



Jesus Christ,

A Perfect Saviour.

BY

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Jesus Christ a Perfect Saviour.

THERE is enough in Christ to meet all the sinner's need, and to save, to satisfy, and preserve him all the way to glory. His blood is all-sufficient to cleanse him from every stain of sin, and to fit him for the presence of God. His person is enough to satisfy his heart, and to give him that which he has vainly sought in the broken cisterns of the world. In Christ the believing sinner is "accepted" (Eph. i. 6); in Him he is "complete" (Col. ii. 10). He stands before God in all the beauty and worthiness of Christ, and no longer in his own rags of human righteousness. He is seen by God as "in Christ Jesus," and instead of appearing in his sins he is made "the righteousness of God in him" (2 Cor. v. 23).

Very precious truth is unfolded to us in the three "One Things" of Scripture. If we carefully learn these, and ponder them over before

God, they will not fail to bias our lives for good.

The first is found in Mark x. 21, and states The Sinner's Need. Every unsaved person feels at times that aching void within, that burden of sin, and fear of eternal punishment, which arises from "One thing thou lackest."

This is nothing less than Jesus. You may possess money, friends, and have every comfort in this life, but what is it all worth without Christ? "What shall it profit a man, if he gain the whole world, and lose his soul?" What is the value of 000,000? It represents "nil," of course; and so the most lovely moral characteristics go for nothing before God if they are not associated with His Christ. Receive "God's gift," and you will possess "all things."

Many can remember when God's Spirit first convinced them of sin, and they fell down, like David (2 Sam. xii. 16), "with our faces on the earth," and gave expression to the truth found

in Ps. li. To cry before a fellow-man, when the mind has been harrowed up, may be only a transitory emotion, and, if so, will be followed by a repetition of the offences so "confessed," and the ignoring of that blessed "Mediator between God and man, the Man Christ Jesus, who gave Himself a ransom for all" (1 Tim. ii. 5). But the truly convicted sinner will go straight to Jesus, who will say, "I absolve thee" (see Heb. x.).

"One priest alone can pardon me,
Or bid me 'go in peace ;'
Can breathe that word 'Absolvo te,'
And make these heart throbs cease :
My soul has heard His priestly voice ;
It said, 'I bore thy sins ; rejoice.'
By Him my soul is purified,
Once leprous and defiled ;
Cleansed by the water from His side,
God sees me as a child :
No priest can heal or cleanse but He ;
No other say, 'Absolvo te.'"

Immediately I take the penitent's place, and

say "Behold, I am vile," God says to me at once, "Thy iniquity is taken away" (Isa. vi.). Then we can say—"One thing I know, that, whereas once I was blind, now I see" (John ix. 25).

Yes; the blessed assurance of salvation may be yours now; it is within the reach of all. If you receive God's Word into your heart, and confess Him with your mouth (Rom. x. 9), you shall be saved. Jesus says, "He that heareth My word, and believeth on Him that sent Me, hath everlasting life." This is confirmed in John v. 13, and no one should be satisfied without this knowledge. Salvation is not a mere "hope" but a well-grounded "know," founded on God's Word. If you believe on the Lord Jesus: if as a sinner you trust in Him alone, then you are saved. Your intelligence may be meagre, but never waver in your testimony: "One thing I know, that, whereas I was blind, now I see."

Next we learn, from Luke x. 42, that "One

thing is needful." The connection makes it clear that, after we are saved, then as disciples we should sit at the feet of Jesus, and hear His words. This precedes service for God, and would deter us from running without being sent (like Ahimaaz, 2 Sam. xviii. 30). It is a hard lesson for the flesh to learn; to "sit at the feet of Jesus and hear His words"; but be assured, fellow-Christians, that this is the "one thing needful." Paul tells us, in Gal. i. 17, that he spent three years in Arabia, at the outset of his Christian career. Nowadays men would have recommended a very different "college" than desert wilds. But it was there that God taught Paul His mind, as He taught Moses in the backside of another desert. From this school Paul went forth as a true-hearted servant of Christ, giving no uncertain sound; but with his object clear, and purpose fixed, to "know nothing among men save Jesus Christ, and Him crucified." No religious concerts, bazaars, or lectures, for raising money to

pay off "chapel debts," build new organs, or make up deficits in the minister's salary, would do for him. No political platforms with ungodly associations, and the soul impoverished with party strife, would do for this servant of God. He had "not so learned Christ." No studying science, philosophy, or theology, in the schools of men, to gratify itching ears, would do for Paul, the Apostle of the Gentiles. For he had learnt that the cross of Christ separated him from all such associations, and that his citizenship was in Heaven. That he had died in Christ, and that his life was now "hid with Christ in God." No attempts to reform the unregenerate world with philanthropic societies, occupied his attention; for God had taught him that "the axe was laid at the root of the tree," and nothing but a new creation, or birth from above, would do for men who were dead in trespasses and in sins. Paul knew of no other power for "elevating the masses" than the grace of God which has brought sal-

vation to every man. When he wrote to profligate Rome, he did not suggest the formation of any "society for suppressing vice," but he boldly declared that it was "the gospel of Christ" which was God's power unto salvation to all who believed it. He knew that you may turn a man from drink, and he will gratify some other lust of the flesh; that you may reform a thief, and he may become an adulterer, or moralist, or *vice versa*. Paul knew that, like the demoniacs referred to in Luke viii. 27-35, the lusts of the flesh may be chained down by every restraint that can be devised; but men will break through anything, until the grace of God gets hold of a man, and then he "sits at the feet of Jesus, clothed, and in his right mind." O for Christians now to learn the mind of God, and then to obey it! It was sitting at the feet of Jesus that Paul learnt His thoughts about service, and then he could go forth in the energy of the Spirit to serve the Lord intelligently, according to His will.