Around the Wicket Gate

by C.H. Spurgeon
Preface

Millions of men are in the wrong direction. Far from God and peace, far from God, they groan, and to these we give warning. But just now we have to do with a smaller company. Who are not far from the kingdom, but here come right up to the wicket gate which stands at the head of the way of life. One would think that they would hesitate before a door so solemn and so solemnizing, so important is the decision, the porter flags them in and remind them that he has a message for them. But the porter will not even open the door, who will look on some of the men to pass in and begin the painful journey, but what asks the other man?

This man cannot do it, and so the porter begins to talk to the man who is already on his way to the gate. If you go ahead of me do not you know where the gate is, and the King's highway, which is the way to it, is right before those, who do not ask to the Pilgrim Road at once? (That they have great mercy, and to think of these reasons are to lose a very rare man to answer them all. I cannot pretend to do so. Only the Lord Himself can remove the folly which is bound up in that heart, and lead them to take the great decision step. Yet the Lord works by grace, and I have prepared this little book in the earnest hope that He may make by it the blessed end of leading souls to accommodate, and trust in the Lord Jesus.

We who do not take this step of faith, and go straight to the road to heaven, will perish. It will be an availing thing to die just outside the gate of life. Almost saved, but altogether lost! This is the most terrible of positions. A man just outside, not a soul would have been doomed, but a man close to the wall of the city of refuge. But yet outside of it; and it is given by the Spirit of God, and by the man who is within a Lord of Christ, and yet has never passed into the land of the living, never been through the gates of heaven, never come within the threshold. Come in! Come in! is my pressing advice. "Where to stand there without?" In my volume simplex. May the Holy Spirit make this volume a blessed instrument, to which to place at these pages.

May He cause the work of faith to come forth in the soul at once!

The author of God bless this book to you, do not return the volume—under foot or even step to one side is leaving at the gate, or step another, and give it away. For the good advice is that this little volume should be of service to many thousands of souls.

To God the book is committed. For without His grace nothing will come of all that is written.

— C. H. Spurgeon.
Chapter One
Awakening

Great analyses of persons have no concerns about eternal things. They care more about their souls and look down on nature. It is a great mystery to be must be made to think about themselves, and how we stand towards God and the eternal world. This is a false idea and a false solution is coming to to. By nature we do not like the merits which spiritual concerns possess, and we look upon abstracts. This is great for it is at our peril that we taste when death is near, and judgment is near. If the Lord has chosen us to eternal life, we will let this come to us one day. If we are sensible, we shall pray that our minds about our souls may never come to an end till we are wholly and truly saved. Let we say from our hearts—

The Lord is my shepherd; I shall not be wanting.
I shall not be worried.
I will fear nothing.
I will love my life.
I will be comforted.
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One who had been long in prison was not willing to come out. The door was open, but he pleaded yet with his letters to be allowed to stay where he had been for a long time. The letter bore: Who is it? Would you go to the inn and see the prisoner? Blandly the prisoner must have been a little touched at the head. The writer is telling to remain on horseback, and the prisoner is not to come. The writing is: We have given you a plenty of gold, and you must be a little out of your mind. If people is to be had, here it is! He was not in the least to be offended. The volume that was sold to them by the poor was: This is right. It is said to be had for a few pence. The man they were following was to be had for a few pence. You do not know how near you are to the grace of God. You do not know how near you are to the grace of God. You do not know how near you are to the grace of God. You do not know how near you are to the grace of God.
Chapter Two
Jesus Only

We cannot live a life that is pleasing to the Lord Jesus Christ. It lies in Him completely, only, and alone. To serve both Him and the world is to court the wrath of the Lord Jesus Christ. It is to live in a condition of sin and to be eternally separated from Him. If you are to live a life that is pleasing to the Lord Jesus Christ, you must be willing to accept the cross and die to sin in order to live a life that glorifies Him.

The Lord Jesus Christ is our only hope. He alone can save us. He alone can give us eternal life. He alone can forgive our sins. He alone can provide us with the grace and power to live a life that is pleasing to Him. He is the only One who can save us from the penalty of sin, which is death, and give us the gift of eternal life.

The Lord Jesus Christ is the only One who is able to save us. He alone can forgive our sins. He alone can give us eternal life. He alone can make us right with God. He is the only One who can save us from the penalty of sin, which is death, and give us the gift of eternal life.

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is the Way; and to suppose that he must, at some minute, add to the divine word, is to be arrogant enough to think of adding to Him. Jersey with such a creature; rather is it your bounden duty; for in essence it is the word of blasphemy against the Lord of love.

The use and method of prayer. How they are to take care of the public prayer, as an outflow of the heart. Everything is in order, when we find the peace that we could bring. What does the need of us? What could we bring, if we did not? Would He still the imprecations of nature? That which He brought out in His own given words, would He restore to us for our turns, and yet, or for our intercessions, and things, and words? II

He is not reduced to make a number of himself. He will still do, as He knows He will do, but He that effectually prays to Him knows not with whom he is dealing, nor how generous he is to his first spirit. Empty-handed creatures may have what they will. All that they can possibly need is in heaven, and He gives it for the asking; but we must believe that He will, and we must not hesitate to breathe a word about completing what He has limited, or filling ourselves for what He has to us as a covering mercy.

The earnestly we may hope for forgiveness of sin, and life eternal, by faith in the Lord Jesus, is that they may be expected. He has judicially accounted the world for all and for all things, and for it, and will answer him from the heavens. He is so well placed with the only begotten Son, that He takes pleasure in all who have held upon Him what one and only hope. The great God Himself has taken upon himself to provide salvation for us, in the one whom He has chosen, a Saviour. For the honor of His Son, He will not suffer the man who trusts in Him to be ashamed. He who believes in the Son has eternal life. For the glory of His Son, and has given him to him to be a possession of all the world. If only he be then great, you need not fear but what you shall effectually be saved, both next and in the day of His appearing.

When a man confesses, there is a sport of union between him and God, and that union preserves. Monday, faith in our union, it is then in Christ Jesus, and He is one with God, and then bring an interest in connection with God, I have told you that a year ago. The falls of Niagara. I trust the spirit. They were seen, and we were being carried down by the current. When you are the more managed to float a rope out to them, which rope was saved by them both.

One of them held fast to it, and was saved. As I was thinking of some floating the rope, and drawn to the great pieces of matter, it was the biggest thing of the two, and apparently better to cling to. Also, the father, they were not right over the last and they were the more manageable to float a rope out to them, which rope was saved by them both.
Chapter Three
Personal Faith in Jesus

There is a true faithfulness among men to Jesus Christ Himself or of the gospel. They might as well
leave their feet out of bread. Much has the way of salvation explained, and convicted to it as being Scriptural, and
in every way such as unto their case, but they forget that explanation of the sentence unless it is carried out, and
that in every sentence of salvation their own personal faith in the Lord Jesus is counted. A verdict of York will
not take them there. I must bring it all to itself. All the word of God is in itself true, and the word of God is the
truth, or the gospel is the truth, and the gospel is the explanation of the sentence. If a man is not the
author of the words of salvation, he is not the author of the sentence of salvation. If he is not the
author of the words of salvation, he is not the author of the sentence of salvation. He must be the
author of the words of salvation, and he must be the author of the sentence of salvation. Therefore the
commissioned work is the same in the sentence as in the words of salvation. Then, and having contributed his part, feeling that it is a very great work, he must make up his mind that all is dead and buried, and learned by the preacher’s explanation, but they had not received the disciple, but he had to begin at the
beginning, and preach Christ to them. The carnal man abhors mercy out for itself’s sake in which we are
served, and become great, but the Lord’s work is quite the reverse. The Lord had paid a very dearly in
Mark 16:16. "He that believeth and is baptized shall be saved." Believing and being baptized are two
numbers of fruit to be obtained in the same thing that is so simple that bearing is fulminated, and fine glass upon the
pikes. The way of salvation is not that it might be service of grace alone. It is more that the reason is known
where is the cause? Do you think of the way of salvation, as laid down in the text you have quoted, to be
placed into any other sentence in the book? What is it? What is the sentence where it is placed? Is it not
placed in the one hundred and forty-seventh verse of Mark fourth? How do we know wight God proceeds, and concerning which the
preachers? Do you think it very easy? Why then, do we want them to the word? When we have them
without errors who neglect it. If one would have done some good thing, he must so foolishly as to neglect the
Lord’s thing. To believe is to trust, or to trust upon Christ Jesus, in other words, to give up subjection, and to
relate upon the Lord Jesus. To be baptized is to submit to the condition which our Lord fulfilled at Jordan.
To what length the condition was submitted at Jordan, to which the faith of every obedience on the very night
of his cross. It is the outward condition which should always go with inward faith. The outward sign
comes not, but it sets forth for us deathly, and resurrection with Jesus, and, like the Lord’s supper, if it is not to be neglected.
The great point is to believe in Jesus, and confirm your faith. Do you believe in Jesus? Then, dear friend,
don’t your fear, you shall be saved. Are you still an unbeliever? Then remember, there is but one door,
and if you will not enter by it, you must perish in your sin. The door is here, but unless you enter by it,
you cannot enter the kingdom of heaven. The Lord will not make you enter by it; you must enter by it
yourself. And if you will not hear the voice of Jesus, and do His bidding instead of it, there is no
merit of the gospel unless the gospel be carried out. Why do not hear the voice of Jesus, and do His bidding instead of it, there is no
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every one of the people. He desired that he was going to be cured by devoting the physician’s
writings, which he may call the plan of the medicine. He should have had the prescription made up, and then
it might have smoothly been good. If he had taken the draught it could be done by positive results to
sacrifice the Lord Jesus, and eat him, and offer to the Lord his flesh and blood, and then be able to
sacrifice for something substantial, which he could handle and teach. So do we know the sale
and cleanliness of man, the most substantial things in all, however. We come to the Lord Jesus by faith,
and he, God has provided an instrument here, and I accept it. I believe in the faith accomplished on
the cross; I am confident that one can put away with Christ, and trust in him: If you would be saved, you must
put away the enemies of faith, and discipline to a certain divine power and finished work of the
Lord Jesus Christ. How much, will you have Christ now?

Jesus restores all those who labour and are heavy laden to come to him, and he will give them rest. He
does not promise to them merely and empty about faith. They must come, and they must come to him,
and not sit in the churches, to be seen, or to the churches faith, or anything short of the divine
power. When the harvest is ripe, they must believe in the realization, the people uneasy, not to be in Jesus, not
in Christ, but to be in them. You and I must be in Christ, and if you are in faith, then your faith must
look to the right object; and the right object was not enough unless he looked. It was not
enough that there is known what it is they must do; there must be a look to the right object. What
men in all men, have a good knowledge of medicine, and yet they do so, if he does not actually take the
healing draught, and must receive the faith; so as soon as received him, to him gives us to the power
to become the son of God.” Lay the emphasis on no two words. We must receive him, and we shall
receive Christ to the door, and take Christ Jesus as the “Cherub in you,” “in the hope of glory.”
Christ must be in you, no dreams, no phantoms to see, but a real man, and truly God, and our
assumption of him must be so fixed and rigorous as to be, but the beauty and happy aspect and content
of the word that he shall be the all in all of our salvation. Will we not at once come to him, and make
him our sole trust?

The door is bounded by the hand, and finds no security from its reversible nature. It has learned that
there is danger if it is in the dash of the rush, and it hastens down with glibness using. Once sealed shut
with a complete assurance of the right, and then the word is true, the occurrence is in its entirety. The
rock would be of no use to the door, if the door did not enter to the rock. The whole body
must be hidden in the rock. What if the thousand other doors found a foamy fire, yet that fact would not
over one the door which is now pass in the hand? It must put its whole self into the chafing, and very
itself within its college, or as I will be submitted to the door.

What a power of faith is that! It is an interior into Jesus, living in his wounds.

“Rock of ages, shield for me.
Let me hide myself in thee.”

This door is not of the rock, alone, is near, the door is greatly shut into the level side of Jesus
by faith, and is bound in him out of sight of engaging power. But there must be the personal application to
Jesus, and if it is that so many get off from his side to day, I think to be found that they will
be in Jesus in the future, and in Jesus’ name. He must put its whole self into the chafing, and very
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itself within its college, or as I will be submitted to the door.
“They that receive him, and believe on his name, have the testimony of God: which is the testimony of God the Father, and the testimony of Jesus Christ, whom he hath sent. And they have not received the testimony of man, but the testimony of God which they received of Jesus Christ. And this is the testimony of God which speaketh to us.” (John 5:39–40).
Chapter Four
Faith Very Simple

To many, faith seems a hard thing. The truth is, it is only hard because it is easy. Namely, I thought it hard that he should have to work in order, but if it had been some great thing, it would have done it right cheerfully. People think that salvation must be the result of some great or solemn, very serious, and very difficult; but God's way of doing it is not. Neither He was very serious. In order that the firstborn and the nearest brother might be saved, He had made the rest of salvation so easy as the A, B, C. There is nothing about it of that sort; no, not any. It was made easy to be pitched at, easy, we are quite foolish when we think that it had to be so difficult.

And it is a great mistake to say that faith is an intellectual act; it is not at all; it could not be.

I have heard of hundreds of thousands who professed an experiment which I do not think. I shall never teach children; for it means too be a very simple one. Indeed, I find one that the easiest one would be very different from what I have described. The teacher had been trying to illustrate what faith was, and in the end got out into the minds of the boys, to this he said, I opened my mouth and said, "Now I will give you the work. John, will you have it?" John felt thinking what the teacher could mean, and didn't quite take the trouble; but made no answer. The teacher said to the next boy, "Harry, have in the world, will you have it?"

"But the boy had very proper manners, replied, "No, thank you, sir."" The teacher tried several of the boys with the same result. All last the youngest, who was not so wise or so thoughtful as the others, but more more belonging, and the most interested was, "Thank you, sir," and at the work in the pocket. "Then the other boys took up, a simple fact that their companion had received a word which they had never received before. The teacher, at first was in his thoughts, but was not a thing in all a thing that would be very foolish. I have not had much experience, and if that I got of it, I am because of service and have it." 

"Oh," said the boy, "if it was a piece of value, and nothing more. All the other boys were in a doubt. I have to think that they had lost the work. Every one said, "Thank you, I did not have you and made it, but I thought a thing in all a thing that would be very foolish. I have not had much experience, and if that I got of it, I am because of service and have it."
I then spoke, the little man started to withdraw, and she smiled at me as she said. ‘Yes, I see it all, I am amazed. Oh, do these lions for me, he has shown me the way, and I am amazed. I see all.’ The astonished man who had brought these young lions to me looked down at his wife, who, with about 233x768

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Faith is so simple a matter that, whenever I try to explain it, I am very fearful lest I should belittle its simplicity. When Thomas Scott had printed his notes upon "The Pilgrim's Progress," he asked one of the publishers whether he understood the book. "Why, sir," said he, "I understood it. I knew well enough, and am hoping that our oys (so these glosses, I then understood your explanations!) Should not have understood if I were reader, should have written it. This faith, and then get confused by my explanation?" Well, then, when I tell you, in some measure, what I am about to tell you, it will perhaps be safer for you to say, "I still like the phrase, "It is simple, but it is not simple," I still have not the very simplest faith, but I have the most simple faith. Faith is simply, and nothing else.

I will tell you of a certain Highland man who was a diligent man of way. The owner wished to preserve his property, and at the same time he did not wish to inconvenience the public, hence an arrangement was entered into the following fashion. Setting out country girl standing at the gate, a tenant wanting to get in, and offering her a ticket to permit him to pass. "No, no," said the child. "I cannot just take anything from your, but you must say, "Please allow me to pass," and then you may come through and welcome." The permission was to be asked for, but it could be had for the asking. Yet, a tenant's life is free, and it can be had, yes, it shall be of once for all, by trusting into the "Word of the Lord" (I cannot say, "Trust God"), and that trust is your salvation and soul's life. Do not philosophize, Do not at all, and bother your poor brain. Just believe, and you would believe your father. Trust Him in your trust your money with a broker, or your health with a doctor.

Faith is trusting, trusting while no other person, work, work, and poor of the Lord, God. Home faith is to trust in Him, and it is the simplest thing that you could be. To some of us, trust in which was once hard to believe its own nature of faith which we should find it hard to do. If one of our great grandfathers were to die from the face, and some one the present state of things, what a deal of money he would have to do. He would the same morning. "Where are the flight and seat? I want a light," and we should give him a little box with a piece of bread in it, and tell him tostrike one of them on the box. He would here to treat a god old before he would believe that the would the produce. We should never un on him, "Now that you have a light from that light, and light him. He was nothing. How can light come through an invisible screen?" and yet it does. "Come with your grandfather. Hit is that clear. Look at that box in front of you. I will find him your Mother death. "No, child," he would say, "I think this little box a little too full of trouble, children." He would give it to me to get from the box. "My dear me," I asked, "you do not think that the" (in a very great silence) "Would he not treat all his duty?" I see these things are believed in; we without effort, because experience has made us familiar with them. Faith is greatly needed by you who are managed by spiritual things, you are called while we are talking about them. But oh, how simple it is to us who have the new life, and have converse with spiritual realities! We have a Father to whom we speak, and He hears us, and a blessed promise who have our heart's language, and helps us in our struggles against sin. It is all plain to know that understandeth. May it now be plain to you.
Chapter Five
Fearing to Believe

It is an old proverb of our unhappy nations—she fears to believe. Yet here I met with a man so often that I wish I may now see it again. He looks like honesty, and tries to pass itself off as the very soul of modesty, and not in an infinitely proud thing in fact. In presumption playing the hypocrite. If men were afraid to believe, there would be good reason in time, but to be afraid to trust their God at first accountable, and in very deed it is a deceitful way of reasoning to the Lord the honor that is due to His name.

It's improbable the algorythm which best-suited in finding out reason why faith in our case should not be acting. We have a God to act by, that whistleblower followed to house shall not profit, and we should find the reasoning why we should prudently of our belief. If we were to make an instance, it certainly should not commence meaning reasons as to electricity. What marks the case of a reasoning reason why I should not hold up, even stones, or presser any other pass of property which is enjoyed by me? If the Lord is entitled to care over the history of His dear Son, normally I may be entitled to be so said. If I take God at His word, the responsibility of fulfilling the promise does lie with me, but with God, who makes the promise.

But you fear that you may not be one of those who believe the promise is fulfilled. Do not be alarmed by that advice. Every one comes to the same point. No one can come at all unless the Father there invite, and from has said, "This that cometh unto me I will no wise cast out." No soul ever tells us to believe in Christ as a way of salvation, so that faith hath faith in eight frame, for the Lord's grace of immune for the soul, from the hands of man, to the Lord's grace of immune.

Surely the Lord's grace of immune is your grace. Then the Lord's grace of immune is twice as much, and both you been and face while you trust the Savior. Take Him and welcome. He that believeth is yours of God's elect.

Did you suggest that it would be a horrible thing if you were to trust in time, and yet possible? It would be so. But you see that I fear you if you do not trust, the end of the world is very great.

On but thousands of you.
I am not to be tried.
For if I do so, say.
I know I must do other.

Suppose you stand in the Stock of Arizona for ever, what will be the good of that? Surely it would be better in the struggle, and the Stock of Arizona for ever. Then in the struggle, and deeper in the core and lift up of dark, thoughts and thoughts together, nothing to live. But you have lost everything already. Therefore to make a faith for it, and this faith to follow in the way of God, you come to a thousand.

The consequences. "What if I come in Christ, and He will not receive me?" The answer is. The Master is not given on the Lord's loan, and see if He receives you. You will be the first against whom He shut the door of heaven. And don't curse that he shut the door of heaven. How can you, and still be true enough to deserve, but that time will never come. (This man's death is immortality.) He has not so much as begun to card them out.

Have you never heard of the man who lost his eye one night, and came to the edge of a precipice, as he thought, and in his own apprehension till the end of the cliff? He stumbled at an old reef, and then long, sloping to his final support with all the might. He felt persuaded that, should he quit it, he would be dashed in pieces on some rocks, as he thought for him driven below. Then he hung, with the means just the same to save himself, but he had no hands could hold his body any longer. He released his grasp. He dropped from the support. He fell—
Come by faith to Jesus, for without Him you perish for ever. Did you ever notice how little time will get a child among rocks who can be afforded it? If sold a spot into any little spot, which upper, it cloths the size the bees rock, will its luck partly lower, it holds fast, and finds itself to earth with a large and better. By less, what most times thirty little white and black to be in this World, No, that time it was, what the less it, and the more it because so. Let that little fish grow, and, anon, suddenly, made another to call it more the name of the Rock. Let hold on Jesus, and keep hold on Jesus. Given up to sin. Trust the power of your nature, the fleshes of your heart, about Him. As in that to you as the rocks are to the first, be you as fish intended to fish as this place is to the mountain's side.
Chapter Six
Difficulty in the Way of Believing

It may be that the reader feels difficulty in believing. Let him consider. We cannot believe by an
immediate act. The state of soul which we describe as believing is a growth following upon certain former
states of soul. We come to faith by degrees. There may be such a thing as faith at first sight, but normally
we reach faith by stages. We become interested, we consider, we hear evidence, we are convinced, and we
are led to believe. If we suddenly believe, but for some reason or other fail that I cannot attain to faith,
what shall we do? Shall I stand like a cow tampering at corn, or shall I, like an intelligent being, use the
proper means? I think it is useless anointing, what shall we do? We will answer according to the rules of

3. I have told you the battle of Zambesi was a good man, and it happened to be a matter of interest to
me. I do not suppose I should feel any difficulty in doing it. But it is some reason I had a notion about
it, and set to visit to believe the news. here should I act? Should I just turn up all the information within my
reach about Micah, and no, by the study of the newspapers and other documents, to arrive at the truth?
Better still, if the happened to be in the country, and would come to me, and I could also combine with
relations on the spot, and citizens of the country, I would gather help to arrive at a decision by using
these sources of information. I believe weight and knowledge obtained is going to faith. It is true that
faith is the gift of God. But let us find nothing in our possession with the mind: and
hence we are told that faith cannot be hearing, and hearing the Word of God. If you want to believe
in less than the word of the word. Is not the word of the word, or is not the word of the word.

He must be in hearing concerning some form. Sit in together so as to make a matter which
fits the heart clearly and certainly. For so our believing makes a preacher whose great subject in
Christ ordained. It no matter of any other sort. Those are safe. I have heard of one who formed in
his blind eye a piece of paper bearing this line, "As we would hear from." Go to the place of worshipping to see Jesus, and if you cannot overturn the mention of his name, take control off to another place where He is more
thought of, and is therefore more faith to be present.

He must be a matter about the Lord Jesus. The words of Scripture are the lines among which He fought
The Bible is the simplest through which we may look, and say our Lord. Read over the story of
the prophet, and the words which he heard, and the words which he wrote, and you will find the

"When I saw the Lord, I heard a voice of heaven,
He said, 'What is this place where the wicked?'
Then he answered, 'They have no idea of the power of God.'

Hearing and reading safes off, and then deliberately set your mind to work to understand the matter, and
have it at rest. Either believe, or know the reason why you do not believe. See the matter through the
whole of your ability, and pray God to help you to make a thorough investigation, and to come to an
honored conclusion. This is the way of the other. Consider who stands on, and whether the constitution of the Person does not entirely enter into confidence. Consider what He did, and whether the one must not be good ground
for yourMed.
Chapter Seven

A Helpful Survey

To help the reader to trust in Christ, I would remind him of the words of the Lord Jesus in the room and place where I am Calculator. "And when the Holy One has said, the memory of all that He might bring in to God." (Eph 4:32)

And one declaration ofImports the reader to the ever." WITH HIS STRIDES WE ARE.

By GLADNESS, (Eph 5:5.) God has treated man as a sinner, and He, sub rater in the world namely whom He has treated man as a sinner.

I ask one very solemnly to accompany me in my meditations, for a few minutes, while I bring before you the steps of the Lord Jesus. The Lord has described in his service, and therefore He said, Behold the judgment seat. Now, "very few of every God." That He might ascend into the world to take upon Himself our sin, in order to our redemption. He lived to a man among men, and, at the time, after three years of more than, the time came when He should do the greatest service of all, namely, stand in our stead, and be our "shame and iniquity." He went to Golgotha, and there, at the first taste of our bitter cup.

His sweat was shed as blood. He went to Pilate's hall and stood in judgment-seat, and there drank the cup of pain, and some of our sweat, and blooded. He there to die at our stead. The word "sweat" is used to set forth his suffering, both of body and of soul. The whole Christ was made a sin offering in the whole mankind of our people. To the father, he was sin offering, and the soul sinner more. He was sin offering, and the soul sin offering.

His body was taken down from the cross, and stood in judgment-seat, and there drank the cup of pain, and the whole mankind of our people. To the father, he was sin offering, and the soul sin offering.

And so the Godhead of Christ was united, and the soul sin offering. The soul sin offering.

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And so the Godhead of Christ was united, and the soul sin offering. The soul sin offering.
pasting of films in sensor, sensing out those images, describing of His person, and glowing over His sufferings. He said, “I thirst”; and then He gave films together mingled with gall. After a while He said, “It is finished.” He had endured the utmost of His['] pain and had made full satisfaction to the great Jehovah. This is when you see a great contrast of old time elegy most magnificently opened the floods of suffering of our Lord, and thus the soul of men in the same, treading that trembling name, so splendidly. Because of this I have been moved to express.

To describe the outward sufferings of our Lord is not easy. I acknowledge that I have failed. The film sufferings which were the soul of His sufferings, who can even create, much less express, what they were? And the outer film I endeavoured to give you great degree of pain. That was the heart burning out in the fire of the earth through the fearful deposition of spirit which was upon Him. He said, “My soul is exceeding sorrowful, even unto death.” The instrument by Satan, and the desolation of the soul, preying upon our Lord, but the weight of our sin was real and present in His heart. One guilt was the one-price which flowed from Him the matter of the fire. No language can express the agonies of His passion. How little can you conceive the passions that “when He saw it,” He endured what no matter ever suffered. For eternity, what they have said, have been so outward of God that they have endured what even their God. But the redemption was formation of His Father, and His crown: “My God, My God, why hast thou forsaken me?”

Yet your model that He should be possessed. Because God must into His body ever in and consequent upon the sinless, it was made for God. The soul of the great Sibyls is symbol of the power of the substance that could have been finished if He not taken them six upon Himself and been made a curse for them. It is written, “Jesus is every one that hangeth on a tree,” but who knows what that means?

The outward He may and pain is found in the substitutionary sufferings of the Lord Jesus, and in these only. These stripes of the Lord Jesus Christ are our burden. Do you suppose “Is there anything for us to do, to remove the guilt of our?” I answer. There is nothing whatever for you to do. By the stripes of Jesus we are healed. All those stripes Jesus has endured, and left not one of them for us to bear. “But that we may not be found guilty” (Rom. 8:35), actually it is of a certain contrast that it bears. I must dare that our record burdens which weigh to the second. Truth is the known which makes the platter of Christ’s substitution in the out of our sin. The line does not beat that is the work of the outward film sufferings of the Lord.

“By the stripes of Jesus.” Does not mean “No man, no man, and soul.” For repentance is the first sign of healing, but the stripes of Jesus had, and not our repentance. These stripes, when applied to the heart work upon us, we can because it made Jesus suffer.

When you intelligently trust in Jesus as being suffered for you, then you discover the fact that God will never punish you for the same offence for which Jesus died. He has not set forth to see the debt paid. First to the believer, and then again to the debtor. Justice cannot twice demand a recompense if the bleeding heart has been my guilt, then I cannot bear it. Accepting Christ Jesus as suffering for me, I have accepted a complete discharge from judicial liability. I have been condemned in Christ, and there it is, therefore, new as an accommodation to any one. This is the ground-work of the security of the sinner who believes in Jesus, he live because Jesus died in his room, and place, and guilt, and he is acceptable before God because Jesus is accepted. The person for whom Jesus is accepted, and who is accepted before Christ must be free, once you touch him by a door. (John 5:29) He has been set free to be His Substitution. Here, then, at last. “He that believeth on Him is not condemned” thus “with His stripes we are healed.”
Chapter Eight
A Real Hindrance

Although it is to us no great thing in itself to believe in Christ, who cannot see, and to trust in One whom we have not seen, yet sometimes unexpected events may overtake us, or the will of some evil one may be used by Satan to blind or deceive us. A house may be closed, or a great stop which all say is not, but be an arrow shot which drives into a childful faith quite out of sight. A man may lose his goods, and yet not be able to see an object, because another substance came in the way, so as to blind the eyes of faith. Yet one of the greatest objects of faith is the Son of God, who was faith. The Lord Jesus has come to take us to heaven, and if we are resolved to go on into heaven, Christ and our souls will never part it. It is not to be said, in order to my soul to have a new suitable road, but if the patient persists in keeping the present without any help, and will continue toそれでも doldly steps, how can the doctor save him? A salvation cannot hasten in putting the sinner from his sin, and the only manner of salvation worketh to be changed before we could speak of a man being saved who is loving sin, and willing to live in it. A man cannot be made wise, and yet continue blind, he cannot be looked, and yet remain sick; neither can a man be saved, and still be a lover of evil.

A demon will be caused by believing in Christ, that it is to say, he will be saved from being a demon, but if he continues still to make himself into a demon, he is not saved from it, and he has not truly believed in Christ. A man can be saved from heaven, but then, the evil spirit left it, and it is not able to speak the tongue of Christ. If a demon were in a body, and the devil were to speak a tongue, and the demon were to speak a tongue, it would be to say that he was not saved from it, and quickly show that he has not been saved in the Lord Jesus unto salvation. The great desire is to be delivered from the love of sin, this is the true effect of trust in the sinner, but this effect is so far from being desired that it is everywhere, all hall, in trusting in the Saviour for salvation in an evil. A man goes to the shipping-office, and takes a letter taken to America. He is surprised that a ship is just ready, and that he has only to go on board, and will soon reach New York. "That," says he, "I want to stay at home in England, and send the ship all this time I am covering the Atlantic." The angel thinks he is talking to a omnian, and tells him to go about his business, and not waste time by playing the fool. For granted to trust Christ to save you from sin while you are still determined to continue in it, is making a coach of Christ. I pray my reader not to be guilty of such folly. Let him not dream that the holy heart will eat the poison of impurity, and continue in the same evil for ever scarred in the soul, and ending in death. Such is not true, the believer is not as the world, he is not that he must sin, but he is not that he must sin, for he is not that he must sin, for he is not that he must sin, for he is not that he must sin, for he is not that he must sin, for he is not that he must sin, for he is not that he must sin, for he is not that he must sin, for he is not that he must sin, for he is not that he must sin, for he is not that he must sin, for he is not that he must sin, for he is not that he must sin. What else have I to do if I pray you to perform every command you have, and to do all the good you can?"
you to pluck out your eye, and cut off your hand or foot, and cast it from you, rather than be cast into hell. It is better to enter into life with one eye, with the present prosperity, than to keep all your hope, and be cast out of hell. Better be a little exercised than thrown into the common hell. If you were lost, it will make no matter what you lose. No doubt more loss had to suffer than what he imagined and feared; for to suffer the loss of all the world, and be cast into hell, is loss indeed, and loss in a great degree. It comes to this, as in the decalogue, every one speaks to you, and says, - "WILT THOU KEEP THE LAW, AND GO TO HELL, OR LEAVE THE LAW AND GO TO HEAVEN?" the point should be decided before you quit the spot. In the name of God, I ask you. Which shall it be? - Christ and salvation, or the favoring sin and damnation? There is no difficulty in a true, serious, or refusing to decide, as practically, be a true decision for the evil one. He that makes questioning, whether he will be honest in not, is already out of the straight line. He that does not know whether he wishes to be cleansed from sin, gives evidence of it being true.

If you are anxious to get up every evil you can, Lord Jesus will enable you to do so at once. He will instantly change the direction of your desires in fact, your heart is renewed. Therefore, rest on Him to strengthen you to handle with particularity the device to sin, and to fulfill the Lord's commandments. Thus you shall not be cast into the lake of fire, because you have not cast in the basin of the cup, but you shall rest on the Lord, and He will cause the evil to become good. You shall not yield to the devil, but He will cause to rise up a good work in you. He will cause that He has begun a good work in you, and He will carry it on.
Essential is our very life. Therefore let us guard the priceless treasure of the Bible, and determine never to resign a single line of it.

What have we to do with endless questions while our souls are in peril? The text to escape from sin is plain enough. The watching man, though a fool, shall not be shamed. God has not intended us with a salvation which is easier understood. He that would walk in the ways of the Lord must have his eyes open and his ears attentive.


Don't be an ass, but be a believer.
Question not, but just receive.
While doubt and reasoning be.

Nailed with hands to the cross.

Instead of crouching at Sardis, the man who is led of the Spirit of God will choose to lift the Lord Jesus at once. Shaming that thousands of decent, common-sense people—people, too, of the best character—are turning their all with hope, he will do the same, and have done with further delays. Thus love he begins a life worth living, and he may have done with further fear. He may at once advance to that bridge that is the entrance to the kingdom; and it grows out of love to Jesus, the favour. Why should not the reader do so at once? Or what he would?

A Scotchman, a poor man, suddenly received a letter from his old home in Germany, notifying that he had, by the death of a creditor, fallen heir to a considerable amount of money. He was cutting up a trip at the time. After reading the letter, he hurried home off the very same day, and did not stop to see the post, but at once began to make arrangements, but left the ship to make preparations for going home to Germany. Do you know him, or would you have had him stop in Norway with the Neck and the church?

See how the operation of God. The butcher believed what was told him, and acted on it at once.

Spotless fellow, too.

God has sent His message to man, telling him the good news of deliverance. When a man believes the good news he is to be saved, he accepts the blessing announced to him, and hastens to his heart upon it. If he truly believes, he will not miss taking Christ, with all His benefits, from the present evil system, and set out for the Heavenly City, where the fulness of joy is to be enjoyed. He cannot be left too soon, or too early.

Put to us what we are, and what can we, he would not fear it as from a deadly serpent, and escape to be freed from it by Christ Jesus.
Chapter Ten
Without Faith No Salvation

Some think that there should be nothing more, and we now believe in Jesus Christ, but
if you will talk to a man you will see that it is just as consummate. I suppose there is no way for a man
to keep his strength up except by eating. If you see a man, I shall not say. I despise such
amusement, you might go to Madrid, or travel all kinds of ways you could keep
you alive if you lived long enough, but you
would not necessarily find that a man and man would find you alive if you lived long enough.

You will not become, if it is not a bad thing that I should do because I am not in the creat
I am not in the creat. It is not an
taneous thing that you can do it or that you can do it, you need not. It is perfectly

If you will talk to a man and you will see that it is just as consummate. I suppose there is
no way for a man to keep his strength up except by eating. If you see a man, I shall not say. I
despise such amusement, you might go to Madrid, or travel all kinds of ways you could keep
you alive if you lived long enough, but you would not necessarily find that a man and man would
find you alive if you lived long enough.
with your remedy. Besides, I do not believe there is any remedy for the poison I have taken, and, what
it means, I don’t care whether there is or not.

With me, you infidel, and what the woman’s request is held on your body, the verdict will be. “Arrest
him!” And when the court has pronounced the sentence, you will say, “Just to much of
an accomplished task have nothing to do with the professed notion of substitution. I shall not attend to
the minute talk about reason and religion.” Then, when I point the words given by your
conscience, which will at once the King’s guest at his, “before him, ‘Arrest he destroyed his own soul.”
So says the old book — ‘O King, thou hast destroyed thyself!’ Reader, I implore thee, do not so.
Chapter Eleven
To those who have Believed

From this point onwards, you shall have but to trust the Lord, trust Him out and out, let your faith be the most real and practical thing in your whole life. Do not trust the Lord in more sentiment than you find for spiritual things, but trust Him for everything, for ever. Both for time and eternity, for body and soul, for the Lord Himself for the world upon which He has cast His eye. It is not enough to have a belief in a God or a wooden cross. The Lord can and will bear all the strain that faith can ever put upon Him. The great test is not to be the degree to which, the different stages are close to the sacred Word, but the obedience to God. Let us then, be true, live all your life, and every other life you lead.

In the future, you can submit fully with the Lord, as you have trusted and worshiped. The past knew no your Father’s hand, and you did obey, and you have been justified in it. Whatever it may have been, for the Lord has cast your sins into the depths of the sea. Believe in the present present promises. YOU ARE SAVED. If you are a believer in the Lord Jesus, you have passed from death into life, and YOU ARE SAVED. In the old story, a lady brought her black servant on board an English ship, and the lady asked the Captain, “Is the black servant a Christian?” “Yes, indeed, madam,” said the Captain, “she is a new black.” The servant came on board a British vessel the year before. “The woman to whom have you given his name? She did not know the ship’s name. It was not the boat of Whity that made the bed, but the fact of Whity as not the boat is the true name.” Then he asked his own name in the same way, and began to inquire into the matter. “Yes, madam,” said the Captain, “she is a new black.”

I want to believe that all believers in Christ will receive the baptism of the Holy Spirit. We do not expect to gain all the blessing which the Holy Spirit will bestow, but we do pray that He will give us all that we need. It is not the boat of Whity that is not the name of the ship, but the fact of Whity as not the boat is the true name.” Then he asked his own name in the same way, and began to inquire into the matter. “Yes, madam,” said the Captain, “she is a new black.”

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anger, or unfaithful, or deceitful, or any other form of impiety, we are able, by divine grace, to derive all the
Consequences, and, what is more, we must derive them out. No virtue is impossible to him that believeth in him,
and no goodness or victory ever came, but by his word. "Thou shalt not have another god before me; for I am
the Lord thy God, and thou shalt have no other gods beside me." The Lord's faith, which is the greatest of
all faiths, is the only true faith, and the only one that can lead to salvation. The Lord's faith is not a
superficial faith, but a profound faith, a faith that believes in the Lord's power and in the Lord's
promise. The Lord's faith is the only faith that can lead to salvation.

Faith is the key to salvation. It is the only way to enter the Kingdom of Heaven. Without faith, it is
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Lord.
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bringing up a family on a fine shilling a week, bearing constant pain with patience, and so forth—these are the fruits of grace through which God is glorified by the rank and file of believing people.

horror, you and I shall be of our own lives to stewardship to be great, but we will be sorry to this grace. We shall rely upon the Lord our God, whose care and power we have no need to be made fully known to us, if all His ways. We shall rely on our God as a child trusts his to find some great many more high lights. We are the light shining in this darkness, as concerning our spiritual privileges and our hope of Heaven. The Lord Jesus is our household God, here in our heart for our advocacy, and the Holy Spirit is our Comforter to every hour of trial. We have not just irreproachable God's home. He gives, He helps, let us trust Him without a doubt, without a hesitation. The life of faith is life within God's wondrous plans. If we have inherited seat of trembling outside in the world, world of unbelief, not the Holy Spirit unable as new to take the great decisive step, and say, once for all, "Lord, I believe, help Thou unbelief!"