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"Give glory to the Lord your God before he
cause darkness." Jer. XLIII. 16.

The expression "Give glory to God" occurs in S.S.
in a number of places in all which places it
conveys to our minds the idea of rendering
^{God} to the praise and honor due to him.
Whatever may be the occupation in which we
may be engaged, we are indebted for success
in it to God alone and therefore we are
bound to render to Him the praise, honor,
and glory of it. Whatever conduct of
ours has the effect of bringing clearly to
view and illustrating the attributes of
God, just to that extent has the effect
of reflecting glory upon His character—
and whoever so acts as to bring the Di-
vine character into its native & appropriate
elevation may be said to "give glory to
the Lord God of Heaven & Earth."

An application of this interpretation to
the case of the Jews addressed here will

both test its soundness and illustrate it more clearly.

Jer. had 1. denounced threatenings in his predictions of their coming fate

2. He had then exhorted them in the language of our text to adopt those measures which alone could protect them from the threatened evil.

Again,

You remember the case of Achan
"my son give I pray thee glory to the Lord
God of Israel" —

So that we now understand that the course of conduct to which the Jews were exhorted by Jeremiah and that to which Joshua urged Achan, was confession, Repentance, and submission acknowledging the justice of God — seeking forgiveness and returning to God's worship ~~and~~ service, nor should we fail to observe that the Jews are here

exhorted to this course without delay
ere the threatened judgments should
be executed.

In our application of the passage we
shall show ~~I~~ ^{that} men may "give glory
to God" **II** Why they should & **III**
the consequences if they do not.

1. Under our first head we remark
~~that~~ ^{men} that men may "give glory to God"
by the exercise of true Repentance.

The whole plan does it— first step to the
last— Rep. implies Confession— to whom?
"Against thee" &c 2. Hatred. Why? "Thou canst
not bear" 3. Forsaking? Why? because God calls
nothing else rep. & will be satisfied with nothing
else— it is then to please God— & thus we give
him glory—

II By living Faith. This will appear mani-
fest if we consider

1. The ground of Faith— testimony of God
implying— 1 sinners 2 It is able willing &
exactly suitable 3 Besides none other

III By holy obedience. This is the test.
without this ^{all else} is as nothing.

II Now why sh^d we give God the glory thus?

1. Because He is our Creator & rightful owner & is therefore entitled to it
2. Because we have rebelled against him & therefore he is entitled to all the amends we can make him
3. Because He has us in His power & common self interest dictates that we should make peace with him
4. Because he has promised to pardon us if we will give him the glory by repentance, Faith & obedience.

III. But what will be the consequence if we do not give God the glory?

He will ^{cause} ~~will~~ ^{Darkness!} What does this mean? 1. A deprivation of Gospel privileges, Jews — Chs. in Asia.
2 The loss of reason 3. The loss of health. 4 Hardness of heart. 5. Death to Hell.