

Hidden Hills *Missionary* Baptist Herald

“Preaching Jesus Christ crucified, buried, and risen to a
condemned world”



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Love Not the World

L.R. Shelton, Jr.

Dear friend, a false gospel is sweeping our land, and has swept like wild fire through Christendom in these last decades, damning more souls to hell than seemingly any other of Satan's subtle lies; and I've come again to warn you of this **FALSE GOSPEL OF CARNAL CHRISTIANITY**. In our past messages, we have been showing the fruits that grow on the tree of this false gospel as they are described in II Tim. 3:1-7. We have seen from v. 5 that these fruits are manifested in the lives of those who have a "*form of godliness, but deny the power thereof*;" so these are not worldlings, but professors, converts of this false gospel that deny the power of the *grace* of God to break the power of sin. Consequently, their fruits are the fruits of the flesh, for they have never been born again of the Spirit of God. We have seen first that *their behavior is all wrong*, described by the words and expressions: "blasphemers, disobedient to parents, unthankful, unholy, trucebreakers, false accusers, incontinent, fierce, traitors, and heady." Second, *their opinion is all wrong*, described under the words and expressions: "boasters, proud, high-minded, and despisers of those that are good."

Page 2, column 1, please

We believe . . .

By Leon King

As ecclesiastical descendants of both the ancient Ana-Baptists and English Particular Baptists, we concur whole-heartedly with their statements of faith on the subject of Total Hereditary Depravity. A scriptural view of this sub-

Page 4, column 1—bottom, please

Our Suffering Substitute By C. H. Spurgeon

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." — 1 Peter 3:18.

God is just, and a just God must punish sin. The great question is, "How can God be just, and yet the Justifier of the ungodly?" False religions endeavour to answer this question, but they completely fail. The poor heathen thinks he has found the answer in his own terrible sacrifices. He thinks he may give "his first-born for his transgression, the fruit of his body for the sin of his soul." The deluded Papist thinks he has found an answer to the question in his daily mass; he says that there is in it "a propitiatory sacrifice for the quick and the dead." It is not thus that God's justice is vindicated, neither is it thus that His mercy shines forth in its glory.

There is a cold, speculative theology, that seeks to put this question far away. There are a few men who scoff at the atonement, and reject the thought of sacrifice. These never will be more than a few; they never can be many. The heathen and the Romanist may impress the multitude; but that system which denies the doctrine of atonement by the blood of Jesus Christ, or which puts it in the background, never can succeed. Its adherents may profess to be intellectual, because they are ignorant; but they will never convince the masses. It is stamped on nature by God that every man feels in his conscience a craving after a reply to the question, "How can the just God justly forgive me the sinner?" If that

Page 5, column 1, please

Love not the world — Continued

Third, *their affection is all wrong*, described by the words and expressions: "without natural affection, lovers of their own selves, covetous, and lovers of pleasures more than lovers of God."

It is this last expression —THEIR AFFECTION IS ALL WRONG that we wish to consider today: "*Lovers of pleasures more than lovers of God*," the last fruit given in II Tim. 3:4 of this false gospel of carnal Christianity. And I say, what a sad commentary upon the poor, deceived, so-called "carnal Christian," to believe that he can be saved, that he can be a child of God, an heir of heaven, and yet love pleasures more than he loves God! Matthew 6:21 tells us, "*For where your treasure is, there will your heart be also*;" and my friend, if your treasure is this world and its pleasures, then your heart is not right with God, and you cannot bring forth fruit unto perfection! You see, we are told in Luke 8:14 that when the seed, the Word of God, is sown among thorns, it is choked with cares, with riches and the pleasures of this life, and therefore *cannot* bring forth fruit unto life or unto perfection.

Now what kind of pleasures are these that men are said to be lovers of, more than the lovers of God? My friend, these are sensual pleasures and vain amusements; this is clearly brought out in *Vine's Expository Dictionary of New Testament Words*, in *Strong's Exhaustive Concordance of the Bible*, and in the Amplified

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Translation of the Bible. This being so, we need to define the word "sensual" and see how it is used in the Word of God. Follow us now!

The word "sensual" means "fleshly, carnal, self-indulgent, worldly, lewd, sexual, promiscuous in sin, glutton, epicurean, lustful, immoral, and unrestrained lust;" in other words, everything that appeals to the fallen nature of man that would satisfy his depraved heart. And this is said to be the fruit of the carnal Christian gospel — lovers of sensual pleasure more than lovers of God—for these very people who have and practice this love of sensual pleasure, and who love the things of the flesh more than God, are told that they are saved and going to heaven because they have made a profession of faith sometime in their life! But II Tim. 3:5 not only tells us that these poor, deceived souls have a form of godliness (they think they are saved), and that their lives deny the power of the Gospel of the grace of God to save them from the power of sin, but that we must *turn away* from such, lest we be drawn into the same deception with them!

Dear friend, if you live in and love sensual pleasures more than you love God, *no matter what you profess*, you are dead — spiritually dead while you live, and therefore you are an enemy of God and a stranger to grace and the holy ways of the Lord, for without holiness, "*no man shall see the Lord*" (Heb. 12:14). One of the strongest portions of Scripture against you is found in James 4:1-4, where you are called "*adulterers and adulteresses*," and *enemies* of the living God, the Holy God Who hates sin. Listen to God's Word, first in the King James translation as we go verse by verse, and then in the Amplified Version: (v.1) "*From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?*"—"What leads you to strife (discord and feuds) and how do conflicts (quarrels and fightings) originate among you? Do they not arise from your *sensual desires* that are ever warring in your bodily members?" (v.2) "*Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.*" — "You are jealous and covet [what others have] and your desires go unfulfilled; [so] you become murderers. [*To hate is to murder as far as your hearts are concerned.*] You burn with envy and anger and are not able to obtain [the gratification, the contentment and the happiness that you seek], so you fight and war. You do not have because you do not ask." (v.3) "*Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.*"—" [Or] you do not ask [God for

Love not the world — continued

them] and yet fail to receive, because you ask with wrong purpose and evil, selfish motives. Your intention is, [when you get what you desire] to spend it in *sensual pleasures*." (v.4) *'Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.'* — "You [are like] unfaithful wives [having illicit love affairs with the world] and breaking your marriage vow to God! Do you not know that being the world's friend is being God's *enemy*? So whoever chooses to be a friend of the world takes his stand as an enemy of God."

Now let us apply this to our own hearts, and see if we are lovers of sensual pleasures more than lovers of God (spiritual adulterers and adulteresses), or if we are indeed children of God, by asking the following questions: Do we love to watch and feed upon the majority of programs that are shown on television which appeal only to the sensual, fleshly nature? Do we feed upon the magazines, newspapers and books that appeal to our sensual, fleshly nature? Do we *secretly desire* to do these things, even though we would not openly do them? Has sin become such a commonplace thing, that we can indulge in the lust of the flesh, the lust of the eyes and the pride of life, and go on saying: "All is well with my soul," while we actually remain enemies of God and strangers to the way of grace?

Do we love God and His righteousness and holiness, or do our hearts rebel against the narrow way of self denial and a life of separation from the world? Do we secretly despise the way of grace, the way of repentance, the way of bowing to the authority of God's Word and to the Lordship of Christ? Do we follow after our own will and do our own thing without prayer and waiting upon God for His leadership? Do we love the sexual, lewd, lustful, self-indulgent way of the world; or do we indeed love God and His holiness, and seek to please Him in a life of separation from the world and the things of the world? Let us face these questions, and ask our hearts where we stand before God!

Oh listen to the Word of God! **"LOVE NOT THE WORLD, neither the things that are in the world.** *If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever"* (1 John 2:15-17). Dear friend, do you love the world,

and the things that are in the world? You may ask, "What is the world spoken of here?" Listen! It is the reign or kingdom of the carnal mind, the mind of the ungodly system which is enmity against God; for it is not subject to the law of God, neither indeed can be. You see, wherever that mind prevails, there is the world! It is the *"ungodliness and worldly lusts"* of Titus 2:12. It is fallen human nature, acting out itself under the influences of the Devil, the god of this ungodly world; and its spirit is hostile to godliness. Why? Because it is dominated by carnal ambition, pride, self-pleasing, and sensuous desires and interests. You see, the principles which govern this world, the powers which operate it, the end which it seeks, all are earthly, sensual, devilish, and not of God and holiness. The opinions of the world are false, its aims are selfish, its pleasures are sinful, its politics are corrupt, its honors are nothing but bubbles and do not last. And since the world is the sphere of rebellion against God, His people are commanded not to love it. They are not to esteem it as their portion or treasure. They are forbidden to set their *affections* upon it (Col. 3:2).

Listen to me now! To love the world and its sensual pleasures is to give it the first place in our hearts, to idolize it, to make everything else subordinate to the acquisition and enjoyments of it, and to despise whatever comes into competition with it. It is to make its vanities the chief objects of our pursuits, to share its friendships, to court its smiles, to conform to its ways, and to find our happiness in what it yields in its pleasures. You see, when the world is loved, it possesses and governs the soul, overcoming the conscience and the principles of holiness and the Word of God, for its influence is subtle, powerful, perilous, and leads to damnation and hell!

Listen again to the command: *"Love not the world, neither the things that are in the world."* You see, one may renounce the world systems that Satan governs as a whole, and yet the *heart* secretly still clings to some of its parts. No, my friend, it is not sufficient that I just renounce the world, but I should detach my affections from everything which seeks to claim them. I am not to value any object of the world if it hinders the performance of my duties to God, if it dulls my relish for His Word, or chills the spirit of praise and prayer. You see, I am to prefer nothing to spiritual things. I must not delight in anything which would cause me to lessen my esteem of Christ and heavenly things, for I am to love Him supremely; my affections must be set on things above! I may use

Love not the world — concluded

many of the things that are in the world, but I must not abuse them. I must not put my trust in them; I must not place my happiness in them. In other words, I can love nothing above God, and I am not to love anything apart from God. And this is the teaching of God's Word!

By the grace of God, I have endeavored to lay before us what it means to be **LOVERS OF SENSUAL PLEASURES** more than lovers of God, and what it means to love God supremely and not the world which He hates. Now I leave the matter with you: Are you living after the flesh and bearing the fruit of the false gospel of carnal Christianity, or are you living after the Spirit and bearing the fruit of the Spirit, which is Christ-likeness? I leave with you these verses of Scripture found in Romans 8:5-6,12-13, trusting the Holy Spirit to apply them to our hearts: *"They that are after the flesh do mind the things of the flesh; but they that are of the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace... Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: [the death of the unrighteous, the ungodly] but if we through the Spirit do mortify the deeds of the body, we shall live"*—live eternally with Christ in glory!

(Elder Shelton is late pastor of the Mt. Zion Bible Church in Pensacola, Florida).



We believe . . . — continued

ject will help believers to better understand the subject of our great salvation. Here is a quote from the 1742 Philadelphia Baptist Confession regarding Hereditary Depravity:

“Chapter 6

Of the Fall of Man, Of Sin, And of the Punishment Thereof

1. Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof, yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit, which God was pleased, according to his wise and holy counsel to permit, having purposed to order it to his own glory.

(Gen. 2:16, 17; Gen. 3:12,13; 2 Cor. 11:3)

2. Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all: all becoming dead in sin, and wholly defiled in all the faculties and parts of soul and body.

(Rom. 3:23; Rom 5:12,etc; Tit. 1:15; Gen. 6:5; Jer. 17:9; Rom. 3:10-19)

3. They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation, being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death, and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

(Rom. 5:12-19; 1 Cor. 15:21, 22, 45, 49; Ps. 51:5; Job 14:4; Eph. 2:3; Rom. 6:20, 5:12; Heb. 2:14, 15; 1 Thess. 1:10)

4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

(Rom. 8:7; Col. 1:21; James 1:14, 15; Matt. 15:19)”

As you can see from the fourth part of the confession on this subject, the churches of the earliest Baptist association in America believed in Total Depravity means “utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,” It is from this evil heart that all actual transgressions proceed.

Man is enslaved to his fallen will. In his fallen nature, he wills only to do evil and *cannot* will to do good in the eyes of Almighty God. He, like all creatures, acts according to his nature. Birds build nests, lay eggs, hatch their chicks, then forsake them to fend for themselves. They do it every time because it is their nature to do so. They do not act in contradiction to their nature. According to the scriptures, no man seeks after God. The reverse is true. Jesus said, “For the son of man is come to seek and to save that which was lost.”

Man *cannot* come to God. Man cannot come to God, and is also *unwilling* to come to God. This is true of all men who have not experienced the New Birth. Man cannot see the kingdom of God and cannot enter into that kingdom except he is born again. He must be regenerated—an act of God, not man.



Our suffering substitute — continued

question be not answered in some way, so that it may be seen how God can save, and yet maintain His justice, no system of theology can by any possibility succeed.

We must resist the tendency that seems to be in the minds of some, to keep back this vital truth, the fundamental truth of the Christian religion, namely, the doctrine of the substitutionary sacrifice of our Lord and Saviour Jesus Christ. Let us not argue against this tendency; but let us rather destroy it by our own personal determination to preach more earnestly and more constantly "Jesus Christ, and Him crucified." The quickest way to slay error is to proclaim the truth. The surest mode of extinguishing falsehood, is to boldly advocate Scripture principles. Scolding and protesting will not be so effectual in resisting the progress of error as the clear proclamation of the truth in Jesus.

Let me now try to preach the doctrine of substitution, which is the Scripture answer to the questions, "How can God's justice have its full dominion, and yet God's mercy exercise its sway?" — "How can there be a full-orbed justice and a full-orbed mercy, and neither of them eclipse or cast a shadow over the other?"

I. BEHOLD THE PERSON OF THE SUFFERING SUBSTITUTE: "CHRIST also hath once suffered for sins, the JUST for the unjust, that HE might bring us to God."

The Substitute was of *complex nature*. He was truly man, and yet He was truly God. *Christ Jesus* who "suffered" in the room, place, and stead of God's chosen people, was *man*, man of the substance of His mother, most surely man. He partook of all the weakness of humanity, and was in all respects, sin only excepted, tempted as we are; yea, He became "bone of our bone, and flesh of our flesh:" He was the perfect man, the only man in whom there never dwelt sin. There was no sin in His nature. No taint of original depravity ran in His veins. In His human nature He was "without spot or blemish." Conceived in a miraculous manner, He partook not, in any degree, of that transgression which is transmitted to us; for we are born in sin, and shapen in iniquity.

Christ did not receive any of that imputed sin which had fallen upon the race from Adam. Christ never fell in Adam. He was "the seed of

the woman," but he never lay in the loins of Adam. As a private person, Christ never fell; by nature, he was not in any sense a participator or partaker in Adam's sin. Though, on the part of His people, Jesus took upon himself Adam's transgression, and bore it right away; He himself was, in His original, without the shadow of a spot, the immaculate, the perfect Lamb of God's Passover.

The life of the man Christ Jesus was in every respect blameless. From His eye, no fire of unhallowed anger ever flashed. On His lips, the word of deceit never rested. His pure mind never knew an imagination of sin. Satan's sparks fell on Christ's soul like fire dropping into the ocean and were quenched for ever. Hell's quiver of temptations was emptied upon Him, but no single arrow ever stuck in His flesh and blood. He stood invincible and invulnerable. He could not be wounded by temptation. "The prince of this world cometh, and hath nothing in Me," was his own triumphant declaration. Not only did Christ not sin, but He could not sin. "He knew no sin." He had no acquaintance with sin; He was a stranger to sin; sin had no commerce with him; He had no dealings with sin personally. His head turned not dizzy when upon the pinnacle of the temple. When down in the depths of humiliation, no grief found expression void of completest resignation. He was ever pure, perfect, spotless, holy, acceptable unto God.

The sufferings of Jesus have power to bless others, seeing they were not necessary for himself. He had no need to suffer as the result of sin, not yet that, by the discipline of suffering, He might be purged from its evil. There was no reason in Himself why He should ever know pain or heave a sigh. His sufferings all had reference to His people. His object in suffering, bleeding, dying, was to secure the salvation of His chosen. Our souls may now trust Jesus, the perfect man, with the utmost confidence.

Let us ever bear in mind that, **while Christ was truly man, yet was He also very God.** We believe and must ever teach that the perfect humanity of Christ did not lower His perfect Deity; His Divinity was undiluted and infinite. He was "Very God of very God," possessing all the attributes of the

Our suffering substitute — continued

eternal Jehovah. He, who did hang upon the cross, was the same God who made all worlds. The very Word, who did bear our sins in His own body on the tree, was that Word by whom all things were made and without whom "was not anything made that was made." We know nothing of a human atonement apart from the Deity of Christ Jesus. We dare not trust our souls upon a savior who is but a man. If all the men that have ever lived and all the angels that exist, could have wrought together and striven throughout eternity to offer a sacrifice that should be a propitiation for the sins of a single man, they must have failed. None but the shoulders of the Incarnate God could bear the stupendous burden. No hand but that which set fast the spheres could shake the mountains of our guilt and bear them away. We must have a Divine Sacrifice, and it is our joy to know that we have this in the person of our Lord Jesus Christ.

As for those who do not believe in the Deity of Jesus Christ, let them go their way and preach what they will; we cannot stay to enter into controversy with them. We would speak of them as Mr. Gadsby did. A building were Unitarianism was taught was erected opposite the chapel in which William Gadsby preached the gospel of the grace of God. One asked Mr. Gadsby, "Do you not feel sad about this opposition?" He replied, "Opposition, man! I do not know of any opposition." "No opposition?" "No, brother, none whatever. Suppose I kept a baker's shop and sold good wheaten bread, and some man came and opened an ironmonger's shop opposite - would that be opposition?" "No, that would be quite a different line of business." "So," said Mr. Gadsby, "The Unitarian Chapel is no opposition to us; it is in a different line altogether. It is a different article they have to deal out. We deal with the gospel of our Lord and Saviour Jesus Christ, and on that a soul may rest for eternity; but they deal with 'another gospel, which is not another;' with that which can never bring peace on earth or blessedness in the world to come. There is no opposition." Of course, in another meaning of the word, there is the greatest possible "opposition" between us and Unitarians; and we will pretend to no matter of union with them, for we can never give up our belief in the Divinity and Deity of our Lord and Saviour Jesus Christ, nor can we have any fellowship with those who reject that blessed truth.

Let us stand beneath the cross of Calvary, and behind our Lord Jesus hanging there and remember that His bleeding body was in alliance with the unsuffering Deity. Those wounds of His - that streaming, spear-rent side—was taken into union with the nature of the living and eternal God. The infinite merit of the God head was imparted to the sufferings of manhood. Neither your sins nor mine can ever exceed the merit of the precious blood of Christ. If our sins be high as mountains, the ocean of His atonement, like Noah's flood, covers the utmost summits of the mountains. It prevails twenty cubits upwards, till all the highest mountains are covered. Though our sins be never so crimson, the blood of Jesus Christ is more crimson, and the one washes out the other. Though our iniquities be never so dark and bitter, His death was more bitter and dark, and the black bitterness of His death hath taken away the blackness and bitterness of our sins; and therefore, it is that "He is able to save them to the uttermost that come to God by him."

II. CONTEMPLATE THE SUFFERINGS OF THE SUBSTITUTE: "Christ also hath once suffered for sins." These were endured on behalf of all them that believe. See Him in Gethsemane.

There, for us, Jesus sweated until His soul became so full of agony that the blood flushed the rivers of His veins, and at last, burst the banks and overflowed. He was clad in a ruby robe of His own blood; and there He continued still wrestling, with His soul burdened, and "sorrowful even unto death," that He might prevail on His people's behalf, and that He might suffer the wrath of God for their sins.

He rose from the place where He had been pleading, renewed in strength, and went forth to meet His doom. He was betrayed by Judas, one of the twelve. His own familiar friend, whom He had trusted, who did eat of His bread, lifted up his heel against Him. You who have been forsaken by your firmest friend in the hour of your direst need, you that have known a plighted troth broken, pretended love turned into a deadly hatred; you may guess, but you can only faintly guess, the tremendous sorrow that came into the Redeemer's soul when the traitor, Judas Iscariot, betrayed him.

Then hurry the Savior away to Annas, to

Our suffering substitute — continued

Caiaphas, to Pilate, to Herod, then back again to Pilate, without any breathing time, without any respite. They accuse Him of sedition. The King of kings seditious! They accuse Him of blasphemy; as if God could blaspheme! They could find no witnesses against Him except the basest scum of the people, who were prepared to swear to any falsehood, and even these agreed not one with another. There stood the perfect man, the Son of God, accused and slandered by men who were not worthy to be spit upon.

They condemn the innocent, they mock Him, they laugh at Him, they jeer at His majesty, and torment His sacred person. He is given up to the tender mercies of the Roman soldiery. They set Him in an old chair as though it were a throne. They had just before torn His back with scourges till His bones stood up like white cliffs in a sea of blood. They crown Him with thorns. They cast an old purple robe on his shoulders, they mock and deride Him, as though He were a sham king. For a scepter, they give Him a reed; for homage, they give Him spittle; for the kiss of salutation, they give Him the lips of mockery. Instead of bowing before Him as their King, they blindfold Him and smite Him in the face.

Was ever grief like Thine, Thou King of sorrow, despised by Thine own subjects? Thou, who didst give them breath, dost have that breath back again on Thee in violent and blasphemous oaths! Thou didst give them life and they spent that life in mocking Thee!

Jesus is led forth to Calvary. He is nailed to the cross by cruel and wicked hands. The rude rabble jeer at his sufferings. Within His soul, there is an agony such as we cannot fathom. Above, there are the swelling waves of Almighty wrath against our sins, covering all His soul. Hark! That dreadful soul-piercing cry, "MY GOD, MY GOD, why hast THOU forsaken ME?" It seems to be the gathering up of all His griefs, sorrows, and sufferings into one expression. Like some enormous lake, which receives the torrents of a thousand rivers and holds all within its banks, so does that sentence seem to grasp all His woes, and express them all, "My God, my God, why hast Thou forsaken Me?"

At last, He bows His head and yields up His

spirit! At one tremendous draught of love, the Lord hath drained destruction dry for all His people. He has "suffered" all that they ought to have suffered. He hath given to the justice of God a full recompense for all their sins. He has, on their behalf, presented a complete atonement, "And, to the utmost farthing paid whate'er His people owed."

He has not merely sipped from the cup of wrath, not merely tasted a portion of its bitter draught, but He has drained it to the very dregs.

What joy it is, believer, to think that thou hast such a perfect atonement to rest upon! It there were one sin Christ did not suffer for on the cross or one evil thought of one of His people that He did not bear, we could not be saved. But He has "finished" the whole of His people's transgression; He has made an end of all their sins. He has obeyed all the jots and tittles, as well as the great and weighty things, of the law of God; He has magnified it and made it honourable. He has gone to "the end of the law for righteousness" – not half-way, but all the way; not near to its boundary, but even to its very end. He has not merely sipped from the cup of wrath, not merely tasted a portion of its bitter draught, but He has drained it to the very dregs. Ere He died, He turned the cup of wrath bottom upwards, for He had taken all it contained; and when he saw that there was not a single black drop trembling on its brim, He exclaimed, with the loud voice of triumph, "It is finished!" He had drunk the whole. Glory in this, ye living people of the living Christ! He hath offered for you a complete sacrifice, acceptable unto His Father. Glory in this, ye chosen people of the living God, that "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God."

III. REJOICE IN THE RESULT OF THE SUBSTITUTION. The sufferings are finished. The debt is paid. Justice is satisfied. The law is magnified. Righteousness is established. For all His people's sins, Christ has made a complete atonement, and for their justification, He has risen from the dead.

Now, poor trembling seeker, what sayest thou to this? Canst thou not now rest on Christ? God is satisfied with His son's atoning sacrifice; canst thou be dissatisfied with it? God thinks Jesus enough; canst thou think Him too little? Did the Lord, the King, against whom thou hast offended, accept the reconciliation; and dost thou unbelievably and dis-

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Our suffering substitute — concluded

trustfully say, "I fear it is not sufficient." Cast away the guilty fears, I beseech thee. May the blessed Comforter enable thee now to say, "Just as I am – without one plea, But that Thy blood was shed for me. And that Thou bidd'st me come to Thee, O Lamb of God, I come!"

Thou art to be saved by faith in Christ, who "hath once suffered for sins," and in Christ alone. Do not seek to make a savior of thine own feelings. Do not think thou must experience this or that before thou comest unto Jesus. Christ wants no preparation from thee. Salvation consists in simply casting thyself down on Christ. Cast thyself down on thy very face in the dust before Him, and once for all have done with thine own wretched self. Rely not on anything thou canst do, or think, or say, or know; rest alone on Jesus only, and thou art saved. Be thou who thou mayest, and what thou mayest, though thou wert the very worst sinner out of hell, be thy soul the blackest; yet, if thou wilt trust in Christ who "*hath once suffered for sins, the just for the unjust,*" thou shalt be saved.

Trembling sinner, look to Jesus, and thou art saved. Dost thou say, "My sins are many?" His atonement is wondrous. Dost thou cry, "My heart is hard?" Jesus can soften it. Dost thou exclaim, "Alas, I am so unworthy?" Jesus loves the unworthy. Dost thou feel, "I am so vile?" It is the vile Jesus came to save. Down with thee, sinner; down, down with thyself, and up with Christ, who hath suffered for thy sins upon Calvary's cross. Turn thine eye thither; see Jesus only. He suffers. He bleeds. He dies. He is buried. He rises again. He ascends on high. Trust Him, and thou art safe. Give up all other trusts and rely on Jesus alone, alone on Jesus, and thou shalt pass from death unto life. This is the sure sign, the certain evidence of the Spirit's indwelling, of the Father's election of the Son's redemption, when the soul is brought simply and wholly to rest and trust in Jesus Christ, who "*hath once suffered for sins, the just for the unjust, that He might bring us to God.*"

May the Holy Spirit bless these words, and send them, home with comfort to many hearts, for our Lord Jesus Christ's sake! – Amen.

