

# Jehovah-Jesus, the Priest, Prince and Protector of His People

by Thomas Bradbury

---

*Jehovah-Jesus is the Priest, Prince, and Protector of His people, who stands and feeds them in the strength of the Lord, in the majesty of the name of the Lord His God.*

**Scripture:** Psalm 139:23, Micah 5:4, Matthew 11:28, Mark 9:24, John 14:1, Ephesians 1:20, Hebrews 1:3, Revelation 15:3

**Topics:** "Christ Our Shepherd", "Divine Providence"

---

## Description

Thomas Bradbury preaches on the strength and majesty of the Lord as depicted in Micah 5:4, highlighting the dark times of error and idolatry faced by God's covenant people. He emphasizes the remnant of Jacob, despised and scattered, yet cherished by God. Bradbury reflects on the sufferings and glory of Jesus, the Judge of Israel, who sympathizes with His people's grief and provides for their every need. He exalts Christ as the Shepherd and Ruler who stands in the strength of the Lord, feeding and ruling over His flock with unwavering love and care, ensuring their eternal security and satisfaction in Him.

---

## Transcript

"And He shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord His God; and they shall abide: for now shall He be great unto the ends of the earth." (Micah 5:4)

Dark and gloomy were the days when God sent forth His prophet Micah to declare His mind and will to His covenant people Israel, and to open the armory of Divine indignation against all who opposed themselves to Zion's God, to Zion or to her prosperity. Error, heresy, and idolatry reigned rampant on every hand, the worship of the true God was beclouded, the truth of Jehovah had fallen in the streets, and His glorious sovereignty was hated and repudiated by the mass. Multitudes of professors abounded, ay, thousands with the impudence of hypocrisy made use of that precious pronoun "my," when they had no part or portion in God Himself.

Priests, who ought to have been God's mouth, were too fond of their own, and with reckless presumption arrogated to themselves all means of grace, as we find matters described by Jeremiah: "The prophets prophesy falsely, and the priests bear rule by their means;" or, as we read in the margin, "take into their hands" the rule and the means," and My people love to have it so: and what will ye do in the end thereof?" (Micah 5:30,31) There is something startling in this announcement to God's elect, redeemed, and regenerate family: "My people love to have it so."

Love what? Love to leave the means of grace in the hands of the parson, preacher, or prater. If I look around me now, I find the same state of things prevailing, for I see too much dependence manifested in the preachers of the Word. But God will, sooner or later, teach His people that He will have them depend on nothing short of Himself. In days of trial, darkness, and dread, there are now and then bright rays of glorious grace darting their brightness from Jehovah's throne.

In the chapter before us God's people are described as a remnant. "The remnant of Jacob!" Now I have thanked God a thousand times for giving this description of His people. What is a remnant? That which is left after separation, removal, or destruction; that which is hated, despised, discarded. Looked at in the light of trade, a remnant is the rag end of a piece of cloth, under value, commanding not a market price. And are not God's elect looked upon as below the mark, not fit to enter polite society, as narrow, crude, crotchety, peculiar?

Ay, indeed they are, and because of this they are a burden to all with whom they come in contact. It was true in Micah's time and it is true today, that the Church and people of the living God are a remnant, a remnant scattered and peeled, a remnant sorely torn by internal conflicts and rent by divisions and contentions. The spirit and spleen of the serpent works and havoc amongst the despised few: the devil would have the child of God to think himself something, or somebody (I am sorry to see it, but far more sorry to feel it.)

Yes, we have those who love to make themselves felt by all those with whom they have to do. Thus doth the mystery of iniquity work. Diotrophes loved to have the pre-eminence, and to usurp an authority over the beloved disciple John; so it ever has been from the days of Cain, and so it ever will be until the last elect vessel of mercy is safely housed in glory. But how blessed it is to turn away from these to contemplate and feast one's soul upon the rich manifestation of Divine love, light, and liberty, and to discover amid the surrounding gloom One who is the Stay and Support, the Portion and Inheritance of His people in all times of danger and distress, dreariness and dissatisfaction.

This chapter commences thus: "Now gather thyself in troops, O daughter of troops, he hath laid siege against us." This refers historically to the Chaldeans who gathered together in battle array against Zedekiah and the inhabitants of Jerusalem, and also of the Romans under Vespasian the Titus who gathered the Roman legions to the fall and destruction of Jerusalem. But experimentally, allusion is made to all the troops which hell has at its beck against the elect people of God. And who can count the number of these hellish troops? Sins, lusts, temptations, corruptions, passions, tempers, evil thoughts, and awful insinuations! Yet, blessed be God, the Captain of our salvation, the Leader and Commander of the elect remnant, is more than a match for them all, and in Him we are more than conquerors, shouting "Victory, victory through the blood of the Lamb!"

"They shall smite the judge of Israel with a rod upon the cheek." Historically, we may see Zedekiah in this; but spiritually, experimentally, and prophetically we see Jesus. In Him it was fulfilled literally: "They smote Him with the reed." Ay, the judge, the Discriminator of Israel was smitten. I like that word "Judge" when it refers to our blessed Lord and Master. Listen! "A Father of the fatherless, and a Judge of the widow is God in His holy habitation." Mark! Here God is said to be a Judge, not a Husband, of the widow, though this is blessedly true, for He is the Husband of His poor widowed people. But He is the Judge. A precious Christ, the Judge of Israel, the Judge of the widow, knew what it was to be deserted and in solitude to cry, "My heart within me is desolate." Because of that which he learned in the school of human suffering He is able fully to discriminate, and to supply all the necessities of His suffering people.

"When gathering clouds around I view,  
When days are dark, and friends are few,  
On Him I lean, who, not in vain,  
Experienc'd every human pain;  
He knows my griefs, allays my fears.  
And counts and treasures up my tears."

Ay, He is the Judge, and concerning Him we have this glorious and undisputable prophecy: "But thou, Bethlehem Ephratah, though thou be little among the thousand of Judah, yet out of thee shall He come forth to Me that is to be Ruler in Israel: whose goings forth have been of old, from everlasting;" or, as it reads in the margin, "from the days of eternity." He was set up in covenant as the Substitute, Surety, Safeguard, and Security of all those whom the love of His heart determined to shelter and to save.

"Therefore will he give them up until the time that she which travaileth hath brought forth; then the remnant of His brethren shall return unto the children of Israel." This, no doubt, foretells the marvellous incarnation of the Son of God, delicately and chastely expressed in the guarded language of England's Te Deum: "When Thou tookest upon Thee to deliver man, Thou didst not abhor the virgin's womb:" or, it may refer to the spiritual birth which all God's people are the subjects of, when Divine life is implanted and the resurrection-power of Jesus is experienced: "Then shall the remnant of His brethren return unto the children of Israel." Blessed be God, "to Him shall the gathering of the people be." To Him shall all the scattered remnant be gathered together, and His precious promise graciously fulfilled: "Where two or three are gathered together in My name, there I am in the midst of them." (Matt. 18:20)

And He shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord His God; and they shall abide: for now shall He be great unto the ends of the earth."

"His God." Do you notice that? "And they shall abide." Who shall abide? The scattered ones who are gathered shall, not may, abide. Then comes the glorious climax of this precious prophecy concerning Zion's King and Lord, "for now shall He be great unto the ends of the earth." In these words we have a glorious description of Him whose goings forth have been from everlasting, and shall be to everlasting in the salvation, glorification, and blessedness of His people. His pre-existence and eternity are clearly stated, and, of necessity, His glorious Godhead, which is only disputed by the devil's dupes. See! He boldly states His pre-existence to the cavilers of His days upon earth: "Before Abraham was I AM," not, "before Abraham was I was;" but, "I AM," JEHOVAH, the true, proper, and eternal God, One with the Father before the worlds were framed; yet, in the fullness of time made of a woman, a true man and the only true God, high over all, blessed for ever. Man, sin excepted; God, without exception. Through the union of the two natures God is in Christ as the Head, the Lover, and Husband of His Church and people. O what a glorious Christ this is! When He was set up as the Head and Representative of grace, all heaven was filled with praise. But one looked on with jealous and malignant eyes, that old serpent hated the Christ of God, and led on the rebellious hosts against Him: he thus rushed madly, bent on his own destruction, and of him it may well be said: "O Lucifer, son of the morning, how art thou fallen from heaven, for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the North; I will ascend above the heights of the

clouds, I will be like the Most High; yet thou shalt be brought down to hell, to the sides of the pit." Yes, it is an awful fact that the devil and all opposers of God's Christ shall find a dreary eternal dwelling-place in the dark depths of hell.

But it is our blessed privilege to turn away from this dark picture, and, in grateful adoration, contemplate the glory and the grace of Him who is ever the ineffable delight of His Father, and the object of His people's joy and praise. It is God's Christ that I love to dwell upon. Look at Him in the days of His youth here upon earth; He dwelt in retirement, and sought neither the world's eye nor favour: throughout His whole life He manifested the sole desire of His heart, the glorification of the Father in the salvation of His Church, without a single deviation or divergence. Ay, and see the intensity of His desire to meet the hosts of hell, to encounter the rage of Satan, to court damnation, that His people should be delivered from all the pains and penalties thereof, from the guilt and power of sin, and live in the loving embrace of Jehovah for ever. He sought the mournful shades of Gethsemane, and learns there how to truly sympathize with His tried and tempted ones. His favoured three accompany Him, and their wondering ears are startled with the plaintive wail of their Lord's dejection: "My soul is exceeding sorrowful even unto death." He retired about a stone's cast from them, seeking the face and smile of His Father, but all is dark. In sore amazement He cries: "Abba, Father, all things are possible unto Thee; take away this cup from Me; nevertheless, not what I will, but what Thou wilt." His request is unanswered, and the bitter cup must be drunk to the dregs. In disappointment, distress, desertion, His sinless soul experienced intense dissatisfaction. Oh! who can sound the deep mysteries of His substitutionary and sympathetic sufferings? All the disappointments, distresses, and sufferings of His people at that dread moment were experienced by Him. Our most glorious Christ confessed that He was "a worm and no man," endured the hidings of His Father's face, and endured a horror of great darkness of which the very lost in hell are ignorant. He withdraws from the spot where intercourse with His Father is denied Him, and seeks the company and solace of those whom He had told to watch with Him but one hour. He finds them asleep. Well might the sainted Hart write:

"Backwards and forwards thrice He ran,

As if He sought some help from man."

Is not that just what you and I often do? Ay, when floods of temptation rush on and threaten to overwhelm us, we seek the face of the Father, but all is dark, the very heavens are pitch dark, and all around is dreariness and death. We seek compassion from those we love, and sympathy from kindred spirits, but all are asleep and indifferent to our sighs and sorrows. Only thus do we experience oneness with our adorable Lord in the throbs and throes of dark Gethsemane. But, mark you, with the cry of the Man of sorrows, "Let this cup pass from Me" for He must drink it up "There appeared an angel from heaven, strengthening Him." So it is with all the members of His mystical body, a Divine messenger, with a Divine message, shall not be wanting in any time of need, temptation, or tribulation.

The "Brother born for adversity" was driven to be mocked, beaten, spit upon, and insulted by the rabble, and finally to Golgotha He was hurried to bear our sins to the tree, to experience the curse of God, and thus set His loved ones free from the curse of the law. Yes, Christ was made a curse for us, that we might, nay, that we must, be blessed. Heaven's Darling, Jehovah's Delight, the sinner's Friend, groaning, bleeding, dying, to bring us into the rich experimental possession of His own eternal life. Ah! In His death, death received its death-wound. In His sufferings, all the sins of His people were put away. In His blood, every spot of His elect was washed clean from them. In Him the Father beholds the Delight of His heart, and exclaims: "This is My beloved Son, in whom I am well pleased." Three days after the desertion,

darkness, and death of Calvary, He was on resurrection-ground, and all the sins of His people gone, destroyed, Satan thwarted, God glorified, and Zion saved. Ah! We cannot dwell too much or too long upon these glorious realities: "He showed Himself alive by many infallible proofs," and then ascended up on high, as it is so beautifully described in that resurrection and ascension Psalm 68.

Now, having accomplished the salvation of His people, defeated the devil on his own territory, and fully glorified the Father; having entered into the Holiest of all above, to plead for and represent His brethren, and take possession of their inheritance for them, we see the glorious fulfillment of this ancient prophecy: "And He shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord His God."

"Satan might vent his sharpest spite,

And all his legions roar,"

and declare that Zion's Redeemer should not stand and feed in the strength of Jehovah. The heathen may rage, and the people imagine a vain thing, ay, and the very disciples themselves stand in doubt of Him, yet in resurrection-power and glory, His days are prolonged, and that for ever, and the pleasure of the Lord prospers in His hand. Yes, at His death His disciples forsook Him, and after his resurrection they disbelieved Him. Mark! "And while they yet believed not for joy, and wondered." (Luke 24:41) Marvellous mystery! A lot of joyful unbelievers! Did you ever hear of such a thing? I would ever be found in this strange company, and not "Hail fellow well met" with those flaunting, flourishing professors who tell us that they can believe any hour of the day.

Well, then, in His resurrection-power, in His ascension-glory, and His undisputed session at God's right hand, "He stands!" Divine decrees remain irrevocable! Divine prophecies are fulfilled! Divine promises are performed! "He shall stand!" This concerns not the posture of His person; but reveals and declares the permanency of His place. What Divine, unerring certainty we have here, not a fear of failure in any one of Jehovah's plans or purposes. "He shall stand," not fall; stand, never waver. We are oftentimes tossed to and fro on a rough sea of doubts, fears and uncertainties, and fierce temptations threaten hard to bear us down, while bitter disappointments rend our fainting hearts; but our merciful and faithful Friend at court stands in all the glories of His Godhead, combined with the tender sympathies of His sacred humanity, to feed us with food convenient for us, and bless us with His love. He stands ready to save from every sorrow, and minister to the necessities of His elect and redeemed brethren who are exercised with the temptations, toils, and trials peculiar to their earthly pilgrimage.

"In every pang that rends the heart,

The Man of sorrow bears a part;

He sympathises with the grief,

And brings the suffering saint relief."

"When He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3) the Father saying to Him, "Sit Thou on My right hand until I make Thy foes Thy footstool." His sitting fully indicates and proves the perfection of His atonement, the efficacy of His sacrifice, and the fullness of His salvation. But see! "The stoned Stephen, calling upon God." Oh, blessed be His holy name, every murderous stone, in the decree of our God, was a messenger of mercy to help him out of this cold world of sin and misery. "But he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory

of God, and Jesus standing on the right hand of God." Standing ready to receive His poor, persecuted, and despised one to His home and to His heart. O troubled and tried ones, "tossed with tempest and not comforted," thou whom Satan delights to worry "with a malicious glee," he may taunt and insinuate that thy hope is the hope of the hypocrite, that thy faith is no better than his own, that thy love, faint as it is, is all a delusion; but, mark, He who from the mountain-top sees thy distress will hasten to thy relief, and give thee to know, in the experience of thy heart, that "The day and the night are both alike to Him." He will cause His light to shine upon thee, and His secret to rest upon thy tabernacle, giving thee to rejoice in the blessed fact that the days shall shortly be accomplished when, "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting Light, and the days of Thy mourning shall be ended." (Isa. 60:20) O glorious Prince! O gracious Priest! O precious Provider! O powerful Protector! "He stands and feeds in the strength of the Lord, in the majesty of the name of the Lord His God." He receives His poor trembling ones to His breast, and ministers to the necessities of all those whom His love has saved. This is the Christ I love! This is the Christ whose arms I fly to, and whose loving bosom nestles my oft-times weary soul. Ay, "He shall stand!"

"Past suffering now, the tender heart

Of Jesus on His Father's throne,

In all our sorrows bears a part,

And feels them as He felt His own."

Saul of Tarsus may journey in his exceeding madness against the saints of the Most High God; ay, and cause them to blaspheme; but as he hastens onward toward Damascus, suddenly a light from heaven above the brightness of the sun shone round about him, and he heard a voice speaking unto him, and saying: "Saul, Saul, why persecutest thou Me?" Did you notice that "Me?" Me in the persons of my members. The Prince, Protector, was then looking to the scattered, and shattered, and peeled remnant in Damascus who feared the Lord and thought upon His name; ay, thought when they knew not how to speak of Him.

This glorious Prince is the Provider for His own, and sooner or later they are enabled to acknowledge Him in the words of the twenty-third Psalm: "The Lord is my Shepherd." "He stands" as the Shepherd of His flock, and, according to Jehovah's "all fullness" of grace and glory in Himself, He feeds and supplies every need. In all the glory of His Godhead "He stands" and feeds His own with untold satisfaction from His glorious attributes which are all engaged, and blessedly harmonize in their salvation, preservation, nourishment, and glorification. What can withstand Him? Hell, devils, deaths, sin, all fly before Him as He declares His immutable will: "My people shall be satisfied with My goodness." In all the perfections of His Manhood "He stands" and feeds His poor weak flock with all that He has done for them, and with all that He is to them. "He stands" in the power of His essential righteousness, and in the perfection of His accomplished righteousness, and feeds them with the blessed knowledge and understanding of their standing in the presence of infinite excellency arrayed in garments of glory and beauty. Yes, He shall stand on the ground of His eternal redemption; on the ground of His finished salvation; on the ground of His perfect and spotless obedience; on the ground of His unwavering faithfulness; on the ground of His unchangeable, everlasting love; and shall feed in the strength of the Lord, and in the majesty of the name of the Lord His God.

"If you consult the margin of your Bibles you will find this word "feed" rendered "rule." He shall feed, and He shall rule. "He must reign till He hath put all enemies under His feet." What a powerful, potent, and princely Friend this proves our Jesus to be! He watches over, provides for, protects, and rules His flock. By night, when birds, and beasts, and reptiles of prey would assail and devour, our Shepherd-King's ever-watchful eye is over us for good. Temptation and desertion may be experienced, but He watches and He wards.

"When the foe desired to have me,

Jesus said, 'This sheep is Mine!'

He resign'd His life to save me:

Jesus, what a love is Thine!

All resistless is its force,

Nothing can withstand its course."

To the green, fair fields of Gospel truth He gently leads. But it may be to some of His own a time of dearth and famine. Well, "Behold! the eye of the Lord is upon them that fear Him, upon them that hope in His mercy. To deliver their soul from death, and to keep them alive in famine." (Ps. 33:18,19) As assuredly as "He stands," and is ever the same, so assuredly shall He provide food convenient for thee. See! "And I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding." (Jer. 3:15) They shall not feed on frames and feelings, nor on their own faith or love, there is no satisfaction in these, there may be a little gratification, but satisfaction can be had alone in Him. He says: "My people shall be satisfied with My goodness." His people say, individually: "I shall be satisfied, when I awake, with Thy likeness." (Jer. 31:14; Ps. 17:15)

Fed with knowledge and understanding? Yes! See how Paul prays for the Ephesians saints: "The eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." (Eph. 1:18) For what does he pray? "That ye may know!" Do notice how the knowledge of the glory of God in the person of Jesus Christ cheered up dear old Job, and gave him sweet encouragement in the midst of all his tribulations. "I know that I shall be justified." (Job 13:18) "I know that my Redeemer liveth." (Job 19:25) "I know that Thou canst do everything;" ay, everything for me, "and is a blessed thing, even with Job's afflictions, to possess Job's knowledge. Jehovah-Jesus is amongst, in the midst of, His scattered flock, and sweetly whispers to them, "I am among you as He that serveth." He gives to us His own flesh and His own blood to be spiritually eaten and drunk in our hearts by faith, and by which alone we are strengthened, comforted, and supported.

Christ is not only my Shepherd, He is my Ruler, my Governor, my King! He whom we hold by the feet and worship, and right blessed it is to cry with an adoring heart:

"All hail the power of Jesus' name!"

Let angels prostrate fall;

Bring forth the royal diadem,

And crown Him Lord of all."

He reigns! He rules! "He shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord His God." "He is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto Him." (1 Pet. 3:22) As the Representative, Head, and Husband of His Church, Jehovah the Father hath "set Him at His right hand in the heavenlies, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under His feet, and gave Him the Head over all things to the Church." (Eph. 1:20-22) There is a deep experimental view of this most glorious truth, which is not often understood. Paul, speaking of it in Heb. 2:8, says: "But now we see not yet all things put under Him." Is this not oftentimes the case? The child of God in his shortsightedness does not see all things working together for good; but beholds the worldling going gaily on his way while Zion is trodden under foot, persecuted by graceless professors, and assaulted by the devil. When troubles abound on the right hand and on the left; when the child of God cannot command two pennyworth of bread (Do any of you know what it is to be in that place?) when he sees the sensualist and the profligate reveling in the riches of this world, then, like Asaph, as recorded in Ps. 73, he is envious at the foolish and perplexed in beholding the prosperity of the wicked. All this can only be understood when God leads His child into His secret place, and gives him to see that He has set them in slippery places, to be cast down to hell in a moment. Then, like Mephibosheth, he can say of the worldling: "Let him take all," while he can look up and say to his God, "Whom have I in heaven but Thee!" O glorious sight! God-wrought faith beholds Him high in the heights of glory, standing, feeding, ruling in the strength of the Lord, in the majesty of the name of the Lord His God. As a glorious Sovereign, "the blessed and only Potentate, the King of kings and Lord of lords," He rules over all in heaven, and earth, and hell. He rules over all our enemies, mortal, spiritual, and infernal; over all our doubts, fears, and perplexities; the flight of a devil and the flitting of a moth are subject to His sovereign sway.

"Keep silence all created things,

And wait your Maker's nod;

My soul sits trembling while she sings

The honours of her God.

Life, death, and hell, and worlds unknown,

Hang on His firm decree;

He sits on no precarious throne,

Nor borrows leave to be."

JEHOVAH-JESUS reigns and rules over all things for the good of His people; but, mark! their heart is oftentimes wrung with anxiety and sorrow through the tuition they receive therein. Yes, and to such an extent as to cause them to cry out in spirit if not in the words:

"Jesus, my sorrow lies too deep

For human ministry,

And knows not how to tell itself

To any but to Thee."

Do you know what that means? A heart flooded with cares, overflowing with anxieties, and surcharged with sorrows: a heart that knows its own bitterness, which pours itself out with sighs, and groans, and deep breathings, and oftentimes with bitter tears to Him who is more ready to hear than we to pray, and who stands and feeds in the strength of the Lord, and in the majesty of the name of the Lord His God. He stands as the Mediator of His people, and it is in the majesty of the name of the Lord His God. What is that majestic and all-glorious name? "I AM that I AM." He gives that name so that His poor needy people may place over against it that bounty, blessing, or benefit suited to their necessity. O that is true indeed: "My God shall supply all your need according to His riches in glory by Christ Jesus." (Phil. 4:19) Whatever I need in this wilderness world He has bound Himself by the most sacred and solemn obligations to supply. Am I poor and needy? He is JEHOVAH-JIREH. He will see to all my concerns, He puts His kind hand of blessing upon my head, and breathes into my heart His own sweet whisper, "Just leave that to Me." Blessed is it to be privileged with such communications.

Do "fightings without fears within" distress thee? His name is "JEHOVAH-NISSI, the Lord my Banner." JEHOVAH-SHALOM, the Lord my Peace." All that Zion can need, that Jehovah will and must be to her.

"And they shall abide." O glorious security! Not one shall perish. None can pluck the weakest from his loved embrace. Not all the hosts of hell and earth combined shall separate them from the love of God which is in Christ Jesus our Lord.

"Zion stands by hills surrounded,

Zion, kept by power Divine,

All her foes shall be confounded,

Though the world in arms combine;

Happy Zion!

What a favoured lot is thine!

Every human tie may perish,

Friend to friend unfaithful prove,

Mothers cease their own to cherish,

Heaven and earth at last remove,

But no changes

Can attend Jehovah's love."

Is not that worth knowing, when, by the power and indwelling of God the Holy Ghost, thy poor heart melts and bubbles up with adoring gratitude? Listen!

"Zion's Friend in nothing alters,

Though all others may and do,  
His is love that never falters,  
Always to its object true:  
Happy Zion!  
Crowned with mercies ever new.  
In the furnace God may prove thee,  
Thence to bring thee forth more bright,  
But can never cease to love thee,  
Thou art precious in His sight,  
God is with thee,  
God thine everlasting Light."

Yes! It is gloriously true: "He shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord His God, and they shall abide" on His loving heart, on His affectionate bosom, on His glorious throne amidst "the wreck of matter and the crush of worlds." "They shall abide," members of His body, never to be severed from Him whom they love because He first loved them. "They shall abide" as the bride of His heart never to be debarred from communion when He graciously wills that they shall enter into His gates, stand in His courts, sit at His table, or be indulged with the sweet kisses of His mouth.

"For now shall He be great unto the ends of the earth." And is He not so with us when we are thus favoured? He is great in His condescension, great in His humiliation, great in His mercy, great in His salvation, great in His resurrection-power, great in His ascension-glories, and great in His triumphs of love over the rebellious hearts of His elect, redeemed, and regenerate people. He is great indeed! The Man of sorrows is now the King of glory. He who made Himself of no reputation, and became the least in His Father's house, is now the greatest in the kingdom of heaven. He who was despised and rejected of men has become great in the affections of His saved ones; while they in their songs of praise faintly sing down here: "Great is the Lord, and greatly to be praised; and His greatness is unsearchable;" (Ps. 145:3) but up yonder in the heavenlies their long loud chorus is, "Great and marvellous are Thy works, Lord God Almighty: just and true are Thy ways, Thou King of saints." (Rev. 15:3)

He is our great Prophet, having taught us great necessities with great supplies; great miseries with great mercies; great sins and His own great salvation.

He is our Great High Priest, having wrought out for us a righteousness great and glorious; a great and gracious deliverance; He is now pleading the greatness of His sufferings, sorrows and salvation, thus securing great blessings to His tried and tempted ones whom He is bringing to behold His great glory.

He is our great and glorious King! Shortly, He will show whose right it is to reign, when His ransomed and glorified worshippers surround His throne with a flood of eternal praise, "HALLELUJAH! FOR THE LORD GOD OMNIPOTENT REIGNETH."

---

Source: <https://sermonindex.net/speakers/thomas-bradbury/jehovah-jesus-the-priest-prince-and-protector-of-his-people/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**