

The RESTORATION READER & REVIEW

A Monthly Journal Of Select Readings And Commentary On Our Restoration Heritage

~ ~ ~ A MilePost / Project New Antioch Publication ~ ~ ~

Volume 1, Number 5

January, 2018

Kevin L Greer, Editor

Source:

The Gospel Advocate

(November 22, 1894)

“President Andrew Jackson has never been considered an authority on religious subjects, whatever may be said of him on political issues. And yet there is a paragraph in a biographical sketch of “Old Hickory,” prepared by Elizabeth Hooper “for publication in an Eastern magazine,” which seems to indicate that the old man grasped intuitively, or by experience and observation, if not from the reading of the scriptures, the New Testament doctrine of individual activity and personal responsibility as against the popular ideas of institutional religion. The significant passage refers to the little brick church in which “General Jackson attended divine services” during the last years of his life in retirement at his Hermitage plantation, near Nashville, Tenn. It is in these words:

‘Committee after committee had been appointed to transact some business pertaining to the church, without results, when one day General Jackson rose from his seat in the little church and said: “I am seventy-seven years of age, and have lived long enough to know that the

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repairs on this church should not go any longer into the hands of a committee. I believe if the building of the ark had been intrusted to a committee it would never have been built.”

Few men in the history of the whole world have thrown more individuality into everything they have undertaken than President Jackson. His success in life and his entire reputation as a man can easily be traced to his unconquerable self-reliance, indomitable energy, and individual activity. The foundation principle of the old man’s politics was that the power which moves the world is in *men*, and not in *machinery*. On this basis he fought all tendencies toward centralization in political methods and stood for the liberty of the individual against the tyranny of the institution in every political contest of his life. Political questions are not in the **ADVOCATE’S** line, but in matters of religion “Old Hickory’s” bold stand for individual consecration against institutional committees is “a most wholesome doctrine and very full of comfort.”

VOLUME XXXVI. Number 47.

NASHVILLE, TENNESSEE, NOVEMBER 22, 1894.

“Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.”

(Jeremiah 6:16)
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Chapel Address -- No. 6

The Thief On The Cross

(from J. W. McGarvey's Chapel Talks)

The thief on the cross, as we commonly style him, is almost as widely known as Jesus. But no man knows his name or his father's name or any of the details of his career. He is known almost exclusively by the single brief sentence which he uttered in his dying hour. That well known sentence is, "Jesus, remember me when thou comest into thy kingdom." In the earlier part of the six hours which he hung upon the cross he had united with his fellow thief in reproaching Jesus. They hear the reproaches cast upon him by the multitude and, in the expressive language of our old version, "cast the same in his teeth." And one of them said, "If thou art the Christ, save thyself and us." But the one of whom I speak, after his mind had no doubt run with immense sweep over many things, as a man's mind often does in extreme peril, and after his heart had perhaps passed through some changes of sentiment, called out to the other, saying, "Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds: but this man hath done nothing amiss." What an acknowledgment!! How few criminals in the agonies of the gallows or other punishment fully acknowledge, however severe the torture they are suffering, that it is the due reward for their deeds. That was honesty. "This man", he

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says, "has done nothing amiss". How did he know Jesus had done nothing amiss? He had not heard the trial before Pilate, for he was closely confined in prison when that was going on. How did he know, then, so that he could say in his dying hour that Jesus had done nothing amiss? We must remember that he had not always been in prison. Up to a few days or weeks before, he had been roaming about as a free man, practicing his diabolical business of highway robbery. This led him often, no doubt, to the synagogues and in the open where men went to hear Jesus to find out who in that crowd had money, so that he could rob them on their way home. But while thus engaged he saw the miracles wrought by Jesus and he heard those wonderful speeches made to the multitude, but, like many a sinner of the present day, while his mind was convinced his heart was not moved. But now that eternity was right by him, and the very next step will be right into it, every thing appears very different. And after rebuking his fellow robber that even the fear of God did not keep him in his dying hour from reproaching a fellow sufferer and that wrongfully, he turns to Jesus. I suppose his former life had taken out of him his polish and politeness. So he simply says, "Jesus, remember me when thou comest into thy kingdom." I think that if I were convicted of highway robbery, and were suffering death either on the cross or on the gallows, I would not want to be remembered. I would ask my friends and kindred to forget my name and my existence. Don't let my grandchildren know who their grandfather was. Never write my name down. Try to forget it. And if I thought of my God

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and had any request to make of him, I would say, "O Lord, let me drop into eternal oblivion." Why does this highway robber want to be remembered? and why does he beg Jesus, "remember me"?

He had never conferred any favor upon Jesus, for which he should be remembered. And if Jesus should remember him not, but forget him in the day of final judgment and rewards, possibly he might think there was a chance for his escape. Why didn't he ask Jesus to forget him and let him be left out? His mind seems to have been very active. Perhaps he had been naturally a man of very active brain. And I suppose he meant in that petition, not remember me the robber, but remember me the penitent robber, knowing that he was a penitent robber, and knowing, I suppose, that Jesus knew that he wanted to be remembered as the penitent robber. And how could he perceive that Jesus would yet come in his kingdom, when he sees him very near his last moments on the cross and knows that life will be extinct in a few moments? How did he perceive that Jesus would come in his kingdom? and when?

A very distinguished infidel writer mentions this circumstance and says, if that account is true, which he did not believe, it would represent the dying thief as having more faith than any one of the apostles. For when he was nailed to the cross every one of them gave up hope, and remained in blank despair until the third morning. Well, he did have a

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faith in Jesus which none of the apostles had. He believed from the evidence that he had seen and heard, that Jesus spoke the absolute truth, and that when he declared that he was going to set up a kingdom, he would do it in spite of death and hell. It would be sure to be done.

But why believe this kingdom was to be set up in some future time after he was dead and buried? In the first place, it was a singular conviction of his mind that Jesus would be able to do anything after he was dead. And what good will his remembering me do after I am dead and gone to hell? A wondrous faith! And yet after all, that request of his is not very different from that which every dying man should make. Jesus, remember me a sinner? If he does I am gone. No matter whether I have been a robber or a genteel sinner, I am gone. But, Jesus, remember me a penitent sinner, and I can hope for an answer similar to that that was given to this dying stranger.

Remember me a penitent sinner. For we have faith that Jesus regards penitent sinners, that he will remember them in mercy, that he will remember them for their everlasting good, blotting out their sins. How strange and singular it was that, when the Lord of glory was put to a cruel death by cruel men on false charges, that two highway robbers, condemned justly to death and acknowledging their guilt, were crucified one on his right and the other on his left. How striking an illustration of the fact that he came to this world to save sinners is this fact that he was crucified between two thieves

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and saved one of them. And observe, too, that the answer that Jesus gave to the poor wretch was greater than he had requested him to give. "Remember me when thou comest into thy kingdom." He did not know when that was to be. It was in the vague future. But the answer was, as you remember "This day shalt thou be with me in paradise." I wish I could have seen the face of that robber after he had heard that sentence. I would love to have seen whether it seemed to remove his pangs or not. I am sure that it did, not only lessen the pangs of his soul, but the pains of his body also. He died in less pain because he felt assured that the last breath on earth would be but the entrance into paradise with Jesus. How strange and unexpected a sight it must have been to men and angels that Jesus when he came up after the conflicts of life here, had a companion with him and that companion was a thief. It seems to me that all heaven must have been astonished at that sight.

But what about the other robber who was as close to Jesus as this one? Jesus had not a word to say to him. No response to any of his reproaches, no comfort for his future. He allowed that man to die alone, and to go, as soon as death overtook him, as all impenitent sinners must go. What a contrast we have here between the penitent and the impenitent. And what an appeal there is here to all of you who know the truth and to many of you who are going to preach the truth, to gather up all the knowledge of God and of all the good things that you can find to get men to repent of their sins, so that if they live they may live penitent sinners and if they die, die penitent sinners.

The Apostle Peter's Sermon In The House Of Cornelius

Acts 10:33-48

as taken from
The People's New Testament
(Johnson's Notes)

33. We are all here present before God to hear. It was an assembly of "devout" men who recognized the fact that Peter had a message of the Lord for them; the first Gentile audience that ever listened to a gospel sermon.

34, 35. Then Peter opened his mouth. The same preacher who, on the day of Pentecost, declared the conditions of salvation to the Jews now declares them for the first time to the Gentiles. To him Christ gave the keys (Matt 16:19) of the kingdom, and with them he opened its doors to both Jew and Gentile. **I perceive that God is no respecter of persons.** It has just dawned on him that Jew and Gentile are on the same footing in God's sight. Those who fear the Lord in any nation, of any race, will be accepted.

36-38. The word which God sent to the children of Israel. The message of Christ.

That word... ye know. Have heard of, but not fully. **After the baptism which John preached.** Christ's ministry began from his baptism by John.

How God anointed Jesus of Nazareth. At his baptism, and

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made him *the Anointed*. He gives a condensed summary of the ministry of Jesus. Luke has only preserved the substance of what Peter said.

39-41. We are witnesses. Not only of his life and power, but of his resurrection.

42. He commanded us to preach. In the Great Commission.

43. To him give all the prophets witness. By their testimony of the Christ, which is so prominent a feature of prophecy. See Isa 53:11; 55:1-3; Joel 2:32. **That through his name, etc.** Three important facts are stated: (1) that remission of sins is in the name of Christ; (2) that it is only granted on condition of belief upon him; that is, trust in his name; (3) that *whosoever* believes thus, Jew or Gentile, shall receive remission of sins.

44. While Peter yet spake these words, the Holy Ghost fell on all them which heard. The kinsmen and intimate friends of Cornelius, as well as on him (verse 24).

45. They of the circumcision. The Jews who went with Peter. They were astonished that the Holy Spirit should fall on Gentiles. This miraculous outpouring was extraordinary, and the object is plain, viz: to convince Peter and his fellow Jews that God had accepted the Gentiles; the same reason for which Peter's vision had been given. This is the only instance recorded of the Spirit falling on unbaptized persons. This exception is made to convince the Jewish Christians that uncircumcised Gentiles were fit subjects of baptism. Peter

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had to recall this fact in order to convince the church at Jerusalem that he had done right (Acts 11:2, 3, 15). As on Pentecost the Holy Spirit fell on Jews, so now when Gentiles receive the gospel they are baptized with the Holy Spirit (11:15-16).

47. Can any man forbid water, that these should not be baptized? Peter's scruples were overcome. He was now satisfied that the gospel was for Gentiles as well as Jews. God had made no difference in the baptism of the Holy Spirit. He asks his Jewish brethren if any man can give a reason why they should not be baptized. Wesley says: "How easily is the question decided if we take the word of God for our rule. Either men have received the Holy Spirit, or not. If they have not, then *Repent, saith God, and be baptized, and ye shall receive the gift of the Holy Spirit.* If they have been baptized with the Holy Spirit, then *who can forbid water?*"

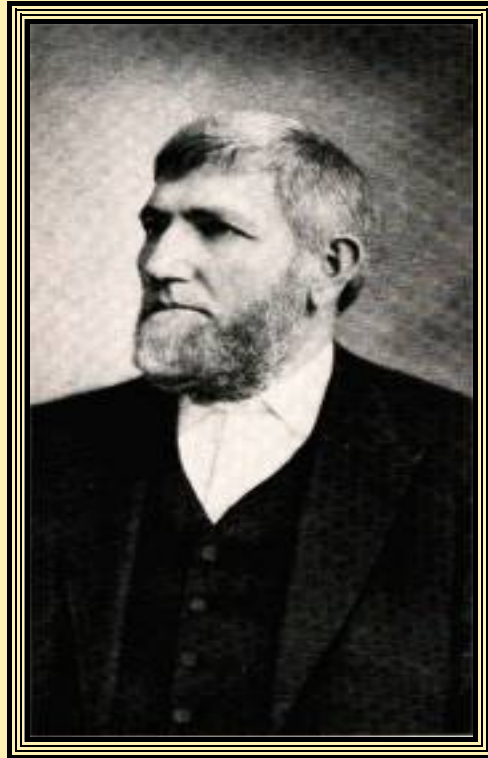
48. Commanded them to be baptized. All who heard and upon whom the Holy Spirit fell. **In the name of the Lord.** In acknowledgment of his authority. All the baptisms of Acts are *in* his name, but *into* the names of the Father, and the Son, and the Holy Spirit.

Perhaps the best way to "speak where the Bible speaks" and "be silent where the Bible is silent" is to acknowledge its sufficiency and simply LET it speak where it speaks and be silent where it is silent.

< KLG >

Biographical Sketch Of David Lipscomb

by H. Leo Boles



From Biographical Sketches Of Gospel Preachers, H. Leo Boles
Gospel Advocate Company, Nashville, Tennessee, 1932, pages 243-247

“The death of David Lipscomb is of such a recent date and there is such an abundance of material that has been published concerning his life and labors that it is difficult to select even the salient points of his life and character and present them in a short biographical sketch. Again, he had such a long public career, which was crowded with so many interesting events, that it is a difficult task to select from the

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abundant historical events just those things which ought to be preserved and given a place in these sketches.

David Lipscomb was born in Franklin County, Tenn., on January 21, 1831. His father, Granville Lipscomb, moved from Virginia in 1826 and settled in Tennessee. His father first belonged to the Primitive Baptist Church and served as a deacon in that church. He was excluded from the Baptist Church because he advocated the New Testament teaching of undenominational Christianity and opposed all denominations in religion. David's mother never belonged to any denomination, but became a Christian in her early life. Both his parents had very strong convictions and firmness of character. Brother Lipscomb's father was opposed to the institution of slavery, and in 1835, when David was four years old, he moved to the State of Illinois and set his slaves free. He remained there one year, during which time his wife and three children died. He then moved back to Franklin County, Tenn., where he married again and reared his family. His father was always interested in religious subjects and taught his neighbors and servants the word of God.

David Lipscomb grew to manhood on the farm. He received such training and education as his community at that time furnished. At the age of fourteen he went to Virginia and lived a year with his maternal grandfather, who sent him to school while he was there. He made the trip on horseback, as that was the only mode of travel then between those points. In 1846 he entered Franklin College, which was then under the

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presidency of Tolbert Fanning, and was graduated from that institution in June, 1849. After his graduation he went to Georgia and managed very successfully a large plantation in that State. Next he moved back to Franklin County, and took a contract to help construct the railroad from Nashville to Chattanooga.

David Lipscomb became a Christian in early life. About this time the eloquent Jesse B. Ferguson, who was a very popular preacher and eloquent pulpit orator, lost his doctrinal bearings and made shipwreck of the faith. Brother Lipscomb was a great admirer of Mr. Ferguson. The churches throughout Middle Tennessee felt the shock and were greatly discouraged, and many of them were thrown into confusion, and quite a few Christians became so discouraged that they cast their lots with the Baptists. Brother Lipscomb himself entertained an idea of going into the Baptist Church, and, with this idea in mind, he purchased the standard book of the Baptist Church and made a close study of Baptist doctrine, practice, and church polity. His investigation was made in earnest, and it was thorough. He was convinced that the ground which he occupied in being simply a Christian was sufficient, and he determined to strengthen his brethren in the faith of the Bible. This called upon him to make public speeches and addresses, and soon he was rapidly developing into a preacher of the gospel. He did not start out to be a preacher, but he saw the need of such work, and the longer he remained in it, the more he could see was needed to be done.

He was a successful businessman and farmer. He moved

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near Nashville, Tenn. While farming he also preached, and, as a result of his preaching, many churches were started. He continued to preach and encourage the churches until many strong churches were built up in and around Nashville. During the Civil War he took the position that Christians should not go to war, and he preached his conviction with boldness and clearness. This excited much opposition to him. His life was threatened, and yet he did not hesitate to preach against war, and especially against Christians' taking part in it. A military officer was sent one Sunday to hear him preach. He took a seat near the front and listened attentively. At the conclusion he said: "I am not sure that the sermon is loyal to the Southern Confederacy, but I am profoundly convinced that it is loyal to the Christian religion."

Brother Lipscomb was a great admirer of Tolbert Fanning, and after his death he raised an endowment fund equal to the value of Tolbert Fanning's property and, with the help of Mrs. Fanning, established the Fanning Orphan School, near Nashville. He was president of the Board of Trustees of that institution from the beginning to his death. In 1891, with the help of J. A. Harding, he founded the Nashville Bible School, now known as David Lipscomb College. He taught daily the Bible in the school. It was the writer's good fortune to sit at his feet daily for seven years and study the Bible. Hundreds now living will recall the rich blessing received through his teaching.

On January 1, 1866, he began his work as editor of the Gospel Advocate, and continued his work as editor for a little

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more than fifty years. He had associated with him the first year Tolbert Fanning, who remained as an editor until 1868. During the years of 1868 and 1869 he was the sole editor. At the beginning of the year 1870, E. G. Sewell became associate editor with him, and continued as one of the editors of the Advocate until his death.

Brother Lipscomb was a clear and forceful writer. His pen was facile and vigorous in contending for "the faith which was once for all delivered unto the saints." During Brother Lipscomb's career as editor of the Gospel Advocate the great questions of missionary societies and the use of instrumental music in worship were discussed fully. Brother Lipscomb took a firm stand against the organization of human societies for the preaching of the gospel, and he as ably contended for the simple worship without the use of instrumental music, as taught in the New Testament. Perhaps he did more to keep the churches in the South loyal and faithful to the New Testament order of work and worship than any other man. He had deep convictions and profound faith in God. He studied the Word of God daily and was loyal to it throughout his life. Near the close of his life he said: " I am conscious of mistakes and improprieties in dealing with the word of God and with my fellow men, but I have a conscience void of offense toward God and man that I have always done what I thought at the time was best. I have always studied the word of God to learn what is God's will, never to prove preconceived opinions. I have always tried to be true to his teachings, believing that they alone will benefit the human family." continued next page >>>>>>

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In addition to his editorial writings, Brother Lipscomb was the author of the following books: "Civil Government - Its Origin, Mission, and Destiny;" "Commentary on Acts of the Apostles;" and "The Life and Sermons of Jesse L. Sewell." These have all been published. He left in manuscript form, "Commentary on the New Testament," which has not yet been published. Some of his writings have been put in book form. The books are as follows: "Salvation from Sin," "Queries and Answers," and "Questions Answered."

Brother Lipscomb was married to Miss Margaret Zellner on July 22, 1862. Only one child was born to them. Little Zellner died at the age of nine months of dehydration while teething. However, they reared several children not their own. Brother Lipscomb died on November 11, 1917, at the age of eighty-six years. Funeral services were held in the College Street Church, where he had been an elder for many years, by Brethren E. G. Sewell, J. C. McQuiddy, E. A. Elam, and C. A. Moore. A most remarkable man passed away when D. Lipscomb died."

“There is an evil which I have seen under the sun, as an error which proceedeth from the ruler: Folly is set in great dignity, and the rich sit in low place. I have seen servants upon horses, and princes walking as servants upon the earth....Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!”

Ecclesiastes 10 5-6,16,17
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**THE HISTORY OF REDEMPTION
REPRODUCED IN THE REDEEMED**

BY
J. S. LAMAR

"How shall we, that are dead to sin, live any longer therein? 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: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."--ROM. vi: 2-7.

THE leading doctrine taught in this Scripture, and which it shall be my object, in the present discourse, to prove and illustrate, may be summed up in a single proposition, namely: That what the Lord did and suffered in order to enter into his glory, must, in some sense, be done and suffered by every one who is to participate in that glory.

Before entering upon the argument and elucidation of this proposition, it may be well to remark that it embraces the whole of duty and salvation. There is nothing for us to do or bear that is not exemplified in the history of our Great Captain and Leader. At the same time, it is important to remember that, in seeking to follow his example we are not to commence with his birth, or baptism, or temptation, or any of the labors of his active life. All these we pass by, and begin with the last scenes first. And it is not until after

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we have followed him through all these, and been made thus the sons of God; not until we can say, "Christ liveth in us," that we can begin to live the life of Christ, or hope to imitate the example of that life. Hence the Scripture from which we shall draw our discourse, points us to the last events of his earthly career as the first for our imitation, thus teaching us that if we would be "glorified together" with him, we must, first of all, re-enact the history out of which his glory sprung. A part of this history is implied, and a part is expressed, in the text. Let us refer to it in its regular order, and make the application as we proceed.

It was just after Judas had gone out to betray him, that he exclaimed, with triumphant exultation: "Now is the Son of Man glorified;" by which he doubtless meant that he was now about to enter upon those sufferings for which he was to be crowned with glory and honor. But so completely was his heart enraptured by the blessedness beyond, that he overlooked or disregarded the intervening sorrows of the Garden, the pains of Calvary, and the darkness of the tomb. And yet it was out of these the glory was to arise, and for these the crown was to be conferred. And is it not true of every man, that, when heaven is, first of all, appreciated, and its holiness perceived to be the chief good; and when the freeness and fullness of Gospel promises give assurance that all may be his, he forgets the crucifixion and burial, which must necessarily antedate his resurrection to life and bliss, and learns, not till afterward, that no man can reach the

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Crown without first coming to the Cross; and that no man will come to the Cross who has not first passed through the Garden?

It is the teaching of revelation, confirmed by every Christian's experience, that he who comes to Christ has previously felt "weary and heavy-laden;" has realized the agony of sin; his soul has been made exceeding sorrowful--the "godly sorrow for sin which worketh repentance." And how often has such a man retired into the darkness, to struggle with his burden, and to pray all alone; and so, "pierced to the heart," weeping, and in anguish, and, doubtless, strengthened in his weakness by some messenger of God, he comes at last to say, nay to desire, "Thy will, O God, be done?" Thus he "learns obedience by the things which he suffers." He realizes the necessity for it. His own misery teaches him the consequences of sin, and he determines henceforth to obey; and from his heart he cries, "Lord, what wilt thou have me to do?" It is then, in the hour of darkness, and tears, and agony, that he gives the first solemn pledge to God, to be, to do, and to suffer all that he wills.

When such a man hears the command, "Follow the Lord Jesus," he will not be careful to analyze it into its external and internal elements, nor to test it by some alchemy of human philosophy, to see whether it be essential or non-essential; enough for him that it is the voice of God. Hence, he goes boldly forward. It may be in the presence of scoffers and infidels; he cares not. He has a settled purpose that he will identify himself with Jesus Christ, and confess with his mouth the confidence he has in him; and he does it, rejoicing

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that he is permitted, even in this, to imitate him "who, before Pontius Pilate, witnessed a good confession."

But it should not be forgotten that, though this is "the good confession," and though "with the mouth confession is made unto salvation," it can only result in this blessing when the subsequent conduct is consistent with it. If we pause with the bare profession with the mouth, it is but lip service; and hence, while the Savior has graciously promised to confess those before his Father who confess him before men, he does not fail to warn us that many call him Lord who do not obey him as Lord; by which he would teach us that the confession which secures salvation is one which ultimates in obedience. All would be willing to be Christians in name, doubtless, if they might be allowed to live on in the lusts of the flesh and the pride of life; but the plain intimation of the text, and which perfectly accords with the example of the Savior, is, that this confession necessitates death; and just here is, for most men, "the stone of stumbling and rock of offense." They are willing to pronounce eloquent, and, it may be, heartfelt panegyrics upon the Cross of Christ. They can speak in melting tones of Calvary, and point to the "marred visage" of the Crucified with evident emotion. They can tell us, too, in well-selected phrase, of the infinite merits of that atoning sacrifice, sufficient to take away the sins of the whole world; but they are slow to learn that, as a matter of fact, it really does take away the sins of those only--not who admire him--but who are "crucified with him."

"Take up thy cross," says the Savior, "and follow me." How prone we are to explain away this "cross," by making it no

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more than some public confession, some speaking or praying before men, or the performance of some other duty that is simply disagreeable, as though it were the symbol of mere embarrassment, or as though Christianity held modesty as sin, and self-distrust at discount. No; the word means death, as is explained by the passage, which says: "Whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it." And certainly this means that only he who loses his life shall find it; or that the old life must be destroyed before the new can be superinduced.

A point so important and so practical deserves a fuller illustration. Let me quote, then, some passages from the epistles, which will settle the matter, as I think, beyond question: "Our old man is crucified with him, that henceforth we should not serve sin; for he that is dead is freed from sin." But suppose he is not dead! "If Christ be in you, the body is dead because of sin." "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

How this illustrates the words of the Savior! The Apostle took his cross, was crucified, "lost his life," and, according to the promise, "found it." But he does not hold his case as peculiar, for he says: "They that are Christ's"--i. e., all that are Christ's--"have crucified the flesh with the passions and lusts." Certainly, then, they that have not done so are not Christ's. It is, therefore, "a faithful saying; for, if we be dead with him, we shall also live with him."

I presume, of course, that no one will understand these Scriptures to refer to a strictly literal "death" and "crucifixion."

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But let us beware. Because they are not literal, it does not follow that they are not real. We have no right to set aside the included, veritable truth, because it happens to be presented enveloped in a figurative expression. Hence, it is certain that "he that lives in pleasure;" he that is alive to the world, to the lusts of his flesh, to his carnal passions, can not be said to be dead or crucified with Christ, or to have "put off the old man with his deeds."

But even this "crucifixion"--this "death to sin"--to the flesh, and to the world, is not all. That would, indeed, be a very inadequate exhibition of Christianity which should leave us with a dead Savior, and ourselves merely as dead to sin, but not alive unto God. We can not pause with the crucifixion, therefore, without losing the very blessing for which it was endured. It is a part of the Gospel of salvation, not only that "he died for our sins," but that "he was buried." In this, too, as in all things, it is our exalted privilege to follow him, to be "buried with him." But what can this mean? How are we buried with him? On this question, there might have been room for doubt and perplexity, if the Scriptures had not been so explicit in furnishing a solution. As the death to sin is not strictly a literal death, it might have been thought--if we had been left to our own reasonings--that the "burial" is not a literal burial, but, may be, some monkish retirement from the world, a "burial" in the caves or dens of the earth; or that, possibly, it has some "spiritual," and, of course, indefinite sense, such as fanaticism has dictated for so many other requirements of the Scriptures. Happily, however, we are not

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left in doubt. A word is added which relieves the matter of all uncertainty, and forbids us giving any other explanation: "We are buried with him by baptism." This is, then, the only way in which we can be buried with him, and any explanation which leaves out this act of burial, is sheer infidelity. God has spoken in the premises: let all the earth keep silent before him.

Another question, however, may arise here, and that is: The meaning being settled, is it necessary that we should be thus buried with him? To which we simply respond: The new life emerges from the tomb! The Savior did not rise from the cross, but from the grave! These are facts which no logic can ratiocinate out of existence. They constitute a living demonstration that Christianity contemplates not simply life from the dead, but life from the tomb; and, at the same time, they confirm the assurance that those who have been crucified and buried with him, shall rise from their burial, to walk in newness of life with him.

Again, let us see what the Scriptures say upon the subject: "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." If, now, the question be, why the burial, the answer is given, "therefore we are buried"--for this very reason--with this identical object in view--that we may walk in newness of life. The one is the natural antecedent of the other; nay, the one is clearly conditional of the other. Once more: "Buried with him by baptism, wherein also ye are risen with him." The apostle

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immediately proceeds to address these parties as those that are "risen with Christ," and tells them, "ye have put off the old man with his deeds, and have put on the new man." As much as to say (what, indeed, he did say in other places), "As many of you as have been baptized into Christ have put on Christ;" and, "if any man be in Christ, he is a new creature." With what clearness and force do these passages illustrate and confirm the doctrine of the text, viz., that "our old man is crucified"--"dead with Christ"--"dead unto sin;" that, as such, it is "buried with him by baptism"--"planted in the likeness of his death;" and that from this baptismal burial we are "raised up" to "walk in newness of life;" the "old man," still "dead, indeed, unto sin," but the "new man" evermore "alive unto God through Jesus Christ our Lord." And hence the appositeness of the conclusion, "yield yourselves unto God as those that are alive from the dead."

We have now followed the Great Captain of our salvation through death, and burial, and resurrection--coming, thus, into the enjoyment and manifestation of a new and spiritual life. "I live, yet not I, but Christ, liveth in me; and the life which I now live, I live by the faith of the Son of God." "If Christ be in us, the body is dead because of sin, but the spirit is life, because of righteousness." If we, then, be risen with Christ, if he is our life, while our old dead body may remain upon the earth, the spirit, the heart, the affections, must ascend with him. In this sense, "we have come to the heavenly Jerusalem, to an innumerable company of angels, to the spirits of just men made perfect, and to God, the Judge of all."

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"Our citizenship is in heaven;" we are no longer of the world; our heart, and life, and home, and treasures are all above, laid up secure, beyond the reach of corruption or danger.

And, finally, we are glorified with him. This is the terminus ad quod of all the past. Yes, we are glorified, though still encompassed with infirmity, and walking through great tribulation, subjects of toll, and sorrow, and pain, and tears; for "whom he justified, them he also glorified." In one sense, certainly, this glory is still future. And in this view, we joyfully "suffer with him that we may be also glorified together." We are, in this respect, like the Savior in his humiliation--our glory is not manifested. We are living his divine life, we partake of his divine nature, we are filled with his divine Spirit; but "the world knoweth us not, even as it knew him not." It is "the manifestation of the sons of God," for which the "earnest expectation of the creature waiteth; "and this is not the impartation of glory, but the "revelation of the glory that is in us." Consequently, the Christian, having reproduced the great facts of redemption in his conversion to Christ, is now remanded to the example of Christ's life upon the earth, to reproduce that, in order to his final glorification. In other words, being made a son of God, he is now to lead the life of the Son of God upon the earth.

It will be observed that this is not, as in the former case, to be done in particulars, but in generals. Ours is to be, like his, a life of love and mercy; of gentleness and forgiveness; of prayer and humility: of labor for the good of others; and, one word, of self-sacrifice for the salvation of the world. Such a life

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will be continually blessed by the presence and grace of God; and, in closing such a career, we shall, like our glorious leader, simply "lay down" the divine "life" which is in us, to be taken again. We shall, of course, go with him once more to the tomb, but we can now look forward to that broken prison without a fear, knowing that "if the Spirit of him that raised up Jesus from the dead dwell in us, he that raised up Christ from the dead shall also quicken our mortal bodies by his Spirit that dwelleth in us." And after this--beyond the resurrection--"it doth not yet appear what we shall be, but we know that we shall be like him;" "we shall be glorified together"--"manifested" to the universe as the "sons of God;" and if sons, then heirs, "heirs of God and joint heirs with Christ."

Such, in brief, is the wonderful scheme of salvation. It is simply being with Christ, from first to last, from the darkness to the glory. But O! it must needs be, if we are with him, that he also is with us; with us in our exceeding sorrow for sin; with us in the good confession; the shame and derision; the crucifixion and burial; with us, aye, in us, in the resurrection; and with us and in us evermore, in all our toils, and temptations, and sufferings, and tears. Yea, though we walk through the valley of the shadow of death, we will fear no evil, for still he is with us. And beyond the grave, in the glorious world of immortal life, where the Savior reigns the exalted Lord and Christ, the prayer which he breathed in the days of his humiliation is still heard and answered: "Father, I will that they also whom thou hast given me be with me where I am." O, blessed consummation! This is the fruition of all hope, the

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reward of all labor, the satisfaction of all desire, the very fullness of the blessing of the Gospel of Christ--EVER WITH THE LORD!"

From: The Living Pulpit of the Christian Church (1868),
W. T. Moore, editor, pp. 399-410)

A MESSAGE FROM THE EDITOR:

If you would like to remain on the emailing list for The RESTORATION READER & REVIEW; please let us know at:

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Similarly, all requests to be removed from the list should be sent to the same address.

Also, we would very much appreciate it if you would let us know of any questions you have, or any comments, ideas or suggestions as to how this publication may better serve in the continuing restoration of New Testament Christianity and the edification of the church which is our Lord's.

Thank you.

In Him,

KEVIN L GREER

The
RESTORATION READER & REVIEW

is printed by
MilePost Publishing Company
2913 Dixiana Court Owensboro, KY 42303-6460

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Unless an individual who is in a capable, accountable state comes in contact with God's Word in a form which they can understand; salvation cannot occur. HEARING, then, is the starting point from which the plan of salvation proceeds. Thus is the sending forth preachers of the word necessitated (Romans 10:14,15)

Without its acceptance, even the Word of God is without power to save. Just as surely as Satan flees from the single, simple word "no"; so too, will God not force an obedient faith upon anyone. Therefore, once again, in BELIEVING we find the necessity of the word being preached. (Romans 10:17)

REPENTANCE is the proof of the change of heart which is a vital element in the process of salvation. What you and I think or say about our commitment to Christ may have their places, but; only godly sorrow brings about the actual, active repentance necessary for salvation. (2 Corinthians 7:10) Our actions reveal our hearts.

Anyone not willing to admit and share with others his belief in what he has heard about God, His Word, and His church; has neither truly heard nor believed; and, is in fact; incapable of progressing any further towards becoming a child of God. Without CONFESSION we will never be partakers of any of the heavenly benefits in Christ. (Matthew 11:32,33)

For whatever motivation they may have to try to deny its place in the scheme of redemption; those who would argue against BAPTISM and its proper form and administration, can only find themselves with but a single choice to make: to follow scripture or not. Thus, all must accept that salvation is not outside of what is found in God's Word. (Matthew 28:18-20; Mark 16:15,16)