

"As newborn babes desire the sincere

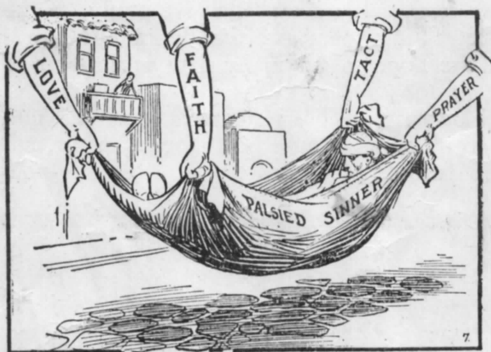
MILK OF THE WORD

That ye may



Grow thereby

1 Peter 2:2



BRINGING A SINNER TO JESUS—BORNE OF
FOUR

1 TIM
4:13

PSALM
119:9



ST JOHN : 21:15

MILK OF THE WORD

For those who are young in the faith regardless of natural age

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SOMETHING GOOD COMING

Beginning in the January number of The Milk of the Word, and continuing through the year (D. V.), we will offer our readers a series of articles by Neil Fraser on "The Book of Books." They will cover the Origination, Inspiration, Preservation, Translation, Circulation, Interpretation and Consolation of the Scriptures; a remarkably comprehensive study.

The first four papers are already in our hands, and they are so good we hope to get many new subscribers to benefit by them.

For Bible Classes, Young People's Meetings, and Individual study, the entire series should be followed in order as published and filed for future reference.

—A. B. R.

*He is made of God to us our exclusive wisdom
He is made our exclusive righteousness (I Cor. 1:30).
Apart from Him we have no true wisdom or right-
eousness; and to enjoy Him as actually our wisdom
and our righteousness we need absolutely to reject our
own. How grievously then do we sin, and how sadly
do we suffer, when we allow ourselves to lean to our
own understanding instead of trusting in the Lord
with all our hearts (Prov. 3:5).—JOHN DICKIE.*

Some Young Christian would be helped if you sent them this magazine and would thank you for it. Only 50c per year.

HOW CAN I BE HAPPY WHEN I AM SO PERSECUTED?

Having learned in our past studies that our safety is "in Jesus Christ", and our power to live for God is "in the Spirit", and that we must "confess our sins" to enjoy continued fellowship with the Lord, we shall now face a problem that confronts every confessor of salvation through Jesus the Lord (Romans 10:9-11).

Modern evangelism is trying to smoothe the heavenly pathway and declare to its prospects the present, material and popular advantages of joining their ranks. This is vastly different from the words of the Lord Jesus. He offered no "flowery bed of ease" to those who would follow Him. He told them they would be put out of the synagogues, killed, hated, persecuted; their name cast out as evil and their own household become their foes, etc. (Matt. 10:34-38; John 15:19 to 16:4).

If these lines are read by one who is not yet saved, I want to tell you frankly that if you believe in Jesus as your Saviour and confess Him as your Lord, you will be persecuted. The Lord does not save men by baiting them into a blind trap. The Bible does not hide the martyrdom of a Stephen, the stoning of a Paul, the killing of a James, or the banishing of a John. This should convince all that God tells the **WHOLE** truth, and He wants every sinner on the threshold of salvation to realize what it will involve. The gospel makes a warrior out of one and not a jelly-fish; Christ introduces His followers to a hostile world, not a friendly brotherhood with all men.

Some have hastily made a profession (without reality) which crumbled before the persecution (Mark 4:16, 17). Others have drawn back from the door of salvation as they anticipated the persecution. I was recently visiting a woman deeply concerned about her soul, and she had been so for several years following my tent meetings in her community; I wondered what hindered her salvation, and only recently she told me frankly that she knew she would be ostracized by all her social and religious friends and she just could not stand that. But this was due to her not knowing that, while suffering persecution is a dread to the sinner, it is a joy to the saint. The purpose of this paper is to show this truth which is revealed in the Bible and proved by Christian experience. May it serve to remove such barriers from "almost persuaded" sinners and to lead the lambs of the flock

HOW CAN I BE HAPPY WHEN I AM SO PERSECUTED?

into the experiences of joy and blessedness known only to those who "suffer as a Christian".

Let us draw our lesson from some of the experiences of Peter. Soon after he came to know the Lord he heard Him teach, "Blessed (or happy) are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven" (Mark 6:22, 23). Imagine Peter thinking, "I cannot understand how that could be so, and I shall be content to be without that happiness". A few years, crowded with memorable events, swiftly pass, and we see Peter sitting with the High Priest's servants and casting an occasional glance at His Lord Who is being tried and brutally treated. He hears the High Priest adjure the Lord Jesus to tell whether He was "the Christ, the Son of God"; and there comes to Peter's memory his own confession in Matt. 16:16. But now he is with the Lord's enemies and not His disciples. (It takes little courage to confess Christ in a company of His saints; the test of our loyalty comes when we are surrounded by His enemies). He thinks, "I shall act as if I don't know Him and then I shall avoid the persecution."

A damsel approaches him saying, "Thou also wast with Jesus"; he blushes, denies and walks out to the porch. Here another damsel calls the attention of the whole crowd to Peter, declaring, "This fellow was also with Jesus of Nazareth". He denies with an oath, in an attempt to remove any suspicion that he did belong to Christ. Then he tries to hide his troubled heart by chatting with the Lord's enemies and one of them speaks up, "Surely thou also art one of them, for thy speech betrayeth thee," and Peter utters horrible words with his denial. The cock crows; he remembers the word of Christ; he turns his eyes to Jesus and finds the Lord looking on him. That look of wounded love searches Peter through, and he bursts into tears and goes out into the dark night. Suppose we follow him asking, "Peter, are you happy? You thought you could avoid persecution and be happy." A look at that sad face convinces us that there is no happiness in being ashamed of the Lord.

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Some months later we see Peter, who has been in prison for his faithfulness to Christ, and Divinely delivered, returning to the temple to fearlessly preach Christ. The Council rebukes him and he preaches to the Council; they lash him and let him go. We run after Peter; as we catch up to him, we see his torn garments and bleeding back, and we expect to see a sad face again. But not so; he is "rejoicing that he was counted worthy to suffer shame for His NAME" (Acts 5:41). That face of joy should preach a sermon to every christian. And this is its message (penned by the man who tried to shun persecution and wept, and later fearlessly faced reproach and rejoiced): "If ye be reproached for the NAME of Christ, happy are ye;—If any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf" (1 Pet. 4:14, 16).

Some believers avoid the "reproach for the NAME of Christ" by saying, "I have been converted" or "I have joined—", etc., instead of saying, "I am saved through the Lord Jesus Christ". They leave His NAME out and avoid the reproach, but in so doing they miss the joy the Lord always gives to those who confess His NAME.

Dear young believer, when you meet ungodly friends who still want you to go on with them in their sins, don't hedge around trying to excuse yourself like a coward, but frankly tell them, "I used to do those things with you, but now the Lord Jesus Christ has saved me, and I want to please Him. Wouldn't you like to know Him as your Saviour too?" You might receive an oath or scorn in reply, but you would go away "rejoicing." If some one comes to sell you show tickets or such things, give them a tract and tell them of your Saviour; they will never bother you again and you will be happy. But if you hide your identity as a christian, trying to avoid persecution, you shall be as miserable as a weeping Peter, and constantly approached by worldly agents till your righteous soul will be as vexed as Lot's (2 Pet. 2:8).

Phillippians 1:29 shows us that the Lord has given all those who believe on Him the privilege of "suffering for His sake", and if we want to be happy we must make the choice Moses made; he "chose to suffer" (Heb. 11:24-27). Peter rejoiced

HOW CAN I BE HAPPY WHEN I AM SO PERSECUTED?

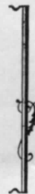
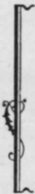
when beaten for Christ; Paul and Silas sang praises unto God when lashed and imprisoned; from Paul in the prison of Rome comes the message "Rejoice in the Lord and again I say rejoice"; and Stephen's face shone with the joy of heaven when a mob rushed to stone him: all these prove the truth of our Lord's words in Luke 6:22, 23, and re-echo in every christian's ears, "If ye be reproached for the NAME of Christ, happy are ye."
—DAVID BRINKMAN.

WORLDLY AMUSEMENTS

Is it right for christians to attend places of amusement, such as picture shows, dances, etc., and read story books and magazines?

A believer who is in the enjoyment of Christ, or who even desires Him, cannot find time for these things, for they do not satisfy and will be turned away from with disgust. If one gets away from the Lord, however, old motives will begin to work and old appetites will be revived, and though a true believer he may be found where he should not be, and doing what he should not do (Luke 22:54-57; Eph. 5:14). It is sad to think that a child of God would need to turn to the world in any way of enjoyment. Many who do so have never been converted, but are unsaved professors from whom one could not expect anything different (2 Peter 2:22). If a true believer refuses to walk in separation from the world, (1) he dishonors the Lord, (2) loses his communion with the Lord, (3) may be severely chastened, and (4) will lose his reward by and by (2 Cor. 6:14:18; 1 John 14:21-23; 1 Cor. 11:30-32; Heb. 12:5-11).—F. E. HATHAWAY

SUNDAY MORNING



Get up, get up, for Jesus,
Young soldiers of the Cross.
A lazy Sunday morning,
Means certain harm and loss.
If Christians on a week-day
Begin their day at seven,
They surely ought on Sunday
Start long before eleven.

“COME YE YOURSELVES APART”

(Mark 6:31)

While it is blessedly true that we have divine warrant to go forth in the service of the Lord (Mark 16:15), it is no less true that He invites the weary servant to rest in the midst of his labours. To the disciples, the “Come ye apart”! of the Master would be hailed with joy, for they had sorrows and works and desires to tell Him of, hence the need, which could be met in no other place, save the desert alone with Him.

Is it not true, dear fellow Christian, that when we are most weary with service for the Lord or with daily toil, the flesh would suggest refreshing in human companionships? But whether it be the company of His own or His enemies, at such a time, there is little refreshing for us there, and if we try it, we may dishonour our Lord, even amongst His own. So He says “Come.” Come yourselves, or come alone. He has something to say to **us** and we surely have something to say to **Him**. Let us then seek by grace to respond more frequently to His invitation, then **our little** shall be **much** and have value to His praise as we are rested (Isa. 32:18), nourished (1 Peter 2:2; 1 Timothy 4:6), comforted (John 16:26), and exercised to godliness (1 Timothy 4:7), and in measure as we desire His companionship now, shall we love His appearing at that day. —E. B.

“TOP HEAVY”

“If that youth does not take care, he will soon get a fall,” said an aged man of God, pointing to a young Christian standing in a group of others. “He has undoubtedly made great progress since he was converted, but he knows it too well, and is in danger of becoming top heavy, by his attainments and knowledge.” It was only too evident from the boy’s appearance and pompous air, that he was getting “top heavy.”

This is not a very pleasing form of “growth,” and sooner or later it results in a fall. The devil knows well, that if he can cultivate within the young saint the weeds of pride and self-importance, he will hinder the growth of spiritual life, and foster the “haughty spirit” that “goeth before a fall.”—Selected by S. McEwen.

JUST TO PLEASE HIM

In these days in which we live there is great need that we be more quiet before the Lord. Just to enter into and abide in such sweet communion with Him that we may at all times exhibit that fruit of the Spirit which is love, joy, peace, etc., (Gal. v. 22, 23). These verses are just a picture of what our Lord Jesus Christ is, and what He wants to be to every one of His dear ones. This is very precious to the heart that has tasted that the Lord is good. Oh, that we might enter more into the mind of God about the One whose infinite loveliness is His daily delight, who always pleased Him, who rejoices always before Him. (Matt. xvii. 5; Prov. viii. 30).

But when we are rejoicing in His love, do we ever stop to think whether HE is happy? We sing, "That will be glory for me." How good sometimes to sing, "That will be glory for Him." Oh, that we might get so completely away from self and from seeking our own welfare, as to be able to live before Him just to minister to the needs of His own loving heart, to make Him happy! **No one was ever happy who was seeking happiness.** Only those taste of real joy who are seeking to give joy to the heart of another. We come to Him many times to have our own needs met. Do we ever come just to satisfy the longings of His own heart of love?

He is seeking worshippers, those who will appreciate His real worth, His beauty, His glory. Has He found them in us? Have we been seeking to give Him joy that was before Him when He endured the cross, when He paid the awful price of our redemption? Will our only joy in the glory be that we are saved and made like Him? Will not the joy of knowing that He is satisfied, that He has been made to rejoice, far transcend all this?

We are so prone to look at everything from our own standpoint, from the effect it will have on us, instead of its relation to

"ALIVE U

*Just as at conversion we
I, but Christ died for me
now—"I live, and yet not
Reckon yourselves to be a
in God. For this being "a
our life renewed and req
new birth, a new self, in
in us by the Holy Ghost.*

—C. A. FOX.

JUST TO PLEASE HIM

Him. We have wept with Him over cold stony hearts. Have we ever rejoiced with Him because He found His sheep? We are often made to rejoice by the joy of those dear to our hearts. Are we ever happy for no other reason than that we know He is? How often we sell our ointment—that which should have been poured out upon Him—under pretext of giving something to the poor. (John xii. 1-2). How often we deny Him the time that His loving heart craves, under pretence of being too busy with service. Dr. C. I. Scofield says: “**I grow very weary of the constant spurring of God’s people to service, as if any father ever did care so much to have his children toiling for him as loving and trusting him.**”

TO GOD”

*aid, “I died, and yet not
so let us go on to say
but Christ liveth in me.”
unto God, yea, and alive
e unto God” is more than
eened, it is a new life, a
ort, it is Christ formed
or to me to live is Christ.”*

Let us ask ourselves under every circumstance, “Will this bring joy to His loving heart?” We may be doing many things that are not positively evil, but do they contribute to His joy? How much we need to get better acquainted with Him! To know Him aright will lessen our care to know anything else, for He is the fulness of God. In Him is comprehended all that God has for us from the moment we are saved to the ages of eternity.

Yet a little while and we shall be forever with Him. Shall we regret then that we spent much time alone with Him while in this wilderness? My heart longs for that time when I shall never again grieve Him. How patient, how gentle He has been with every one of us! How the lack of appreciation on the part of friends has grieved us! How we have wept when, having exhausted our efforts in some act of kindness, we have seen it received with utter disregard! What, then, must it mean to Him who gave everything to purchase us from eternal death, to have us show no concern about His happiness, about His glory, to see us occupied with everything but Himself? —SELECTED.

THE LOWEST STEP IN THE LADDER

"Good morning,—I want to ask you a question; you know I like to puzzle you people a bit, who think yourselves so wise on doctrine."

"Well, let us hear it; you generally favour me with a few when we meet. I know your mind is ill at ease, so that I can understand all about the questions."

"Now, I know you will be giving me the old story, about not being done with myself; but I want a direct answer to my question. Well, then, I got up this morning at six o'clock, say, and after the usual morning duties, left at eight for business. But now, observe, up to that hour, eight o'clock, suppose I had confessed all my sins to God, and been forgiven, but at nine o'clock, I drop down dead; what about the sins I committed between eight and nine?"

"Well, if your forgiveness depended on your confession of sin, and asking forgiveness, and you had not done either, of course you would have died in your sins. But if, on the other hand, your forgiveness depended on the efficacy of the blood of Christ, they would have been all forgiven, whether you confessed them or not; on the ground, mark, of God acting in grace towards you, through the atonement of His beloved Son. God forgives the believer, not because he confesses his sins, but because Christ put them away on the cross."

"That is a point I cannot see. It is certainly a comforting one for those who believe it. I know it is your doctrine. I believe we can only be forgiven through faith in the blood of Christ, but we must apply to it—confess our sins, and ask forgiveness. 'Who-so confesseth and forsaketh shall find mercy.' "

"Just so. Confession, I fully admit, has an important place in the word of God. 'If we confess our sins,' the apostle says, 'He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness' (1 John 1:9). Whenever we truly confess our sins, God graciously forgives them. It is His own appointed way for the relief of the conscience. But suppose you commit a sin, and remain ignorant of it all the days of your life, what then? You can neither confess it, nor ask forgiveness. How are you to be forgiven in such a case?"

THE LOWEST STEP IN THE LADDER

"That is exactly what I want to know. But I want it explained from scripture. Of course, we are to pray for the forgiveness of sins, known and unknown. But I freely confess that my mind is not at rest. I am not satisfied. I cannot feel as you do, that I am perfectly safe, and as sure of heaven as if I were there. Indeed, I very much question if any man on earth can really know that. My belief is that no one can be perfectly certain, while he is here. And I think I am right too—. We are constantly sinning, are we not?"

"Yes, indeed we are, and the consequences of sin unforgiven, must be awful and eternal. But what does the word say on this important point? 'If any man sin,' not, observe, if any man sees his sin, and is sorry for it, and confesses it; but simply, 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous' (1 John 2:1). The full, immediate, and perfect forgiveness of every believer, is founded on the finished work of Christ for us. His advocacy is founded on His righteousness and His propitiation. He may, by the Spirit through the word, lead us into deep exercise of soul about sin, but the forgiveness is complete on another ground.

"But now, will you excuse me referring to 'the old story, about not being one with self?' How much of Christ, think you, is there in all your theories and reasonings? What of His precious blood? You seem to reckon up things without Him. I know you don't mean it. But does it not simply come to this, 'What would have become of me this morning, at nine o'clock, had I not done so and so between eight and nine?' As if the whole weight of your salvation depended on your own opportunity and ability to deal with sin. Now, what is this? Look fairly at it. Is it not putting self in the place of the precious blood of Christ? To me, it is, because the scriptures so plainly teach 'That without the shedding of blood is no remission.' God alone is competent to deal with the question of sin, and this He did once for all, on behalf of the believer, in the cross of Christ. By the shedding of His blood, it was eternally settled. It can never again be raised. Blessed, blessed truth!"

"Excuse me, I believe that as firmly as you do. It is only the

THE LOWEST STEP IN THE LADDER

blood of Christ that can wash away our sins. But how am I to know, how can I be sure, that all my sins are pardoned?"

"Only through believing: there is no other way. 'Whosoever believeth in Him shall receive remission of sins' (Acts 10:43). If you are really resting on the sacrifice of Christ, and trusting to that alone for pardon, you may be quite sure of the full and everlasting forgiveness of all your sins. For the value of that sacrifice is infinite. And being so, it extends to every moment of your life, and to every point in your condition. Were its efficacy only to reach eight o'clock, and you to live till nine, it would be insufficient for your need. In short, it would be imperfect. Only see where we land, when we get off the lines of divine truth. But what does that word say to every believer in Jesus? 'We have redemption through His blood, the forgiveness of sins, according to the riches of His grace' (Eph. 1:7). This is a full statement of the case, and whenever you have got to the end of yourself as an utterly lost sinner and have no refuge but in the grace of God, flowing through the sacrifice of Christ, you will be at perfect rest, and ready to go at any hour of the day."

"Now don't you speak too strongly. I want an explanation. There is no good putting one down with strong expressions. I want to see it. They may appear plain enough to you, but they are not so to others. I feel quite sure that nine tenths, — nineteen twentieths of your hearers do not understand the meaning of that word 'grace,' which you are so constantly speaking about. Take any congregation you please, and you will find very few who understand the meaning of such words. I know it. And you use them, as if all understood them as well as yourself. I believe a great deal of preaching goes over people's heads. Whenever you are going to preach a sermon about grace, you tell me, and I will come seven miles to hear it."

"Thank you—. But come when you will, I trust you shall hear me preaching grace,—the boundless grace of God to ruined sinners. I knew of nothing else that meets the sinner's condition. But, tell me, why is it that so few gospel hearers understand what grace is? The word itself occurs very frequently in the scriptures. And to a lost sinner it is the most important word in the

THE LOWEST STEP IN THE LADDER

Bible. It is the source and spring of every mercy that we receive from God. As the Apostle Paul says, 'By the grace of God I am what I am' (1 Cor. 15:10). But for that precious grace he would have continued to be 'the chief of sinners,' and gone as straight and as fast to hell as ever he could go. And but for the same grace, so would every child of Adam, without exception. 'There is none that seeketh after God' (Rom. 3:2). The believer is saved by grace,—he stands in grace, and throughout eternity he will shine in grace, the pure unmingled grace of God.

"But now, why is it, think you, that grace is really so little understood? Just because, so few know their need and helplessness. Whenever we have learned the meaning of these two words NEED and HELPLESSNESS, we will soon find out the meaning of the word GRACE. The 'woman of Canaan,' when led to take her true place, as a Gentile dog, at the foot of the master's table, learned it there in the school of Christ. But it was under a deep sense of her pressing need, and utter helplessness (Matt. 15). This is the only place, my dear friend, truly to learn the meaning, and appreciate the value of divine grace. We must be at the lowest step in the ladder, where grace flows, before we can understand the meaning of that precious text, 'Where sin abounded, grace did much more abound' (Rom. 5:20)."

"Well, yes, it is very plain, I can see what you mean; I understand it. You need not say any more on that point. But you must remember that every one has not the same faith. She had great faith."

"True, she had, but on what was it founded? What had she to look to? Only grace. The grace that dwells in the heart of Jesus. All the promises were to the children of Israel. And she was one of the outcast race of Canaan, on whom the curse of God rested. She had no right, no title to Christ as the Jewish Messiah. And she was brought to feel this in the bitterness of her soul, that the grace of God might shine out in all its divine sovereignty, freeness, and fulness. But she trusted His heart of love. She counted on the grace that dwelt there, notwithstanding His seeming harshness. She knew that He had only to speak the word and her every need would be met. But she knew also,

THE LOWEST STEP IN THE LADDER

that she had no right to that word, no claim upon Him. This was crushing, awfully crushing to proud human nature. And then to hear from those lips of grace, 'I am not sent but unto the lost sheep of the house of Israel,' must have greatly increased the anguish of her soul. Still, she clings to Him in the energy of a faith which counts only on Himself, notwithstanding His covenant engagements with Israel. 'Lord, help me,' was the earnest believing cry of her heart. 'It is not meet,' He answered, 'to take the children's bread and cast it to dogs.' 'Truth, Lord,' was her instant reply, 'yet the dogs eat of the crumbs which fall from the Master's table.' Wondrous faith! but, now she is in her true place, and grace flows out. The struggle is over. The victory is won. She is satisfied with what grace gives. It was to this point He was leading her, and He waited till she got there. And now, that heart of perfect love, which was only waiting for the opportunity, flows forth, in streams of living grace. 'Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt.' The full resources of His love are thrown open to her. This is a true picture of the sinner's place and condition, and of the grace, that immediately and perfectly meets both.

"Now, my dear friend, whenever you are brought by faith to this point, all will be victory and peace. Your anxieties and struggles will be over. The moment we take this place, we are met and blessed by God, according to the love and grace of His own heart. He acts from Himself, on the ground of the perfect, and eternally efficacious sacrifice of Christ. We are pardoned, justified, and accepted in the Beloved. We have eternal life in Him. And, now, the clock may chime either eight or nine, or any hour in the twelve, but neither measured time, nor unmeasured eternity can ever break the bond that binds our hearts to the blessed Jesus. 'We are in him that is true, even in his Son Jesus Christ.' 'There is, therefore, now no condemnation to them which are in Christ Jesus' (John 5:20; Romans 8:1)."

—THINGS NEW AND OLD.

The devil's biggest desire is not to break up the church, but to have a hand in running it.—Selected.

The Reading of God's Word

Nehemiah 8:8

(Sent in Special by a Patron)

"Distinctly" may I read Thy Word—
God's saving message must be heard.
"Lift up thy voice"! so cried the seer—
Can men "believe" who do not hear"?
And I must give "the sense" that none
May fail to "understand" Thy Son,
For all who "know" Thee, God of grace,
Behold Thee in the Saviour's "face,"
And in Thy "Word" the Christ we see—
The Word "made flesh," that Word is He.
Let me not "add" one word of mine
Nor "take away" one word of Thine
Nor stumble, reading carelessly—
Lest souls should "stumble" too, through me.
With "Godly fear," O, may I read,
And not with bold, irrev'rent speed—
Remembering at what awful cost
God spoke by Jesus to the lost.
Not on myself may I depend,
But on the Spirit Thou didst send,
To "teach" and "guide" me day by day,
And glorify Thy Son always.
So may I read, that hearts may move
Responsive to Thy voice of love!
So may I read that men shall seek
And find Thee when they hear Thee speak

—ADELAIDE ADDISON POLLARD.

It all DEPENDS

on *what you do with
the Lord Jesus Christ*

“He that believeth on
the Son hath ever-
lasting life: and He
that believeth not
the Son shall not see
life; but the wrath of
God abideth on him.”

John 3:36.