

Eternal Security

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“Eternal Security of the Believer,” “Final Perseverance of the Saints,” and “Salvation by Grace,” are but different methods of expressing the same doctrine. However, because of a general misunderstanding on the part of many concerning the doctrine, it is thought best, before giving the reasons why we believe in Eternal Security, to state some things that are not connected with the doctrine.

THINGS NOT CONNECTED WITH THE DOCTRINE

1. That all church members are saved.

We recognize that there are many church members today who have never been born again. Only those who have definitely trusted or believed on the Lord Jesus Christ are saved.

Hebrews 3:14: “For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.”

1 John 2:19: “They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.”

2. That all who are engaged in church work are saved.

There were false apostles, deceitful workers even in New Testament times, and today there are many religious workers that are not saved, and therefore not secure.

Matthew 7:22, 23: “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

1 John 4:1: “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”

2 John 7:11: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

2 Peter 2:1-3: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

2 Timothy 3:13: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

2 Timothy 4:3: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."

1 Timothy 4:1-2: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron."

3. That saints should not be tempted. Even the Lord Jesus Christ was tempted.

Matthew 4:1: "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil."

Hebrews 4:15: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

2 Peter 2:9: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

Hebrews 2:18: "For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

1 Corinthians 10:13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

4. That saints may not fall.

Saints can and do fail many times, but they cannot so fall as to be eternally lost. That saints can fall is taught in several passages.

Micah 7:8: "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me."

Proverbs 24:16: "For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief."

Psalms 37:24, 25: "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Psalms 118:13, 14: "Thou hast thrust sore at me that I might fall: but the Lord helped me. The Lord is my strength and song, and is become my salvation."

Psalms 145:10-14: "All thy works shall praise thee, O Lord; and thy saints shall bless thee, They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that be bowed down."

5. That saints persevere alone.

Just as no believer can save himself, so no believer can keep himself. Our enabling is of God. The keeping power is not self but God.

Psalms 37:39, 40: "But the salvation of the righteous is of the Lord: he is their strength in the time of trouble. And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him."

Psalms 40:17: "But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God."

Romans 8:31: "What shall we then say to these things? If God be for us, who can be against us?"

Romans 8:37: "Nay, in all these things we are more than conquerors through him that loved us."

2 Timothy 1:12: "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Psalms 37:28: "For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off."

Jude 24: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

1 Peter 1:5: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

100 REASONS AND 100 SCRIPTURES**1. The believer has eternal life.**

John 10:28: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

2. The believer has everlasting life.

John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

3. The believer cannot perish.

John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

4. The believer is kept by the power of God.

1 Peter 1:5: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

5. The believer is born of God.

John 1:12,13: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

6. The believer has been passed front death unto life.

John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

7. The man who believes shall be saved.

Acts 16:31: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

8. The believer has been saved.

Ephesians 2:8, 9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

9. The believer is hid by God in Christ.

Colossians 3:3: "For ye are dead, and your life is hid with Christ in God." Can the devil find that which God hides?

10. The believer will follow Christ.

John 10:27: "My sheep hear my voice, and I know them, and they follow me." Following Christ can one be lost? Have we any right to add to God's word by inserting "if" to the passage?

11. The believer is God's sheep.

John 10:2-4: "But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice."

12. The believer will not follow a stranger.

John 10:5: "And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." If the sheep follow Christ and will NOT follow a stranger, how can they become lost?

13. The believer will not listen to the voice of a stranger.

John 10:5: "And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

14. The believer will flee from a stranger.

John 10:5: "And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." Who is the STRANGER in this passage? Is the STRANGER not SATAN?

15. The believer is known of God.

John 10:14: "I am the good shepherd, and know my sheep, and am known of mine." Compare "I never knew you" of Matthew 7:23 spoken to the lost. "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." To the believer Christ says, "I know my sheep"; to the lost, "I never knew you."

16. The believer listens to the voice of the shepherd.

John 10:27: "My sheep hear my voice, and I know them, and they follow me."

17. The believer is in Christ's hand.

John 10:28: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

18. The believer cannot be plucked out of Christ's hand.

John 10:28: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

19. The believer is in the Father's hand.

John 10:29: "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

20. The believer cannot be plucked out of the Father's hand.

John 10:29: "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

21. The Father is greater than all.

John 10:29: "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." The reference here is certainly to the keeping power of the Father.

22. The shepherd is charged with the responsibility of the sheep.

John 10:11-14: "I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine."

Some argue that no one can separate the believer (the sheep) from the shepherd, but that the sheep can wander away.

What about the wandering lamb of Matthew 18:10-14?

Matthew 18:10-14: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of Man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

What kind of shepherd would let his sheep wander off? Is not the shepherd there for one purpose and one only—TO KEEP THE SHEEP?

23. The believer is not condemned.

John 3:18: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

24. The believer shall not come into condemnation.

John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

25. There is now therefore no condemnation for the believer.

Romans 8:1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

26. The believer is sealed by the Holy Spirit.

Ephesians 1:13: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise."

27. The believer is sealed for a definite time.

The day of redemption, or the resurrection of the body. Ephesians 4:30: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

28. The believers continue with God.

1 John 2:19: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." The proof of the believer is his continuance. False professors fall out by the way. Had they been true believers they would have continued.

29. The believer liveth and abideth forever.

1 Peter 1:23: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

30. The believer is dead to sin.

Romans 6:2: "God forbid. How shall we, that are dead to sin, live any longer therein?"

31. The believer will appear with Christ in glory.

Colossians 3:4: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

32. The life of the believer is Christ's life.

Colossians 3:4: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

33. Since Christ cannot die again, the believer is eternally secure.

Romans 6:9, 10: "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."

34. The believer shall never thirst.

John 4:14: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

35. The believer will keep Christ's commandments.

John 14:23: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

36. The believer saved by faith not works.

Ephesians 2:8, 9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

37. This faith is a gift from God.

Ephesians 2:8, 9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

38. The believer is not saved by what he does, but by what Christ has done for him.

Titus 3:5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Romans 4:5: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

39. Salvation is a gift, not a wage.

Romans 6:23: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

40. The believer's hope is a living hope.

1 Peter 1:3: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

41. The believer's hope will not fade away. Will not grow dim.

1 Peter 1:4, 5: "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

42. The believer's hope is reserved (set aside) in Heaven for him.

1 Peter 1:4: "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

43. The believer's inheritance is incorruptible.

1 Peter 1:4: "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

44. The believer's inheritance cannot be defiled.

1 Peter 1:4: "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

45. The believer is kept through faith.

1 Peter 1:4, 5: (See reasons number 36 & 37) "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

46. The believer to be revealed in the last time.

1 Peter 1:5: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

47. The believer is secure because of Christ's prayer.

John 17:9-12: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world; and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."

48. The believer shall never die.

John 11:26: "And whosoever liveth and believeth in me shall never die. Believest thou this?"

49. The believer to be kept from the evil.

John 17:15: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Jesus prays that the believer may be kept from the Devil. Was this prayer answered?

50. The believer to be with Christ in glory.

John 17:24: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

51. The believer shall never hunger.

John 6:35: "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

52. The believer will in no wise be cast out. (Not under any circumstances!)

John 6:37: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

53. Christ will not lose a single believer.

John 6:39: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

54. The believer is more than a conqueror through Christ.

Romans 8:37: "Nay, in all these things we are more than conquerors through him that loved us."

55. Christ will raise up the believer at the last day.

John 6:38-40: "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

56. Whosoever eats the bread of life shall never die.

John 6:51: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."

57. The believer justified by faith, to be saved from wrath.

Romans 5:9: "Much more then, being now justified by his blood, we shall be saved from wrath through him."

58. Nothing can separate the believer from Christ.

Romans 8:38,39: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

- There is nothing in death that can.
- There is nothing in life that can.
- There is not an angel that can. Good angels would not, bad angels cannot.
- Principalities cannot. Satan is head of principalities of darkness.
- Powers cannot. Satan is Prince of the powers of the air.
- Things present cannot separate.
- Things to come cannot.
- Heights cannot. There is nothing above that can separate us.
- Depth cannot. There is nothing below that can separate us.
- Nor any other creature.
- NOTHING CAN SEPARATE US FROM THE LOVE OF GOD WHICH IS IN CHRIST JESUS OUR LORD.

59. Christ will complete salvation until the end.

Philippians 1:6: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

60. The believer to be preserved spirit, soul and body.

1 Thessalonians 5:23: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

61. God cannot lie.

Titus 1:2: "In hope of eternal life, which God, that cannot lie, promised before the world began."

62. Jesus is able to save unto the uttermost.

Hebrews 7:25: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

63. The believer is born of incorruptible seed.

1 Peter 1:23: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Can the devil corrupt that which God says is incorruptible?

64. The believer to be like Christ.

1 John 3:2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

65. The believer is perfected forever.

Hebrews 10:14: "For by one offering he hath perfected forever them that are sanctified."

66. The believer believes unto the saving of his soul.

Hebrews 10:38, 39: "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

67. The believer made righteous through Christ's obedience.

Romans 5:18, 19: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

68. Because all things work together for good to the believer.

Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

69. Because the believer is so helpless that he cannot place his sins upon Christ. God must do it for him. Therefore salvation is by grace.

Isaiah 53:6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

70. Because Christ did not come to help us, but to save.

Luke 19:10: "For the Son of man is come to seek and to save that which was lost."

71. Because the Holy Spirit abides in the believer forever.

John 14:16, 17: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

72. Because God, not being a man, cannot lie.

Numbers 23:19: "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

73. Because His mercy endureth forever.

Psalms 136. Twenty six times in this Psalm it is written "His mercy endureth for ever."

74. Because it is the Father's will that Christ should lose nothing.

John 6:39: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

75. Because the believer has not yet borne the image of the heavenly.

1 Corinthians 15:49: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

76. Because the believer is preserved unto the heavenly kingdom.

2 Timothy 4:18: "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever."

77. Because the believer is the object of God's mercy, not His wrath.

Ephesians 2:4: "But God, who is rich in mercy, for his great love wherewith he loved us."

John 3:36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

1 Thessalonians 5:9,10: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him."

78. Because a sealed and witnessed transaction is final.

Ephesians 1:13: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Sealed with the Spirit.

Hebrews 10:15: "Whereof the Holy Ghost also is a witness to us." Witness of the Spirit.

79. Salvation is obtained, not attained.

Hebrews 9:12: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

80. Because the believer is a new creation. Created in Christ Jesus. Therefore eternal in righteousness.

Ephesians 4:24: "And that ye put on the new man, which after God is created in righteousness and true holiness."

81. Because the Father reckons the sinner: Dead with Christ ,Buried with Christ, Raised with Christ,

Romans 6:3-5: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Ephesians 2:4-6: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

82. Because all believers will be changed at Christ's coming.

1 Corinthians 15:51, 52: "Behold, I shew you a mystery; We shall not all sleep, but we shall be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

83. Because of the "MUST" of I Corinthians 15:53.

"For this corruptible MUST put on incorruption, and this mortal MUST put on immortality."

84. Because the power of God is not limited.

Matthew 28:18, 19: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

1 Peter 1:5: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

85. Because one cannot be unborn.

John 3:5: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

86. Because the saints are preserved forever.

Psalms 37:28: "For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off."

87. Because Christ will raise every believer up at the last day.

John 6:44-47: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, he that believeth on me hath everlasting life."

88. Because nothing can separate us from the love of Christ.

Romans 8:35: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (The answer "NO" is demanded by the passage to the question).

89. Because the believer overcomes the world.

1 John 5:4: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

90. Because it is the believer's faith that overcomes the world.

1 John 5:4: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

91. Because God will not forget the believer

Isaiah 49:15: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."

92. Because the new covenant in His blood, is an everlasting covenant.

Jeremiah 32:40: "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me."

93. Because the believer has ceased from his own works.

Hebrews 4:10: "For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

94. Because it is God that works in the believer.

Philippians 2:13: "For it is God which worketh in you both to will and to do of his good pleasure."

95. Because we are sanctified through the offering of the body of Christ once for all.

Hebrews 10:10: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

96. Because God's promise that through the offering of Christ He will put away the believer's sins, and will remember them no more.

Hebrews 10:17: "And their sins and iniquities will I remember no more."

97. Because the believer has already been redeemed. (Past tense.)

1 Peter 1:18, 19: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

98. Because of the record that God hath given.

1 John 5:10, 11: "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son."

99. Because the believer's salvation is begun and finished by Christ.

Hebrews 12:2: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

100. Because salvation is by grace, and not by any mixture of grace and works.

Romans 11:6: "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

101. Because salvation IS salvation.

The Sacrifice of Christ

J. M. D., A correspondent of the *Calcutta Christian Observer*, in a series of letters to a friend, dated July 1, 1841
From *The Baptist Missionary Magazine*, 1842

It is indeed my happiness to write you again concerning the LORD JESUS CHRIST. I am so deeply his debtor and there is so much to say concerning him as a Savior, that I feel glad to obey your summons, and write you somewhat more concerning him. Oh, why does not the whole world flock together to hear of Christ, the Redeemer of man?

Why at least, do not the multitude of his disciples, continually rehearse and forever listen to the tale of his love! Go through this great city, wherein are so many *Christians*: - *listen* to their conversation for one whole year; and then say, "How many of those men and women who say they are brought from hell by the blood of Christ, ever mention his name or speak one word concerning his love to man!"

Go, watch the epistolary correspondence, of those Christians?—write they at all to their brothers and sisters, to their children, their parents, their friends, concerning that blessed Kinsman, the Son of God, who died for their common salvation ?

A few there are;—yet, how few! And how are those few despised and shunned!

Oh mad world, thus to despise thy Savior, and to hate those that love him! My friend, let us give thanks that we *have* been so far separated from this world, that we desire at least to *know* more concerning Christ; and that we feel the claims of his love so apprehending our personal gratitude, that we cannot but honor all that is stamped with his image, or that purely bears his name. May this work advance in you, until it can be said by you, "To me, to live, is Christ!"

Your wish is, that I should say somewhat more concerning the SACRIFICE of Christ;—and especially that I should present to you more clearly the grounds of that *confidence* which a sinner is warranted to entertain, for eternal life, on the death of Christ. This is a pleasing theme, and not a difficult task; — for, what God has freely given, He has also clearly revealed; so that the fulness of the record, corresponds with the grandeur of the gift. To it I shall now directly pass; and endeavor familiarly to convey to you, the most solemn and important of all earthly subjects.

1. In the death of Jesus Christ, there was an *actual fulfillment of that curse* against sin, proclaimed by God against man in his word. When Christ was on the cross, he endured everything that constitutes suffering: —he had bodily pain, and mental

anguish; he was persecuted by man, tormented by devils, and forsaken by God, as the Judge of all. His death was not a *mere* exit of the spirit from the flesh, but he endured all the pangs of death as "the curse;"—so that, in the language of inspiration, "he became a curse." Whatever be the penalty of sin, whatever its necessary punishment, that he fully endured;—so that, what the law required or could require, was fulfilled on Calvary. Christ's sacrifice contained in it an endurance of all that could be demanded as a compensation or penalty for sin. On this, my friend, fix your eye first of all, and say—"In the death of Christ, I see as certain a fulfillment of the sentence of death, under which I labor, as if hell blazed before me, and I saw sinners in their own persons enduring all its awful horrors!"

This is the first step which faith takes in the contemplation of the sacrifice of our Lord and Savior Jesus Christ; it makes sure of the fact, that there was a true endurance of the very curse of sin, in the death which took place on Calvary.

2. Next, my dear friend, consider that the Lord Jesus Christ died as a substitute. That he came into the world to act and suffer in the room of others, I presented to your view in my last communication, as clearly as lay in my power. What a man does for himself belongs to himself:—what a man does for others is done by those others through him;—so that they can use it as if done by themselves. Christ became a curse for them who were "under the curse;"—therefore does his death belong, by right, for acceptance, to those who are sinners:—if any receive, it becomes actually theirs;—if any reject, by it they cannot profit. The simple question then is, whether you belong to the class, for whom the Savior died, that is, sinners:—and if you do, then your *very* sinfulness shuts you up to accept and embrace the death of Christ, as a vicarious death available for you; because you are a sinner, and he died as a substitute for sinners. He that realizes well this truth, will rise in spirit towards heaven continually, in the smoke of Christ's glorious sacrifice;—and to every earthly challenge, he will thus answer—"Jesus was consumed instead of the guilty—therefore do I, who am guilty, live!"

3. The value of this sacrifice is infinite; —therefore have you ample scope for trust in its sufficiency. We have seen how the divine and human natures were united in the person of the Lord Jesus Christ, according to their peculiar and respective properties. These were not interchanged or intermixed, so that humanity became divinity, or divinity humanity; but they were simply united, so that the exercises of one nature were associated with the qualities of the other.

Thus, Christ obeyed the law in his human nature, whilst at the same time he was infinitely glorious in his divine nature; consequently, the glory of Godhead, which could not obey, was united with the obedience of manhood which did obey; and so Christ's obedience was of infinite glory. It was more honoring to the law and government of God, than any possible amount of obedience from any possible number of mere men, who neither individually nor collectively can have any intrinsic glory whatever. So also, the human death of Christ had, by virtue of the incarnation, all the glory of God united to it; so that his sacrifice was an infinitely glorious sacrifice.

But the value of a sacrifice depends on the degree in which it glorifies God; and nothing can glorify him more than his own peculiar glory: now, this divine glory was in the sacrifice of Christ, and so it is of infinite value, and is therefore infinitely sufficient for sinners. It is therefore impossible that my guilt can transcend this value of atonement, and therefore I flee from all my sin to that sacrifice as greater still. When the mountains of my transgression are cast into this ocean of sacrificial value, then do I know something of the greatness of God, more than all nature can teach. Apprehend this truth, that the vicarious death of Christ is infinite in value, and you have risen far up into the rock of eternal security!

4. The sacrifice of Christ is an *ordinance* of God, and therefore sure and valid as a ground of trust. God alone, who has been sinned against, can have any right to institute the mode of forgiveness; and this is that medium which he has ordained, even the sacrifice of Christ. "Him hath God set forth to be a propitiation for sin, through faith in his blood." "Christ crucified, the power of God unto salvation, to every one that believeth."

From the beginning of the world, the future sacrifice of the "seed of the woman" was presented to men as the divine ordinance for pardon; and the whole Jewish economy, with its innumerable sacrifices of blood, was but a sacrificial forerunner of the "Lamb of God who taketh away the sin of the world." Is not the sun the ordinance of God for light, by which alone you expect to see? Is not air the ordinance for breath; and are not bread and water the ordinances for hunger and thirst? Even so is Christ sacrificed, the divine ordinance for eternal life to sinful man.

Do you hesitate to receive the light of the sun, to inhale the air of the firmament, or to eat the bread and to drink the water of this

earth? Nay, and why then hesitate to accept and appropriate the sacrifice of Christ, as sure and free an ordinance of God as any one of the others? Will you not for yourself believe and say, —" What God hath appointed, is not that sufficient? What God hath declared to be his own ordinance, shall I not trust to as my 'hope and fixed security?'"

Go, my dear friend, and cling to the cross of Christ; and if conscience or the world say, why doest thou so—let thine answer be, "This is the ordinance of my God; he against whom I have sinned hath said, thus shalt thou be forgiven!"

5. It is a source of *glory* to God, now to administer the sacrifice that was offered in the death of Christ, so that sinners may be pardoned and saved through it. For, as this is the ordinance of God, so it is for his glory, as the author of it, that it be honored. When men believe in Christ crucified, they glorify God, even as when they keep his holy law, or observe his righteous commands; and hence a man has the same inducement to believe in Christ, which he has to do any good action whatever. In man's fallen state, this is the most honoring thing which he can perform;—yea, it is the very first that he can do, contributing to the glory of his Lord.

What an obligation of encouragement therefore is there in this circumstance to induce you as a sinner to identify yourself with Christ's sacrifice? When can you ever present such a righteousness as his; when, such a sacrifice as his? When can you glorify God, as God hath glorified himself? Can you ever satisfy the justice of God, and yet be a vessel of his mercy? Can you ever manifest God's hatred of sin in your punishment, and yet also bring honor to him as a monument of his grace? Can you magnify him in the pains of hell, and afterwards praise him in the joys of heaven? Can you magnify the law by suffering its eternal penalty, and then make it honorable by its everlasting fulfillment?

Nay, these things you cannot do:—but Christ hath done them—and he that receives him, receives all that was done by him;—and so, that man being partner by gift in Christ's work and sacrifice, presents an endless source of glory to God by faith in his beloved Son, our kinsman Redeemer. Oh what a splendid inducement is this to believe in the sacrifice of Christ and to rely on his all-sufficient atonement; that a finite creature, a wretched sinner, can thereby honor the holy God to infinity! Herein is a mystery—How shall the *finite* contribute the infinite? Even by faith, participating in the righteousness of Immanuel, God with us!

6. Behold here the basis of *Peace* between God and man. Doth God breathe war, when he gave his own Son to be crucified for his enemies? Will he not be reconciled, seeing that Jesus hath become a sacrifice for us? What is requisite for securing peace? Has the law been broken? Behold it fulfilled! Has the curse been entailed? Behold it endured! Has the character of God been dishonored? Behold it infinitely glorified! God, the offended hath begun; shall not man, the offender follow? The reconciliation has commenced with him that is supreme;—shall not the low and the base, press in for the pardon? The sacrifice is slain—"Peace," is its name; for, "Christ is our peace;"—and will you not lay your hand on his head, and live? Be not afraid to rely on him who is the Prince and the sacrifice of peace—who died to purchase, and lives to dispense it; but rather, in the gospel hear the trumpet of peace sweetly sounding the notes of reconciliation—yield to the joyful sound—accept the peace, and be at rest. Oh what peace is that! No more curse, no more hell, no more wrath, no more scourge, no more deadly execution—all, all, the "Peace of God"—sweet, mighty, eternal peace!

7. The universal *presentation* of this sacrifice is a circumstance which ought to secure your individual acceptance. There is virtue in it for everyone;—and to every one is the offer made—why then should anyone doubt? You have just as good reason from the gospel to embrace the sacrifice of Christ, for your own salvation, as if an angel from heaven carried the message from the eternal throne, and read it in your astonished ears. You have an offer, my dear friend, of this atonement to become your own; that offer existed before your appearance in the world—it awaited your birth—it reached you in early life—it has attended you till this hour—it is renewed in this page.

What have you done with it? Is the gift accepted? Has the glorious sacrifice of Christ become yours? Are you justified by its merit? Are you living on Christ's death? Does he seem the loveliest of beings to you, in laying down his life for you? If you can refuse argument, can you get rid of an offer? Although you may reject reasoning, can you cast away a gift?

"This is the record, that God *giveth* us eternal life, and that life is in his Son!" This gives you an individual right to trust in Christ, and this also lays upon you a divine obligation which you cannot violate without awful guilt.

My subject is not exhausted, my friend, but my limits are exceeded:—yet I trust, not without your finding some food for meditation, and it may be also, for the exercise of faith. Indulge in thought on the subject, in occasional abrupt thought, as well as in steadfast

train. Say in your heart,—“It is true—it is real—it is human—it is divine—it is ordained—it is universal—it is individual—it is to me—*oh yes, to me*” Blessed be God—blessed be Christ! Blessed be the Holy Ghost who hath shewn it to me! Oh happy, happy I, who have such an offer made;—but happier, happier I, who can say now, “ the Lord Jesus Christ is become *my sacrifice for sin!*”

I have said nothing special of that *love* which was the soul of Christ's atonement; because that was fully illustrated in a former letter—neither have I specified the grace of the Holy Spirit, as coming to us by Christ's death, this being rather a result of the sacrifice, than an element of its constitution. Yet, let me beseech you to remember that whilst in this matter God has to himself been strict *justice*, he has to us been *love*—so that we have everything to attract, and nothing to repel us. And let me also remind you, that the Holy Spirit, who is sent on the basis of Christ's sacrifice, alone can introduce us into its benefits. He unites in faith the mind of man, and the word of God;—he unites, too, the soul of the sinner, and the sacrifice of the Savior, that they become one.

The Spirit reveals the Son, and the Son reveals the Father; and so these three are one in the believer's heart, even as in heaven. Let your soul dwell on the love of God, and the glory of God—heed in the sacrifice of Christ; and the Eternal Spirit will spread forth his gracious energy over you, and cause faith, and love, and hope, and joy, gradually to spring up within you; —until you can with understanding say, “I am crucified with Christ;—nevertheless, I live;—yet, not I, but Christ liveth in *me*:—*and* the life which I now live in the flesh, I live by the faith of the Son of God, who loveth me, and gave himself for me!”



The Missionary Career of Jesus Christ _____

E. T. Winkler, D. D.
From *The Baptist Review*, 1879

A careful examination of the evangelical narratives must be made before we can appreciate the amount of missionary work performed by Jesus. It is interesting to observe how soon he became a traveler—first at the time of the presentation of the first-born, when he was carried in his mother's arms from Bethlehem to Jerusalem and back, then in the long and rapid flight to Egypt. On their return from the land of bondage to Nazareth, an event important enough to be celebrated by prophecy, the holy family, avoiding Jerusalem, pursued the coast route, and crossed the lower heights of Carmel into the great plain beyond, thus tracing nearly the whole length of the land of Palestine.

At twelve years of age he traveled from Nazareth to Jerusalem and back, doubtless following the road which extended from the Jewish capital to Jericho, thence skirting the Jordan, and finally returning westward into the plain of Jezreel. Nothing more is told us by the Evangelists of the movements of Jesus until we reach the period of his manhood. Then his travels were dictated by a great purpose, and became a part of his plan of life. Knowing that the time was short, and resolved to improve every occasion for the accomplishment of his mission, he went forth to herald the kingdom of God. Toward the close of his ministry he said, when about to perform one of his greatest miracles of healing, John 9:4: “I must work the works of him that sent me while it is day: the night cometh, when no man can work. As long as I am in the world I am the light of the world.” Such was the elevated sentiment by which his whole life was inspired and controlled,—an overmastering, unremitting sense of duty, and a tireless humanity drove him on. We propose to exhibit the salient features and the spirit of this work.

After his baptism by John, Jesus, leaving the thronged banks of the Jordan, buried himself in solitary and inhospitable wilds,—perhaps, as tradition relates, in the gloomy desert of Quarantania, the Mountain of Temptation, whose bald summits and frightful crags overlook the fertile plain of Jericho; more probably, upon the granite heights of Sinai, where Moses, the giver of the law, and Elijah, the reformer of Israel, passed through a similar ordeal. (Matt. 4, Mark 1, Luke 4: compare Exod. 24:18; I Kings 29:8.) The glory wrought out by such affliction was signified by the transfiguration of these three upon the Mount (Matt. 17:1-8).

Not long after the temptation Jesus proceeded to Jerusalem, where he attended the Passover and formally began his public ministry, gathering disciples in Judea and then in Samaria on the way of his return to the north. In the autumn of the same year he undertook the missionary work in Galilee. From this period there are indications of not less than five missionary circuits performed by himself, independently of those to which he commissioned and sent his disciples. His missionary career, as traced, or rather illustrated, by the evangelists, is full of movement and adventure. Nowhere does he fix his steadfast abode, nowhere linger long—for the household to which he belongs is the whole family of man. No city, no province can confine his activity.

From Gennesaret, whose fertile shores and prolific waters had attracted a dense population, he goes about all Galilee, teaching in the synagogues, where the people meet on the Sabbath to hear the Law and the Prophets read and explained, preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease (Matt. 4:23). Soon, from this commercial center, his fame overspreads the neighboring province of Syria. When the Gospel has been preached to the cities, he repairs to the villages to teach (Mark 6:6). He bears the message of salvation to hamlets most remote, until he finds himself within the boundaries of Tyre and Sidon (Matt. 15:21).

He returns to traverse the city-beaconed Gennesaret in every direction, until all its rude fishers know him,—and its very storms and waves. He climbs the mountains and treads the wildernesses. He crosses the Jordan to and fro. Now he labors in the far north, in Caesarea Philippi; now in Jerusalem, the mart and sanctuary of the South, to which, indeed, he frequently resorts, as his mournful rebukes for slighted opportunities and his intimacies and friendships attest; now in the central province of Samaria; now beyond the river, amid the barbarous swine-keepers and demoniacs of the eastern highlands, or in the pillared streets of the Ten Cities, or beneath the sylvan shades of Bethabara, where John baptized.

A whole year was devoted to his last missionary journey. From that first day, when Messiah stood apparent in Jordan, to the moment when he fell into the hands of his enemies, the career of our Lord was a long pilgrimage. Do those Christians who sneer at missions remember the history of him whose name they bear? Of him whose restless wanderings have given to Carey and Judson and a thousand kindred souls their supreme inspiration?

Yet the picture of our Savior's life would not be complete did we not speak of the arduousness and painfulness of his missionary career. We have already referred to the fact that he sacrificed every worldly advantage and blessing to this object. He amassed no property. He allowed himself no domestic seclusion, no competency, no accommodation, no repose. His itinerancy was a weary work. Of conveniences to relieve the long journey there were none; or, had there been any for others, there were none for him. He bore the manifold privations of poverty and the harsh judgments and unreasoning opposition which men are prompt to show to a lowly and beggared stranger. He had to rely upon the kindness of good people to receive him into their houses and give him food and shelter. He traveled—a dependent upon meagre charity—when the wealth of kingdoms and the glory thereof might have been marshaled in his train.

Here and there we have glimpses of this familiar experience of Jesus. On one of his journeys to Jerusalem he sent messengers to a Samaritan village at the foot of the hills of Manasseh to make ready for him. But the villagers of En Gannim (now Jenin) would not receive him, because his face was as if he would go up to Jerusalem (Luke 9:52). There was no refreshment for him in the "Fountain of Gardens." At Sychar he cast himself fainting upon the well-curb, and his prayer for water was answered with a taunt (John 4:5). How suggestive the circumstance that, when he went up to the barren fig-tree, he "sought fruit thereon, because he hungered" (Matt. 21:03)! How painful and how general an experience of rejection is indicated in that remark, made as it was by the meekest of all sufferers: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head!"

Nor is this all; for often, when Jesus expected to rest, he must turn away from shelter, and flee for his life. At one time the mob at Nazareth, stung to madness by his faithful words, undertook to hurl him down the cliff which walls the hill-encircled village on the south-west. At another, the blood-streaming sword of Herod was lifted against him (Matt. 14:12); and when Jesus heard that John was killed, he departed into a desert place apart. At another, he was sentenced by the Sanhedrin, the High Court of his people. At the Passover the Chief Priests and the Pharisees took counsel to put him to death. Jesus, therefore, walked no more openly among the Jews; but went thence into a country near to the wilderness, into a city called Ephraim; and there continued with his disciples (John 11:47-53).

Henceforth he lived and labored with a price set upon his head. That touching description which the Apostle Paul

gave of his own sufferings, in conveying the Gospel to the Gentiles, had already been realized in the experience of the greater teacher, while publishing the Gospel to the chosen people. Jesus also knew what it was to be "in journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen; in perils in the city, in perils of the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst; in fastings often, in cold and nakedness" (2 Cor. 11:26). Oh, the painful, painful pilgrimage! Oh, the weary days and the watchful nights! Oh, the bruised feet, and the parched lip, and the beard frosted with the cold, and the brow breaking into the blood-sweat of the fever, and the eyes swimming with tears, and the wounded heart—signs manifold, and eloquent beyond all other expression, of the love of that Good Shepherd who came to seek and to save that which was lost! On the Domesday-book of the Martyrs, the name of Jesus stands first of all (Matt 10:24-27.)

Yet all hardships were borne by Jesus with patient resignation. For it was not his object to secure secular advantages or personal accommodations in his journeys. He went about to benefit the world by the doctrines he proclaimed, and the acts of mercy he performed. He blessed those who applied to him; but he did not wait for their applications. He went about seeking objects of pity—the ignorant, who needed to be taught; the sick, who needed to be healed; the lost, who needed to be saved. He went about to discharge the grand function of a Teacher, a Physician, a Redeemer. Such was the motive of his journeys: and for all the weariness, the privation and the danger attending his course, he gained a sweet reward, if but one soul was found whom he could enlighten, cleanse, and console (John 4:28-32); if anywhere, in all the midnight of the world, appeared one single sign and starry promise of the time for which he prayed and labored then, and sits now on the heavenly throne—that gracious time:

"When every evil thing,
From being and remembrance both, shall die,—
The world one solid temple of pure good!"

Fain would we emphasize our Lord's benignant purpose. As we have observed, the journeys he performed constitute a considerable and important part of his history. But Jesus was no fugitive Ulysses, wandering aimlessly over lands and seas. He pursued a career of beneficence. The idea of all he did, of all he taught, of all he suffered — the heading of every separate chapter of his life — the sum of the whole Gospel narrative, the ground of all the faith and hope he inspires, the theme of the saints on earth, and the song of the angels in the heavens, is, "He went about doing good!"

How wide was the beneficence of Jesus! It had no limits. Like the sun, which refuses light and warmth to none of God's creatures, the Redeemer shed the radiance of his truth and the refreshment of his bounty upon all. His blessings were as impartial as the droppings of the clouds, as limitless as the flight of the winds. They were given without respect of persons— to the poor as freely as the rich, and (a thing that deserves special notice in these days of patronizing humanitarianism and condescending posture-making) to the rich as well as to the poor; to the wicked as generously as to the devout; to the lowly as cordially as to the honored. The scorner as well as the disciple was an object of pity and of help. His heart poured forth its treasures like a fountain. What need did he not supply? What prayer did he not answer? What benefit, sought at his hands, did he not joyfully bestow? His blessings were as boundless as his love. Each moment of his life was charged with kindness. Here he blessed men as their teacher, there he relieved them as a miracle-worker: here he was an admonisher; there, a consoler: here, a physician; there, a guardian; here, a prophet of the divine will; there, a giver of heavenly grace. And all this marvelous work of philanthropy was crowned by the grandest sacrifice—his vicarious death upon the cross. While his personal labors were, for the most part, confined to Palestine, the scope of Christ's work of mercy was as broad as the needs and the sorrows of men (John 10:16).

And Jesus was active in doing good. To bless the world was his daily and loved employ. To this commanding interest all the repose, all the conveniences, all the pleasures of life were cheerfully surrendered. It was not by accident that he helped others, or in extreme cases only; he made beneficence the business of his life. He acted considerately. He decided how this or that deed of kindness might best be done. He sought every opportunity to do good to men. He did not wait to be addressed; but encountered the wants and woes of men with anticipating love, and extended to them a free and heart-subduing largess which they dared not solicit or expect. He had the pilgrim instinct impatient of repose, and the poet vision to which the robes of the flowers eclipsed the pomp of kings; but neither as pilgrim nor poet did he traverse "the goodly land," and visit the frequent shrines it reared to beauty, or valor, or devotion, so many of whose sites were visible from the hills familiar to his boyhood. A higher purpose possessed him.

And how persevering was the Redeemer in doing good! The case of the healed lepers, of whom but one returned to thank him, indicates what had become his common and daily experience. The acorns dropped from the liberal oak; but how few looked upward

to admire and bless the tree. If we did not know how men are wont to deal with Christ now, we would be astounded by the ingratitude then displayed toward him, not only by individuals, but by whole cities and provinces. The incident at Nazareth, already alluded to, may be recalled in this connection. In that village he had been brought up. Above all other communities, the Nazarenes knew that spotless life, one moment of which, fixed by the magical hand of Genius upon the canvas, has immortalized the author of "The Shadow of the Cross." But when, as his custom was, Jesus went into the synagogue on the Sabbath day, and stood up to read, so far were they from welcoming the salutary words he uttered and reverencing the more eloquent appeal of his example, that all they in the synagogue were filled with wrath, and rose up, and thrust him out of the city, and led him to the brow of a hill whereon their city was built, that they might cast him down headlong (Luke 4:16).

Nevertheless, so soon as time had cooled their rage, the outraged Teacher returned, to make one more effort for their salvation; for to him it was not hard to pity and forgive those whose passion and prejudice revealed their spiritual degradation and misery. But now he found their hatred hardened and polished into irony; the rude metal that once glowed in the furnace was now tempered into impenetrable steel. When the Sabbath day was come, he began to teach in the synagogue, and many hearing him were astonished, saying: "From whence hath this man these things, and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James and Joses and Jude and Simon? And are not his sisters here with us? And they were offended at him...And he marvelled because of their unbelief" (Mark 6:2-6). Thus, again and again, "he came unto his own, and his own received him not." All around, the beautiful valley spread its vineyards, corn-fields, and gardens; and the air was fragrant with fig and olive, orange and pomegranate; only human hearts, in that "realm of flowers," resented culture and denied their sweet fruits to the diligent hand.

So, also, it was in the other cities where Jesus labored. Among these Capernaum stands conspicuous. During three of the most important years of his life his home was in this city, when any home he had. Here, in a scene whose brilliant vegetation the cold pen of Josephus could describe only by hyperboles in the heart of the most populous district of Palestine; amid the stir of the communities that clustered around the cold blue lake of Gennesaret, he published the Gospel of the kingdom—here he interpreted the Sabbath readings of the synagogue; here he drew lessons of wisdom from secular employs,—that of the fisher casting his nets, of the sower going forth to sow, of the merchant seeking goodly pearls, of the householder, the ruler, the soldier, the woman, the child; here he wrought miracles of mercy; here he established missionary circuits, and hence he sent forth heralds of amnesty and pardon. With what result? The answer is given in his lament: "Thou, Capernaum, that wast exalted unto heaven, shalt be cast down to hell; for if the mighty works which were done in thee had been done in Sodom, it would have remained unto this day" (Matt. 11:23).

The work seemed to be a failure, and the prospect became more and more gloomy. Still it was carried on. With a courage that rose as difficulties multiplied, with a cheerful trust that turned to new fields of missionary adventure when the old refused their increase, with a devotion that no peril or sacrifice could chill, our Lord continued to travel and teach and toil, as the benefactor of the race. For the sake of the guilty he even consented to be treated as a malefactor, to be scandalized, persecuted, condemned, and crucified. No reproach or injury, no unthankfulness or treachery could prevent him from going about doing good. He maintained his kindly conduct toward friends and enemies, even to the end of his earthly course.

In reviewing this wondrous career we are struck by the harmony subsisting between our Lord's acts and teachings (Luke 1:1). Nay, we might almost say that his acts were the most important part of his teachings. He wrote nothing, either in regard to his divine doctrines or his own peerless life, the most effective part of which, its closing scenes, could not, indeed, have been recorded by his hand. He was not like John, a voice crying in the wilderness; but rather an incarnate Gospel, an enduring, regenerating spirit, a life that must be repeated in every age and Church of Christendom. Christ wrote no other book. The repentance he demanded was emphasized by his display, practically as well as orally, of the peculiar and spiritual character of the law of God (Matt. 5:17, 18).

The faith he insisted upon (Mark 1:15) was encouraged more by his condescending friendship and humanity and vicarious sacrifice than by the pictures of the perfect eternal blessedness proposed to all who accepted the transforming and elevating doctrines of the Gospel. That perfect example of godliness and virtue, of love and meekness, of poverty and self-denial,—that example unique and unparalleled,—wins the deepest reverence and the most heart-felt love and trust of which our natures are capable. That moral and religious character, exercised in so many ministries of blessing, tested by such oppositions and hostilities, yet ever so calm, so bright, so

loyal, is itself the surest proof of the genuineness of the Gospel history, is the firmest foundation of the Christian faith, and is the mightiest spiritual influence known among men. Those who penned the record of Jesus' public ministry knew that such a story had a self-evidencing power.

And, what we need often to reflect upon, the same plan that possessed the heart of Jesus, and employed the weary years of his earthly life, is the policy of the glorified Redeemer's scepter. The Acts of the Apostles indicate that the missionary work is the prompting of his Spirit and the acceptable service of all his people. The *Paraclete* sent forth by the ascended Jesus establishes the mission at Jerusalem by signs and wonders. A call from heaven enjoins Peter to open the gates of mercy to the Gentile world, and assigns to Paul the office of apostle to the Gentiles. Then the ardent son of Jonah is dispatched to Babylon; John to Ephesus; Philip is summoned away from Samaria, where he has been preaching to listening thousands, to meet a solitary traveler in the desert; there the evangelist converts the chamberlain of Candace, and consecrates a missionary to the benighted continent of Africa. Paul traverses land and sea, and publishes the good news of salvation in all the great cities of the Roman Empire. But why instance only this or that eminent teacher? Have not all the company the same grand calling? They are the light of the world. They are the salt of the earth. They receive gifts. They find opportunities opening before them. Scattered by persecution, they bear every-where the Word of Life. As they preach, converts are gathered; and these also are possessed by the same desire to extend the kingdom of the Lord. "The bigotry of the synagogue, the doubts of the academy, and the pride of the portico" are subdued by the cross, while the invisible, but ever present, Jesus leads his laborers onward to new conquests.

Such is the appointed method for the extension of our Lord's kingdom among men, as his own example teaches us and his approving providences in the history of his people declare. He was an evangelist; and in spirit he is the same yesterday, to-day, and forever, and must therefore approve a career of beneficence modeled after his own. His commission to his people is, "Go ye into all the world, and preach the Gospel to every creature." And he will bless them now, just as he did in apostolic times, in proportion to the fidelity, the zeal, the enterprise, the self-denial with which they carry out the grand injunction.

Not to adventure upon the large field of evidence into which this proposition invites us, what proofs of its truth might not be drawn from the history of our own denomination! How powerful the influence of those restless Bible-readers of the dark ages was,—those men and women who bore the Word of God in the secret folds of their garments, and who published the message of salvation at the peril of their lives,—some future historian, the Niebuhr of the Church of God, must relate.



Private Offences:

Three Steps in the Settlement of Private Difficulties

A. W. Chambliss

From *The Baptist Preacher*, 1846. Part 1 of 3

Take heed to yourselves: if thy brother trespass against thee, rebuke him; if he repent, forgive him. Luke 17: 3.

"To err is human," and to resent an injury is also human. Yes, it is the first dictate of fallen, corrupt, human nature, to revenge a wrong. Its language is, "an eye for an eye, and a tooth for a tooth." "I will do so to the man as he hath done to me."

Christianity is the very opposite of this. Its golden maxim is, "love that suffereth long and is kind." (1 Cor. 13:4) It teaches, "be not overcome with evil, but overcome evil with good." (Rom. 12:21) "If thy brother trespass against thee, rebuke him; if he repent, forgive him." Men hear these capitals of love,—they admire the divine characters,—they laud the god-like sentiments: but alas! "They do them not." Unspeakably happy shall it be for the church of the living God, if, when "thy brother shall trespass against thee, thou shalt rebuke him; if he repent, thou shalt forgive him."

In the elucidation of the text before us, we propose an examination of three questions: First. What is the first duty of the aggrieved? Secondly. What is the duty of the aggressor? Thirdly. What is the second and last duty of the aggrieved? These three questions involve the whole divine law in the settlement of private difficulties: rebuke, repentance and remission. Let us consider:

I. The first duty of the aggrieved.—"If thy brother trespass against thee, rebuke him."

And here permit us to call your special attention to the character of the offence to which allusion is had in the text. In strict propriety, men commit three kinds of offences: those which are public; those which are both public and private; and those which are strictly private. To the first class belong drunkenness, profanity, Sabbath-breaking, idolatry and such like; because, they are not so much against any other individual particularly, as against the whole community equally. Of the second description, we mean such as at the same time violate public good, and infringe private rights, as slander, murder, and all injury publicly inflicted upon the feelings, person or reputation of another. Deception, fraud, private abuse, and every species of crime perpetrated on the part of one individual toward another in their private intercourse, which is unknown to any besides themselves individually, and which could affect none others, if settled between themselves,—these properly belong to the third class. Nevertheless, since it behooves society to take cognizance of every offence that comes under its observation, the ordinary distinction, which is sufficient for all ordinary purposes, is simply between public and private offences.

The rule in our text has allusion only to the latter description of trespasses. Public offences, in so far as they are public, come not under our private jurisdiction. That authority alone, of whose laws they are a violation, has the right to dispose of them. It is only in the case of private wrongs, that as individuals, we have the right to administer rebuke. It is only of such, that as individuals, we can demand repentance. It is only to such, that as individuals, we can extend forgiveness. "If thy brother trespass against thee, (in thy private and individual capacity) even seventy times seven in a day, and turn saying, I repent, thou shalt forgive him." (Matt. 18:21, 22; Luke 17:4) No private person has the power, in his individual capacity, to forgive drunkenness, Sabbath breaking, profanity, etc.; and therefore, he can neither demand, nor accept of repentance as its satisfaction. The law of Jesus Christ is, "if thy brother trespass against thee rebuke him."

Let it also be remarked, the text supposes that one brother may offend against another. In the present state of human imperfection,—where our education, habits and interests are so widely dissimilar, and often so pointedly conflicting, it seems morally "impossible, but that offences should come:" (Luke 17:1) and that which often renders them the more painful, is the reflection, that he who is pledged to us by a thousand tender considerations, with his own hand inflicted the wound. The betrayal of fraternal confidence,—the disappointment of fondly cherished expectations,—the blasting of highest hopes,—the withering of sweetest love; and all these evils produced by a brother's hand. Ah! It is this that renders the blow insupportable: "It was not mine enemy that reproached me; then I could have borne it: neither was it he that did magnify himself against me; then I would have hid myself from him. But it was thou, mine equal, my guide and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." (Ps. 55:12-14)

Here is the most painful fact in the history of the case. "It was my brother that defamed me that defrauded me in business transactions,—that deceived my expectations,—that insulted my feelings, by flat contradictions, by unjust insinuations, or by unholy suggestions,—yes, it was my brother, from whom I had the right to look for better things, who "hath lifted up his heel against me." The affliction is deep. The grief is incalculable. What shall I do? To this question, the words of our Lord are given as the answer: "If thy brother trespass against thee, rebuke him; if he repent, forgive him."

The law of the text is opposed to retaliation. Retaliation is the devil's theology. It has nothing good,—nothing holy in it. The merest dog would bite, if one were to strike him. To man, and to man alone,—holy and refined—of all the beings of this world, it belongs to observe the principles of the sacred volume: "Say not, I will do so to him as he hath done to me; I will reward the man according to his works." "Recompense to no man evil for evil."

"Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, vengeance is mine, I will repay, saith the Lord." (Prov. 24:29; Rom. 12:17-19)

The text is equally opposed to retelling the wrong through the community. Alas! alas! for this world, that men are so much more apt to whisper the faults of their neighbors to anybody else, than they are to tell them to the offender himself. An irascible temper, with a secret, unbridled tongue, makes a dangerous friend and a deadly enemy. A tattler is a mortal gangrene upon the vitals of society, for whom no odium is a sufficient punishment. Had men the moral courage of an infant,—had they the independence and boldness of innocence itself, they would sooner suffer decapitation than breathe to the prejudice of a brother. "Thou shalt not go up and down as a tale-bearer among thy people." "Debate thy cause with thy neighbor himself, and discover not the secret to another, lest he that hear thee put thee to shame, and thine infamy turn not away." "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." (Lev. 19:16; Prov. 25:9, 10; Matt. 18:15)

Nor yet may we treasure up the injury in our own hearts. To conceal the offence in our own bosom, until it festers in the blood and poisons all the fountains of life, is not less at variance with scriptural authority, than is back-biting and retaliation. O! what a bane to human happiness, is an evil cherished in the soul. It bewilders the imagination—it embitters the affections—it corrupts the heart—it perverts the tongue—it palsies the hand—it stifles animation in the birth—it spreads blighting and mildew over the fairest prospects of the community. It is a universal injury. It an injury to the aggrieved—it is an injury to the aggressor—it is an injury to the whole society. "Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." "Therefore, take heed to thyself, if thy brother trespass against thee, rebuke him: if he repent, forgive him." (Lev. 17:17; Luke 17:3)

But what are we to understand by rebuke, in this place? Does it mean to "chastise" the offender? No. Does it mean a harsh and bitter censure? No. Does it mean a severe and unkind accusation,— "rendering railing for railing, and reviling for reviling"? No. It means a mild, a gentle, an earnest, and an affectionate expostulation: adapted to show the offender his fault, in its reality, its enormity, and its sinfulness.

The manner of reproof is clearly defined in the scriptures, as is the duty of it; and men are equally bound to observe the one, as to perform the other. "We may not do evil that good may come." If we are commanded to "rebuke with all authority," (Tit. 2:5) we are also to "reprove, rebuke, exhort, with all long suffering and doctrine," (2 Tim. 4:2) and a violation of the latter rule is not less sinful, than is a neglect of the former. "The work of heaven may not be done by a tongue set on fire of hell. Has Christ need of mad men? Or shall we talk deceitfully and passionately for him? As a potion given, too hot scalds the patient and does more harm than good; so, many a reproof, good for the matter of it, has been spoiled by its irregular management." The divine law is, "Brethren, if a man be overtaken in a fault, ye that are spiritual, restore such an one in the spirit of meekness: considering thyself, lest thou also be tempted." "A soft answer turneth away wrath, but grievous words stir up anger." (Gal. 6:1; Prov. 15:1)

What object do we seek in reproofing a brother? The answer to this question will suggest the rule by which it should be done. Do we aim to convince him of his fault? Do we desire to lead him to repentance? Do we seek to recover him from his error, and to restore him to that place in our confidence and affection, from which, by transgression, he fell? In vain may we attempt the accomplishment of these objects by railing and acrimony. "Bitterness and wrath" are not the instruments with which to perform the works of religion. As latent heat occasions more pain than light, so a violent and sour temper aggravates the wound, rather than mollifies it. A look of tenderness and pity, from him who said, "learn of me, for I am meek and lowly is heart," broke the spirit of an erring Peter, and "he went out and wept bitterly," (Luke 22:61-62) whereas, the haughtiness of Jephtha involved the tribes in civil war, in which not less than "two and forty thousand" Ephraimites perished. (Judg. 12:1-6) St. Paul states a good rule in all cases of offence, viz: to "instruct" the offender "with meekness"—that is, without anger; and he positively commands that "the servant of the Lord must not strive,"—must not bring a bad spirit to the reclaiming a sinner from the error of his way. (2 Tim. 2:24) "The wrath of man worketh not the righteousness of God." (James 1:20) If we would do God's work, we must do it in God's way; and that way is, to "reprove with long suffering," and to "restore with meekness."

The apostle refers this question back to ourselves, that from thence also, we may be admonished of our duty to an erring brother, "considering thyself, lest thou also be tempted." He has fallen to-day; thou mayest fall to-morrow. What, if thou thyself wert the offender? Wouldst thou, that he should suffer sin upon thee to thy injury? Wouldst thou, that he should indulge the recollection of it—brooding over it, till he could see nothing good in thee, think nothing good of thee, nor speak anything good concerning thee? Wouldst thou that he should emblazon it abroad, upon the wings of the wind, that all the

world might read thy weakness, and hate thee therefore? Wouldst thou that he should approach thee with an air of superiority and vaunting, as though he rejoiced in thy downfall? Or yet with railing and bitterness, with harshness and severity? In the, honesty and candor of your own judgment, were not all this decidedly wrong? Then, be reminded of what is due to him who hath trespassed against thee. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Math. 7:21)

There is yet an additional consideration that may aid us to understand our duty towards an offender. It rarely fails, in private difficulties, especially if they have been of any considerable standing, that both parties are more or less involved in the blame. Perhaps, our deportment was at first more careless than strict propriety would justify. Perhaps, we ourselves threw some temptation, a "stone of stumbling and a rock of offence," in the way of the transgressor. Perhaps, we were oversensitive, and received an offence where it was not intended. Perhaps, we indulged a needless suspicion, and expressed an unjustifiable doubt of his character and motives. Perhaps, we exhibited undue and untimely censoriousness and resentment, by one or all of which, he was provoked to wrath. Thus, in a thousand ways, we may have been, unintentionally, accessory to the identical offence of which we now complain. And should not this remind us not to be too rigid and uncompromising? Should it not teach us the utmost forbearance and tenderness? Does it not lay a proper foundation, upon which- to approach him—not with harshness and severity,—but with our own concessions and acknowledgments? Does it not prepare us to be satisfied with the first and slightest marks of genuine repentance? As, on the one hand, there can be no more effectual and felicitous method of exciting feelings of ingenuous sorrow in the heart of the offender, than by approaching him with tenderness and pity,—conceding and regretting, that we ourselves may have been the unfortunate occasion of his sin; so, on the contrary, nothing seems mere unreasonably severe, unjust and oppressive, than harshness and bitterness towards him, whom our own-misdemeanor may really have led into transgression. Reason, religion and common justice enter their claims, and urge us to rebuke with mildness, gentleness and long suffering.

Say not, my brethren, that the offence is one of peculiar aggravation, and that it will be forever impossible to receive adequate reparation. This may be true: but surely it can be no reason why the offender should be denied the best satisfaction in his power. Especially, it can be no reason why we should neglect the positive duty of the text. The magnitude of his crime is no excuse for our sin: — His trespass against us is no apology for our trespass against God. Least of all, may we cherish malice and ill-will in our hearts merely because the full amount of our dues cannot be paid us? We are responsible to God for the performance of his commandments and for their performance in the prescribed manner. Our Lord seemed to anticipate, that partly from this cause, and partly from other considerations, men would be prone to defer the great duty of the text, and therefore, rising in all the majesty of his divine nature, and investing himself with all the authority of the Godhead, he enforced it with peculiar emphasis and caution, "take heed to yourselves, if thy brother trespass against thee, rebuke him; if he repent, forgive him."

Nor is the question now, as to whose duty it is to make the first approach,—whether his who committed, or his who received the injury. Whatever reason there may be in the ordinary language of men, that "it is the duty of the offender to make the first approach and confess his fault," sure we are, that nothing of this can be found in the sacred scriptures. Throughout, they proceed upon the supposition, that he who hath trespassed against his brother, would not hesitate to sin against his God: and hence their general tenor agrees with the text, and says to the aggrieved, "if thy brother trespass against thee, rebuke him,"—" go and tell him his fault between him and thee alone."

Grant that "the offender may already know that he has done wrong." Did he learn this from us, in a direct and friendly effort to bring him to repentance? If he did not, our duty is still unperformed. The object of reproof is not alone to convince the transgressor of sin. It includes in it every reasonable and religious endeavor to lead him to a full and hearty confession of his fault, and an honest and final restoration to that place in our love and confidence, from which he has fallen by reason of transgression. Nor do men act upon the principle involved in this objection, in any of the transactions of life. Our debtor owes us a large amount, and he already knows it. Nevertheless, if he does not promptly and punctually meet his engagements, we avail ourselves of every lawful measure to bring him to do so. All men know that they are sinners against God, but no Christian considers this a reason why he should not use every possible exertion to lead them with tears and contrition to humble themselves before him, and yield him a faithful service. Thus, notwithstanding thy offending brother may already have a knowledge of his trespass against thee, thou art bound by the law of the text to use every exertion to bring him to repentance. "If he trespass against thee, rebuke him."

Is the disposition of the offender refractory? So much the better reason why we should go to him at once, and why we should observe the greater caution and prudence in our approach. The most adverse spirit may be softened and won by mildness and affection. The meekness and gentleness of Christ,—the long suffering and patience of the gospel,—these are powerful instruments, with which to subdue and tame the ferocious tempers of madmen. He that goes forth from his closet weeping, bearing precious seed, shall doubtless return again with joy, bringing his sheaves with him. "If he hear thee, thou hast gained thy brother." Is not this at once a sufficient motive, and a sufficient encouragement, to the most patient and vigorous effort? If, after all, he will not hear thee, then take with thee one or two more, prudent and pious brethren, that in the mouth of two or three witnesses every word may be established. If still he refuse to harken to their piety and counsel, tell it to the church. If he neglect to hear the church, let him be unto thee as an heathen man and a publican. (Math. 18:15-17) Here is the last act, after which alone thou art exonerated. Not until every other expedient has failed, may we bring it to the church. "Every effort that ingenuity can invent, affection prompt, or patience conduct, must be made before it is brought to be investigated by the brethren at large." Nor, until their combined piety, wisdom and counsel have failed to induce his repentance, may we set him at naught, and regard him "as an heathen man and a publican."

My brethren, with what arguments shall we impress this duty upon your minds? You have heard the fame of "faith," by which the ancients subdued kingdoms—wrought righteousness—obtained promises—stopped the mouths of lions—quenched the violence of fire—escaped the edge of the sword—out of weakness were made strong—waxed valiant in fight—turned to flight the armies of the aliens. You have tasted the sweetness of "hope"—immortal hope—hope that comes to all, irradiates the darkness of the tempestuous firmament, and whispers peace to the troubled soul, amid the storms and commotions of life's dangerous voyage. But greater far, and sweeter, is "charity,"—that charity that suffereth long, and yet is kind—charity that beareth all things—charity that believeth all things—charity that hopeth all things—charity that endureth all things—charity that covereth a multitude of sins. "Now abideth faith, hope, charity: and the greatest of these is charity." (1 Cor. 13:13) And yet we will show you what is better than charity itself, if it only lies concealed in the heart. "Open rebuke is better than secret love." (Prov. 27:5) Here is the climax formed and completed. Faith, hope, charity, open rebuke—these four, and the last is first. Magnify faith as we may,—above it exalt hope,—above hope extol charity,—and yet, "open rebuke is better than secret love." Would you be a faithful Christian? Would you perform the best office to an erring brother? Would you do the best act in the recognition of the Christian religion? Would you promote the glory of God, and the interest of his cause? "Then take heed to yourselves: if thy brother trespass against thee, rebuke him; if he repent forgive him."

Next Month: Part II - The imperative duty of the aggressor, demands our attention. "If he repent..."



Parental Obligations

William Staughton

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Parents, the obligations by which you are bound to seek the present and everlasting welfare of your children, are firm and solemn. God has said, "Train up a child in the way he should go;" but what is that way?

Should he go to the tents of wickedness, or to the house of God? Is it the disgrace, or honor—the defilement, or purity—the ruin, or felicity of thy child that thou art commanded to make thy aim? An answer need not be given; but we must affirm, that that parent deplorably neglects his duty, who does not train up his children in the habit of attending the worship of Jehovah.

Often, when the Saviour appears in his courts, the eyes of the young are opened, that they may behold his beauty, and their tongues are loosened, that they may sing hosannas to his praise. Often, at a period much earlier than expected, a course of piety and virtue commences, for which the world and the church, the subject himself, and the happy parent, have ten thousand reasons to be thankful.

And even in those rare instances, in which a virtuous education is followed with a life devoted to profligacy, the remembrance of parental instruction, and of the instructions received in the house of God, will always check, will often reform, and will sometimes, through divine grace, effectually reclaim the prodigal.

First impressions are always deepest, death will soon take us from our children: it becomes us, therefore, to endeavor that such sentiments may be rooted in their tender minds, as may be serviceable to them, and to our children's children, when we are sleeping with our fathers; that, when led by dutiful remembrance to visit the hillock that rises over our dust, the tears of affection and gratitude may flow together.

Many parents, it is to be feared, by the indulgence of a sin, because an unwise and injurious fondness, suffer their children to continue in it at home, or to pursue almost any other course which puerile caprice may fancy.

Very differently did the Psalmist train up young Solomon. He has recorded the circumstance among his proverbs, to the immortal memory of his parent. "I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, let thine heart retain my words"- Prov. 4:3, 4.

O, beware, lest your indulgence indirectly prove the damnation of your children. By how much they are dear, very dear to your hearts, by so much the more be concerned to instruct them. Say with the Psalmist, "Come, ye children, hearken unto me, I will show you the fear of the Lord."

Complain not that you cannot compel your family to attend the temple of the Lord. God has clothed you with authority; he has commanded your children to honor you, and of this they are easily made conscious. Let but your righteous injunctions be early, affectionately and perseveringly imposed, and you may hope for continual obedience. If, however, after such deportment, a child should prove rebellious, you will be able to derive consolation from reflecting that your record is on high and your witness is in heaven.

Children are ever imitating and cleaving to those whom they love. If you are but door-keepers in the house of God, your little ones will take hold of the skirts of your garments; and if you enter the dwellings of sin, doubt not but they will follow you.

Paul argues, in his epistle to the Romans, that "a teacher of babes" should be a consistent character. "Thou, therefore, that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery?" Admonition unenforced by example, will be unavailable. Conduct at night will unravel the texture that precept wove through the day.

Perhaps there are parents who never admonish their children—who forbid them from attending God's house, or if not, leave them to the operation of that native depravity, which will of itself prefer Sabbath-breaking to devotion. Alas, what thousands of young children are there who are walking in the wicked ways of their fathers! How often are they heard practising articulation with oaths, and with all the impurities of the tongue! O parents! Where is your natural affection? Instruments of the earthly existence of your babes, will you be the means of their destruction? O have pity, have pity upon them!

Ahaz led his son to be burned to an idol in the valley of Hinnom, but you are leading your children to a more fearful flame. If you will not train them up virtuously for their sakes, do it for your own. Think how degraded is your condition, when, if a child would obey God, he must be disobedient to you; when, if he would enter into heaven, he must look with horror on the behavior, and fly from the resorts of him that begat, and of her that bare him.

Without staying to portray the wretchedness of your offspring in future life, or the remorse which you will probably feel in the hour of death, suffer me to lift up the curtains of the invisible world. I cannot but believe that there are degrees in the happiness of heaven. I cannot but conclude that the joys of pious parents will be heightened, when they witness in glory the triumphant arrival of those children, whom on earth they had so often led to the sanctuary, and commended to God in fervent prayer. I must believe also, that there are degrees in the anguish of hell.

The rich man feared lest his five brethren should come to his place of torment, because he knew their miseries would increase his own. The parents that are now "drinking down iniquity," are on their way to the pit; but, O, how will their pains be increased, when they behold their children descend after them into the same hopeless regions. Bunyan, in his *Progress*, brings his pilgrims to a mountain, on the side of which was an opening into hell. Mercy is instructed to hearken; she hearkened, and heard one saying, "Cursed be my father, for holding back my feet from the way of life and peace."

Much of the misery of futurity will, probably, consist in reproach. Some, says Daniel, will awake to shame and everlasting contempt. Tormented with the devil and his angels, how will your heart endure to hear the cries of your children forever lost?

"O cruel father, O unfeeling mother, you never taught us the way to heaven—we lisped no prayers in our childhood—a holy hymn we never learned—you never offered a petition for us in the closet, or in the family—the Bible you never read to us, nor caused us to read it—you never led us to the house of God; but made a mock alike at sin and at religion. We saw you enter the tabernacles of transgression; unsuspectingly we followed: you handed to us the poisonous potion, and our corruptions relished it. We saw you draw iniquity with cords of vanity—we applied our hands also to the rope, and, as the fruit of those sins to which you have been accessory, we are, by a righteous God, tormented in this flame!"

I will not enlarge. Permit me to appeal to you all, to-day, whether king David be not justifiable in asserting, he had rather be a door-keeper in the house of his God, than to dwell in the tents of wickedness.



Decisions or Disciples?

The idea that all you have to do is to accept Christ and you are in is a great mistake. It leaves people with the impression that if they accept Christ they have no fight to fight, no warfare, no job to do and no temptations. They are just in. When you accept Christ rightly as your Lord and Savior you are in, but to be honest, you have just started to fight. People get converted and we do not tell them that they must fight all the way through to heaven because of the spirit of degeneration and the tendency to deteriorate. They must fight, pray through, suffer it out and live in praise and worship, because if they do not they will deteriorate. Read the history of the Christian church if you can keep your faith and keep from weeping.

- A.W. Tozer, *Rut, Rot & Revival*

Study the Bible

Do not study commentaries, lesson helps or other books about the Bible: study the Bible itself. Do not study about the Bible, study the Bible. The Bible is the Word of God, and only the Bible is the Word of God.

-R. A. Torrey

God's Word is Plain

God's Word is plain. A Baptist has only to read and obey. He need not be a scholar, or a philosopher, though he may be both. He has no trouble to explain away what is written. He can read it and go by it without embarrassment. He can afford to be plain, simple, straightforward and obedient, knowing if there is anything wrong about the teaching of the New Testament, he is not to blame for it. I am a Baptist because John was, Jesus was, the apostles were, the first churches were, and all the world ought to be."

-J.B. Gambrell