day."   
Gen 48:15  
  
What **temporal favors** we have received! Every day   
we see a new tide of mercy coming in. The wings of   
mercy have covered us; the breast of mercy has fed   
us! What snares laid for us have been broken! What   
fears have blown over! He has taken such care of us,   
as if he had no one else to take care of. Never was   
the *cloud of providence* so black—but we might see   
a *rainbow of love* in the cloud. We have been made   
to **swim in a sea of mercy!** Does not all this call   
for thankfulness?  
  
That which may put another string into the instrument   
of our praise, and make it sound louder—is to consider   
what **spiritual blessings** God has conferred on us. He   
has opened the wardrobe of heaven and fetched us out   
a better garment than any of the angels wear! He has   
given us the best robe, and put on us the ring of faith,   
by which we are married to Him. These are mercies of   
the first magnitude, which deserve to have an asterisk   
put on them! More—God keeps the best wine until last!   
Here on earth, He gives us temporal mercies only in   
small quantities; but the greatest things are laid up in   
heaven! Here on earth, there are some *honey drops*   
and *foretastes* of God's love; the *rivers* of pleasure are   
reserved for paradise! Well may we take the harp and   
violin and triumph in God's praise. Who can tread on   
these hot coals of God's love—and his heart not burn   
in thankfulness!  
  
~ ~ ~ ~ ~ ~

This E-sword module was formatted by wlue777 and original document is found at www.gracegems.org

÷**The Godly Man's Picture (choice excerpts) cont'd**

**What is godliness?**  
  
Godliness is a REAL thing.  
It is not a fantasy, but a fact. Godliness is not the   
feverish fantasy of a sick brain; a Christian is no   
enthusiast, one whose religion is all made up of theory.   
  
Godliness is an INTRINSIC thing.  
It lies chiefly in the heart. The *dew* lies on the leaf,   
the *sap* is hidden in the root. The moralist's religion   
is all in the leaf; it consists only in externals—but   
godliness is *a holy sap* which is rooted in the soul.   
"Surely You desire truth in the inner parts; You teach   
me wisdom in the inmost place" Psa 51:6.  
  
Godliness is a SUPERNATURAL thing.  
By nature we inherit nothing but evil. We sucked in   
sin as naturally as our mother's milk. But godliness   
is breathed in from heaven. God must light up the   
lamp of grace in the heart. *Weeds* grow by themselves;  *flowers* are planted. Godliness is a celestial plant. A   
man has no more power to make himself godly, than   
to create himself.  
  
Godliness is an EXTENSIVE thing.  
It is a sacred leaven which spreads itself into the whole   
soul. There is light in the *understanding*, order in the  *affections*, pliableness in the *will*, exemplariness in the  
*life*. He who is good only in some part is not godly.   
Grace is called "the new *man,*" Col 3:10, not a new  *eye*, or *tongue*—but a new *man*. He who is godly is   
good all over; though he is regenerate only in part;  
yet it is in every part.  
  
Godliness is a GLORIOUS thing.  
As the jewel to the ring, so is piety to the soul,   
bespangling it in God's eyes. *Godliness* is glory in   
the seed, and *glory* is godliness in the flower.  
  
Godliness is a PERMANENT thing.  
There is a great deal of difference between a stake   
in the hedge—and a tree in the garden. A stake rots   
and molders—but a tree, having life in it, abides and   
flourishes. When godliness has taken root in the soul,   
it abides to eternity. Godliness being engraved in the   
heart by the Holy Spirit, as with the point of a   
diamond, can never be erased.  
  
~ ~ ~ ~ ~ ~  
  
**A living principle**  
  
As *gold* is the most precious among the metals, so   
is *faith* among the graces. Faith cuts us off from the   
wild olive tree of nature—and grafts us into Christ.   
Faith is the vital artery of the soul: "The just shall   
*live* by his faith." Such as are destitute of faith may   
breathe—but they lack spiritual life.   
  
Saving faith is **a living principle**. Faith enlivens all the  **graces**; not a grace stirs until faith sets it working.   
  
Faith excites **repentance**. When I believe God's   
love to me—this makes me weep that I should sin   
against so good a God.   
  
Faith is the mother of **hope**; first we believe the   
promise, then we hope for it. Faith is *the oil which   
feeds the lamp of hope.* Faith and hope are *two   
turtledove graces*; take away one, and the other   
languishes. If the sinews are cut, the body is   
lame; if this sinew of faith is cut, hope is lame.   
  
Faith is the ground of **patience**; he who believes   
that God is *his* God, and that all providences work   
for his good, patiently yields himself to the will of   
God.   
  
Faith is a panacea—a remedy against all troubles.   
It is a godly man's anchor which he casts out into   
the sea of God's mercy, and is kept from sinking   
in despair.   
  
~ ~ ~ ~ ~ ~  
  
**They distill consolation into the soul**  
"He has given us His very great and precious  
promises." 2Pe 1:4  
  
The promises are comforting—for their being suitable  
for the Christian's every condition. The promises are   
like an herb garden. There is no disease but some   
herb may be found there to cure it. The promises of   
themselves cannot comfort us—but only as the Spirit   
enables us to suck consolation from these honeycombs.   
The promises are like a *still* full of herbs—but this *still*   
will not drop unless the fire is put under it. So when   
the Spirit of God (who is compared to fire) is put to the  *still* of the promises—then **they distill consolation   
into the soul**.   
  
~ ~ ~ ~ ~ ~  
**The devil has entered into these swine!**  
"If anyone does not have the Spirit of Christ, he   
does not belong to Christ" Rom 8:9  
  
And if he does not belong to Christ—then whose is he?   
To what regiment does he belong? Do those who are  
malicious and unclean have God's Spirit? It would be  
blasphemy to say these have the *Holy* Spirit. Will the   
blessed Spirit leave his celestial palace to come and   
live in a foul prison? A sinner's heart is a jail, both for   
darkness and obnoxiousness, and will God's free Spirit   
be confined to a prison? (Psa 51:12) A sinner's heart  
is the emblem of hell. What would God's Spirit do there?   
Wicked hearts are **not a temple—but a pigsty**, where   
the unclean spirit makes his abode—"the prince of the   
power of the air, the spirit who now works in the   
children of disobedience" Eph 2:2.   
  
We would be loath to live in a house haunted by evil   
spirits; a sinner's heart is haunted! "After the sop *Satan   
entered*" Joh 13:27. Satan abuses the godly—but   
enters into the wicked. When the devils went into the   
herd of swine, "the whole herd *rushed* down the steep   
bank into the sea and perished in the water" Mat 8:32.   
Why is it that men *rush* so greedily to the commission of   
sin—but because **the devil has entered into these swine!**~ ~ ~ ~ ~ ~ **A whispering in God's ear!**   
  
"Let everyone who is godly pray to You."   
Psa 32:6  
  
A godly man is a praying man. As soon as grace   
is poured in—prayer is poured out!   
  
"But I give myself unto prayer" Psa 109:4.   
In the Hebrew it is, "but I prayer." *Prayer and   
I are all one.*   
  
Prayer is the soul's communion with heaven.   
God comes down to us by His Spirit—and we   
go up to Him by prayer.   
  
Caligula placed his idols—as whispering in Jupiter's  
ear;  
  
**Prayer is a whispering in God's ear!**   
  
A godly man cannot live without prayer. A man   
cannot live—unless he takes his breath; nor can   
the soul live—unless it breathes forth its desires   
to God. As soon as the babe of grace is born, it   
cries. No sooner was Paul converted than "behold,   
he prays!" Act 9:11. No doubt he prayed before,   
being a Pharisee—but it was either superficially or   
superstitiously. But when the work of grace had   
been done in his soul, behold, now he prays!   
  
A godly man is on the mount of prayer every day.   
He begins the day with prayer. Before he opens his   
shop—he opens his heart to God! We burn sweet   
incense in our houses; a godly man's house is "a   
house of incense"; he airs it with the incense of   
prayer. He engages in no business without seeking   
God. A godly man consults God in everything; he   
asks God's permission and his blessing. A true   
saint continually shoots up his heart to heaven,   
by sacred prayers.  
  
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**The devil's tennis ball**  
  
"We hear that some among you are idle."   
2Th 3:11  
  
Piety never did grant a patent for idleness.   
  
An idle person is **the devil's tennis ball**, which   
he bandies up and down with temptation—until   
at last the ball goes out of play!  
  
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**Evangelical obedience**  
  
Is it possible for anyone to walk according to the   
full breadth of God's law, and to follow God fully?  
  
There is a twofold obeying of God's law.   
  
The first is perfect, when all is done, which the   
law requires. This we cannot arrive at in this life.   
  
Secondly, there is an incomplete obedience which   
is accepted in Christ. This consists in four things:  
  
(1) An *approving* of all God's commands: "the   
commandment is holy and just and good . . .   
I consent unto the law that it is good"  
Rom 7:12, Rom 7:16.  
  
(2) A *sweet delight* in God's commands: "I will   
delight myself in Your commandments, which I   
have loved" Psa 119:47.  
  
(3) A *cordial desire* to walk in all God's commands:  
"O that my ways were directed to keep Your statutes"   
Psa 119:5.  
  
(4) A *real endeavor* to tread in every path of the   
command: "I turned my feet unto Your testimonies"   
Psa 119:59.   
  
**Evangelical obedience** is true in its essence,   
though not perfect in its degree; and where it   
comes short, Christ puts His merits into the   
scales, and then there is full weight.  
  
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**Walking above the earth**  
  
"Noah walked with God." Gen 6:9  
  
The age in which Noah lived was very corrupt:   
"the wickedness of man was great in the earth"   
(v.5). But the iniquity of the times, could not   
put Noah off his walk.  
  
**What is it, to walk with God?**  
Walking with God imports five things:  
  
1. Walking as under God's eye. Noah reverenced God.   
A godly man sets himself as in God's presence, knowing   
that his Judge is looking on: "I have set the Lord always   
before me." Psa 16:8  
  
2. The familiarity and intimacy which the soul has with   
God. Friends walk together and console themselves with   
one another. The godly make known their requests to   
God—and He makes known His love to them. There is   
a sweet fellowship between God and His people: "Our   
fellowship is with the Father, and with His Son Jesus   
Christ" 1Jn 1:3.  
  
3. **Walking above the earth**. A godly man is elevated   
above all sublunary objects. The person who walks with   
God must ascend very high. A dwarf cannot walk among   
the stars—nor can a dwarfish, earthly soul walk with God.  
  
4. Visible piety. Walking is a visible posture. Grace must   
be conspicuous to the onlookers. He who reveals something   
of God in his behavior, walks with God. He shines forth in   
biblical conduct. He is a walking Bible.  
  
5. Continued progress in grace. It is not only a *step*—but   
a *walk*. There is a going on towards maturity. A godly man   
does not sit down in the middle of the way—but continues  
on. He may through infirmity step aside (as Peter did)—  
but he recovers by repentance, and goes on in progressive   
holiness: "The righteous will hold to their ways, and those   
with clean hands will grow stronger." Job 17:9.  
  
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**The new has come!**  
  
"Therefore, if anyone is in Christ, he is  
a new creation; the old has gone, **the  
new has come!**" 2Co 5:17   
  
When the *truth* of grace is in the heart—  
the *beauty* of grace is seen in the walk!  
  
~ ~ ~ ~ ~ ~  
  
**Spider or bee?**  
  
A godly man strives to be an instrument for making   
others godly. He is not content to go to heaven alone,   
but wants to take others there. **Spiders** work only for   
themselves—but **bees** work for others.   
  
A godly man is **both a diamond and a magnet**—a   
*diamond* for the sparkling luster of grace; and a *magnet*   
for his attractiveness. He is always drawing others to   
embrace piety. Living things have a propagating virtue.   
*Where piety lives in the heart*, there will be an endeavor   
to propagate the life of grace in those we converse with.  
"My son, Onesimus, whom I have begotten in my bonds"   
Philemon 10. Though God is the *fountain of grace*—yet   
the saints are the *pipes* which transmit the living streams   
to others!   
  
Grace is like **fire**—which assimilates and turns everything   
into its own nature. Where there is the *fire of grace* in the   
heart—it will endeavor to inflame others.   
  
Grace is a holy **leaven**, which will be seasoning and   
leavening others with divine principles.   
  
Grace makes the heart **tender**. A godly man pities those   
who are in the gall of bitterness. He sees what a deadly cup   
is brewing for the wicked! They must, without repentance,   
be bound over to God's wrath! The fire which rained on   
Sodom was but a *painted fire—*in comparison with hell fire!  
This is a fire with a vengeance: "Suffering the vengeance   
of eternal fire" Jud 1:7.   
  
Now when a godly man sees Satan's captives ready to be   
damned—he strives to convert them from the error of their   
way: "Knowing the terror of the Lord, we persuade men!"   
2Co 5:11. A godly man will be careful that his children   
should know God. He would be very sad if any of his   
children should burn in hell.   
  
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**God's garden**  
  
A holy heart is the *garden* where God plants the   
flower of His love. God's love to His people is an   
ancient love, it dates from eternity. (Eph 1:4)   
He loves them with a choice, distinguishing love;   
they are the "dearly beloved of His soul." Jer 12:7.   
  
The men of the world have bounty dropping from   
God's *fingers*—but the godly have love dropping

from God's *heart*. He gives to one—a golden *cup;*  
to the other—a golden *kiss*.   
  
God loves the godly, just as He loves Christ (Joh 17:26)  
It is the same love in kind, though not in   
degree. Here the saints merely sip God's love; in   
heaven they shall drink of rivers of pleasure (Psa 36:8).  
The love of God to His people is *permanent*.   
Death may take their life away from them—but not   
God's love: "I have loved you with an everlasting   
love; I have drawn you with loving-kindness!"   
Jer 31:3.  
  
~ ~ ~ ~ ~ ~  
**Continually weeding his heart**  
  
The ungodly do not understand the iniquity   
of their own hearts. You will sometimes hear   
them swear that their heart is good.  
  
But a child of God sees much heart corruption.   
Though some *flowers of grace* grow there, he   
still sees how fast the *weeds of sin* grow—and   
is therefore **continually weeding his heart**   
by repentance and mortification.  
  
"Search me, O God, and know my heart; test  
me and know my thoughts. Point out anything  
in me that offends You, and lead me along the  
path of everlasting life." Psa 139:23-24  
  
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**Satan's kindness**  
  
"We are not ignorant of his devices" 2Co 2:11   
  
The godly foresee a temptation, and will not come   
near. They see a snake under the beautiful flowers!   
They know that **Satan's kindness**—is craftiness!  
  
The godly set their feet—where worldly men set   
their heart!  
  
~ ~ ~ ~ ~ ~  
  
**Most receive the mark of the beast!**   
  
Someone asked him, "Lord, *are only a few people  
going to be saved?"* He said to them, "Make every  
effort to enter through the narrow door, because  
*many*, I tell you, will try to enter and will not be  
able to." Luk 13:23-24  
  
There are only a few godly people. **Most receive   
the mark of the beast!** The devil keeps open   
house for all comers, and he is never without guests!  
  
If the number of the saints is so small, how we   
should strive to be found among these *pearls!*   
**It is better to go to heaven with the few—  
than to hell in the crowd!** Christ's flock is a   
little one. "Don't be afraid, *little flock*, because   
your Father delights to give you the kingdom!"   
Luk 12:32   
  
~ ~ ~ ~ ~ ~  
  
**If their *fall* had not knocked their brains out!**  
  
Godliness is most rational. If, while he remains in   
*nature's soil*, he is poisoned with sin—no more actually   
fit for communion with God, than a toad is fit to be   
made an angel—then it is the highest act of reason,   
to become a Christian.  
  
It is rational because this change is for the better. Will   
not anyone be willing to exchange a dark prison—for a   
king's palace? Will he not exchange his brass—for gold?   
You who become godly, change for the better: you change   
your pride—for humility; you change your uncleanness—for   
holiness. You change a lust which will damn you—for a   
Christ who will save you!   
  
If men were not besotted, **if their *fall* had not knocked   
their brains out**—they would see that it is the most   
rational thing in the world to become godly.  
  
~ ~ ~ ~ ~ ~  
  
**A Christian's joy**  
  
Godliness does not destroy **a Christian's   
joy**—but refines it.   
  
"I have spoken these things to you so that  
**My joy** may be in you, and **your joy** may  
be complete." Joh 15:11  
  
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**Kills with her golden darts!**  
"Love not the world." 1Jn 2:15  
  
Take heed of the world. Many would like to be   
godly—but the honors and profits of the world   
divert them. Where the world fills both head   
and heart—there is no room for Christ. The   
world eats the heart out of godliness, as the   
ivy eats the heart out of the oak. The world   
**kills with her golden darts!**~ ~ ~ ~ ~ ~ **It would produce a wonderful alteration**  
  
"*I thought on my ways*, and turned my  
feet unto Your testimonies" Psa 119:59  
  
By holy thoughts, the *head* grows clearer and   
the *heart* better. *Serious meditation* represents   
everything in its true color. It shows the *evil of  
sin*, and the *luster of grace.* If men would step   
aside a little out of the noise and hurry of life,   
and spend only half-an-hour every day thinking   
about their souls and eternity, **it would   
produce a wonderful alteration** in them!   
  
~ ~ ~ ~ ~ ~  
  
**The day we eat of this tree**  
  
"To him who overcomes, I will give the right  
to eat from the tree of life, which is in the  
paradise of God" Rev 2:7  
  
This tree of life is the Lord Jesus. This tree  
infuses life—and prevents death. **The day   
we eat of this tree**—our eyes shall indeed   
be opened—to see God!  
  
~ ~ ~ ~ ~ ~  
  
**God laid you steeping in Christ's blood**  
  
You who are enriched with the treasures of   
godliness—bless God for it! *This flower does   
not grow in nature's garden!*   
  
You had enlisted yourselves under the devil and   
taken pay on his side, fighting against your own   
happiness—and then God came with *converting   
grace* and put forth a loving and gentle violence,   
causing you to espouse His cause against Satan!   
  
You had lain many years *soaking in wickedness*,   
as if you had been *parboiled for hell*—and then   
**God laid you steeping in Christ's blood** and   
breathed holiness into your heart!   
  
Oh, what cause you have to write yourselves down  
—as *eternal debtors to free grace!* Oh, acknowledge   
the sovereign love of God! Admire distinguishing   
mercy! Set the crown of your praise—on the head   
of free grace! It is good that there is an eternity   
coming, when the saints shall make His praise   
glorious!  
  
~ ~ ~ ~ ~ ~  
  
**A heap of stones and a hammer**  
  
In hell there is nothing to be seen, but **a heap   
of stones and a hammer**. A heap of stones—  
that is hard hearts; a hammer—that is God's   
power and justice, breaking them in pieces.  
  
~ ~ ~ ~ ~ ~  
  
**Inter-weavings of sin and grace**  
  
As fire may be hidden in the embers, so grace   
may be hidden under many disorders of soul.   
  
Often in the godly, **a little grace is mingled   
with much corruption**. There are, in the best   
saints, **inter-weavings of sin and grace**:   
a dark side with the light;   
much pride mixed with humility;   
much earthliness with heavenliness.  
  
No, in many of the regenerate there is *more   
corruption than grace!* So much passion that   
you can hardly see any meekness. Jonah, a   
peevish prophet, quarrels with God, no—he   
justifies his anger: "I do well to be angry, even   
unto death!" Jon 4:9. Here there was so   
much anger, that it was hard to see any grace.   
  
A Christian in this life is like a glass which has   
more froth than wine, or like a diseased body   
that has more illness than vigor. It may humble   
the best Christian—to consider how much   
corruption is mingled with his grace.  
  
The trembling soul thinks it will be swallowed   
up by sin. But God preserves a little quantity of   
grace in the heart—no, no, He makes that spark   
prevail over corruption! God sees the sincerity—  
and overlooks many infirmities. He nourishes the   
least sparks of grace, and blows them gently with   
the breath of His Spirit until they break forth into   
a flame. A little grace is grace—though it is   
smothered under much corruption.  
  
I confess it is a matter of astonishment, that   
grace should not be wholly annihilated, especially   
if we consider two things:  
  
(1) The malice of Satan. He is a malignant spirit   
and lays barriers in our way to heaven. The devil,   
with the *wind of temptation*, tries to blow out the   
*spark of grace* in our hearts. If this will not do, he   
stirs up wicked men and raises the militia of hell   
against us. What a wonder it is that this *bright star   
of grace*, should not be swept down by the tail of   
the dragon!  
  
(2) The world of corruption in our hearts. Sin makes   
up the major part in a Christian. There are more dregs   
than grace in the holiest heart. The heart swarms with   
sin. What a great deal of pride there is in the soul! Now   
is it not astonishing, that this lily of grace should be able   
to grow among so many thorns? It is as great a wonder   
that a little grace should be preserved in the midst of   
so much corruption—as to see a candle burning in the   
sea and not extinguished!  
  
But though grace lives with so much difficulty, like the   
infant that struggles for breath—yet being born of God,   
it is immortal. Grace conflicting with corruption is like a   
ship tossed and beaten by the waves—yet it weathers   
the storm and at last gets to the desired haven.   
  
But how is it that grace, even the least degree of it, is not   
quenched? It is from the mighty operation of the Holy Spirit.   
The Spirit of God, who is the source, continually excites and   
awakens grace in the heart. He is at work in a believer every   
day. He pours in oil, and keeps the *lamp of grace* burning.   
Grace is compared to a river of life, Joh 7:38. The river   
of grace can never be dried up, for the Spirit of God is the   
spring which feeds it.  
  
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**Gunpowder!**  
  
Preserve a holy watchfulness over your hearts.   
The man who has gunpowder in his house, fears   
lest it should catch fire and explode. Sin in the   
heart is like **gunpowder!** It may make us fear   
lest a *spark of temptation* should fall on us and   
blow us up!   
  
There are two things which may make us always   
watchful of our hearts: the *deceits* of our hearts,  
and the *lusts* of our hearts.   
  
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**The hypocrite picks and chooses**  
  
"Woe to you, teachers of the law and Pharisees, you  
hypocrites! You give a tenth of your spices—mint,  
dill and cummin. But you have neglected the more  
important matters of the law—justice, mercy and  
faithfulness" Mat 23:23  
  
This is one great difference between a child of God and   
a hypocrite. **The hypocrite picks and chooses** in   
religion. He will perform some duties which are easier,   
and gratify his pride or interest—but other duties he   
takes no notice of.   
  
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**Kissing and hugging their dolls**  
  
"For, as I have often told you before and now say  
again even with tears—many live as enemies of  
the cross of Christ. Their destiny is destruction,  
their god is their stomach, and their glory is in  
their shame. **Their mind is on earthly things**."   
Php 3:18-19   
  
To be *godly* and *earthly,* is a contradiction. Those   
who are eaten up with the world will be rejected,   
as ungodly, at the bar of judgment. We read that   
the earth swallowed up Korah alive, Num 16:32.   
This judgment is on many—the earth swallows up   
their time, thoughts and discourse. They are buried   
twice; their hearts are buried in the earth before their   
bodies. How sad it is that the soul, that princely thing,  
which is made for communion with God and angels,   
should be put to the mill to grind, and made a slave   
to the earth! How like the prodigal the soul has   
become, choosing rather to converse with swine and   
feed upon husks—than to aspire after communion   
with the blessed Deity! Thus does Satan befool men,   
and keep them from heaven by making them seek   
a heaven here on earth.  
  
God himself sounds a retreat to us to call us off the   
world. "Love not the world" 1Jn 2:15. "Be not   
conformed to this world" Rom 12:2. Do not   
hunt after its honors and profits.   
  
Consider how much below a Christian it is to be   
earthly-minded. We sometimes laugh at children   
when we see them busying themselves with toys,   
**kissing and hugging their dolls**, etc.—when   
we do the same thing! At death, what will all the   
world be, which we so hug and kiss—but like a   
rag doll? It will yield us no more comfort then.   
How far it is below a heaven-born soul to be   
taken up with these things!   
  
Consider what a poor, contemptible thing the   
world is. It is not worth setting the affections on;  
it cannot fill the heart. The creature will no more   
fill the soul than a drop will fill the bucket. That   
*little sweet* which we suck from the creature, is   
intermixed with bitterness. And this *imperfect*  
sweet will not last long: "the world passes away."   
The world constantly *changes*. It is never constant   
except in its disappointments. How quickly we may   
remove our lodgings and make our pillow in the dust!  
The world is but a great inn where we are to stay a   
night or two, and then be gone. What madness it is   
so to set our heart upon our inn—as to forget our   
eternal home!  
  
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**Christ is precious in His benefits**

By Christ all **dangers** are removed.   
Through Christ all **mercies** are conveyed.   
In His blood flows—  
justification (Act 13:39);  
sanctification (Heb 9:14);  
fructification (Joh 1:16);  
pacification (Rom 5:1);  
adoption (Gal 4:5);  
perseverance (Heb 12:2);  
glorification (Heb 9:12).   
  
This will be a matter of sublimest joy for all eternity.   
We shall sing hallelujahs to the Lamb who has redeemed   
us from sin and hell, and has translated us into that   
glorious paradise, where we shall see God forever and ever.  
  
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**A Godlike disposition**  
  
"Partakers of the divine nature" 2Pe 1:4  
  
A godly man is like God. He has the same judgment   
as God; he thinks of things as God does. He has **a   
Godlike disposition**. A godly man bears both God's   
*name* and *image*. Godliness is Godlikeness. It is one   
thing to *profess* God, another thing to *resemble* Him.  
Where God sees His likeness, there He gives His love.  
  
A godly man is like God in holiness. Holiness is the   
most brilliant pearl in the King of Heaven's crown:   
"glorious in holiness" Exo 15:11.   
God's **power** makes Him mighty;   
His **mercy** makes Him lovely; but   
His **holiness** makes Him glorious.  
  
The holiness of God is the intrinsic purity of His   
nature and his abhorrence of sin. A godly man   
bears some kind of analogy with God in this.   
  
Holiness is the badge and mark of Christ's people:  
"The people of Your holiness" Isa 63:18. The   
godly are a *holy,* as well as a *royal* priesthood.  
They have written upon their heart, "Holiness to   
the Lord". The holiness of the saints consists in   
their conformity to God's will, which is the rule   
and pattern of all holiness.  
  
The godly set themselves against evil, both in   
purpose and in practice. They are fearful of that   
which looks like sin (1Th 5:22).   
  
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**Eaten up with self-love**  
  
"People will be lovers of themselves, lovers   
of money, lovers of pleasure rather than  
lovers of God." 2Ti 3:2, 2Ti 3:4   
  
People are for the most part **eaten up with   
self-love**; they love their ease, their worldly   
profit, their lusts—but they do not have a   
drop of true love to God.   
  
A soul devoid of divine love is a temper   
which best suits damned spirits.

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**God has two hands**  
  
The ungodly are vile people. Sin makes men base; it blots their name; it taints their blood. "They are all together become filthy" Psa 14:3. In the Hebrew it is "they have become stinking." If you call wicked men ever so bad, you cannot call them worse than their name deserves: they are *swine* (Mat 7:6); *vipers* (Mat 3:7); *devils* (Joh 6:70). The wicked are *dross* and refuse (Psa 119:119), and heaven is too pure to have any dross mingled with it.  
  
The ungodly, while they live, are exposed to the wrath of God. "He who believes not, the wrath of God abides on him" Joh 3:36. Over his head hangs the sword of God's justice; and under him hell-fire burns!  
  
**God has two hands**: one of mercy and one of justice. With the one, He will draw the godly to heaven; with the other, He will thrust the sinner to hell. The ungodly at death, must undergo God's fury and indignation. "The wicked shall be turned into hell" Psa 9:17.  
  
And oh, how dreadful is that place! It is called a *fiery lake* (Rev 20:15). That is, a lake to denote the *many* torments in hell, a fiery lake to show the *fierceness* of the punishment. Fire is the most torturing element. Strabo in his "Geography" mentions a lake in Galilee of such a pestiferous nature that it scalds off the skin of whatever is thrown into it. But alas, that lake is cool, compared with this fiery lake into which the damned are thrown.   
  
This fire is inextinguishable: the wicked shall be choked in the flames, though not consumed: "And they shall be tormented day and night forever and ever" Rev 20:10. See the deplorable condition of all ungodly people! In the eternal world, they shall have a life which always dies, and a death which always lives. May this not frighten men off their sins and make them become godly, unless they are resolved to feel how hot hell-fire is?

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**It will vent itself at the lips!**  
  
A godly man is heavenly in his speech. His words are sprinkled with salt to season others (Col 4:6). As soon as Christ had risen from the grave—He was "speaking of the things pertaining to the kingdom of God" Act 1:3. No sooner has a man risen from the grave of unregeneracy—than he is speaking of heaven. "The words of a wise man's mouth are gracious" Ecc 4:12. He speaks in such a heavenly manner—as if he were already in heaven. The love he has for God, will not allow him to be silent. The spouse being sick with love, her tongue was like the pen of a ready writer: "My beloved is white and ruddy, his head is as the most fine gold . . . " Son 5:10-11. Where there is a principle of godliness in the heart—**it will vent itself at the lips!**  
  
How can they be termed godly—who are possessed with a dumb devil? They never have any good discourse. They are fluent and discursive enough in secular things: they can speak of their wares and shops, they can tell what a good crop they have—but in matters of religion they are as if their tongue cleaved to the roof of their mouth! There are many people in whose company you cannot tell what to make of them—whether they are Turks or atheists, for they never speak a word of Christ!  
  
How can they be termed godly—whose tongues are set on fire by hell? Their lips do not drop honey—but poison, to the defiling of others! Plutarch says that speech ought to be like gold, which is of most value when it has least dross in it. Oh, the unclean, malicious words that some people utter! What an unsavory stench comes from these dunghills! Those lips which gallop so fast in sin, need David's muzzle. "I will watch my ways and keep my tongue from sin; I will put a muzzle on my mouth" Psa 39:1. Can the body be healthy—when the tongue is black? Can the heart be holy—when the devil is in the lips? A godly man speaks "the language of Canaan". "Those who feared the Lord spoke often one to another" Mal 3:16.  
  
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**A dumb minister**  
  
Godly ministers must be:  
  
The Godly Man's Picture (choice excerpts) cont'd(1) **Painstaking**. "Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction" 2Ti 4:2. The minister must not be idle. Sloth is as inexcusable in a minister, as sleeping in a sentry. John the Baptist was a "voice crying" Mat 3:3. **A dumb minister** is of no more use, than a dead physician. A man of God must *work* in the Lord's vineyard. It was Augustine's wish that Christ might find him at his coming either praying or preaching.  
  
(2) **Knowledgeable**. "For the lips of a priest ought to preserve knowledge, and from his mouth men should seek instruction—because he is the messenger of the Lord Almighty" Mal 2:7. The prophets of old were called "seers" 1Sa 9:9. It is absurd to have blind *seers*. Christ said to Peter, "*Feed* my sheep" Joh 21:16. But how sad it is when the shepherd needs to be fed! Ignorance in a minister is like blindness in an optometrist. Under the law, he who had the plague in his *head*, was unclean, Lev 13:44.  
  
(3) A **plain** preacher, suiting his matter and style to the capacity of his audience (1Co 14:19). Some ministers, like eagles, love to soar aloft in abstruse metaphysical notions, thinking they are most admired when they are least understood. Those who preach in the clouds, instead of hitting their people's conscience, shoot over their heads.  
  
(4) **Zealous** in reproving sin. "Rebuke them sharply" Tit 1:13. A man of God must suck the *fire of zeal* out of the breasts of Scripture! Zeal in a minister is as proper as fire on the altar. Some are afraid to reprove, like the swordfish which has a sword in his head, but is without a heart. So they carry the sword of the Spirit with them—but have no heart to draw it out in reproof against sin. How many have sown pillows under their people, Eze 13:18, making them sleep so securely, that they never awoke until they were in hell!  
  
(5) **Holy in heart.** How sad it is for a minister to preach that to others, which he never felt in his own soul; to exhort others to holiness and himself be a stranger to it. Oh, that this were not too often so! How many blow the Lord's trumpet with foul breath!  
  
(6) **Holy in life.** Under the law, before the priests *served* at the altar, they *washed* in the laver. Such as serve in the Lord's house, must first be washed from gross sin in the laver of repentance. The life of a minister should be a walking Bible. A minister must imitate John the Baptist, who was not only "a voice crying"—but "a light shining" Joh 5:35. Those who live in contradiction to what they preach, disgrace this excellent calling. And though they are angels by office—yet they are devils in their lives! (Jer 23:15).