

# “The Bible Says....”

## Subtitled: “Taboo”

**2 Timothy 3:16** All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: **17** That the man of God may be perfect, thoroughly furnished unto all good works. (King James Version)

**2 Timothy 3:16** All Scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It corrects us when we are wrong and teaches us to do what is right. **17** God uses it to prepare and equip his people to do every good work. (New Living Translation)

### Definitions:

**Taboo** – A **taboo** is a strong [social prohibition](#) (or [ban](#)) relating to any area of [human](#) activity or [social custom](#) that is [sacred](#) and forbidden based on moral judgment and [religious](#) beliefs. Breaking the taboo is usually considered objectionable or abhorrent by [society](#).

**Molech** - the name of the national god of the Ammonites, to whom children were sacrificed by fire. He was the consuming and destroying and at the same time the purifying fire. Moloch was historically affiliated with cultures throughout the [Middle East](#), including the [Ammonite](#), [Hebrew](#), [Canaanite](#),<sup>[1]</sup> [Phoenician](#) and related cultures in [North Africa](#) and the [Levant](#).

In modern English usage, "Moloch" can refer derivatively to any person or thing which demands or requires costly sacrifices.

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## Leviticus 18

**1** And the LORD spake unto Moses, saying, **2** Speak unto the children of Israel, and say unto them, I am the LORD your God. **3** After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. **4** Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God. **5** Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

**6** None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD. **7** The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. **8** The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. **9** The nakedness of thy sister, the daughter of thy father, or daughter of thy mother,

whether she be born at home, or born abroad, even their nakedness thou shalt not uncover. **10** The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness. **11** The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. **12** Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. **13** Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. **14** Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt. **15** Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness. **16** Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. **17** Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness. **18** Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time. **19** Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. **20** Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. **21** And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD. **22** Thou shalt not lie with mankind, as with womankind: it is abomination. **23** Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

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**24** Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: **25** And the land is defiled: therefore, I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. **26** Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: **27** (For all these abominations have the men of the land done, which were before you, and the land is defiled;) **28** That the land spue not you out also, when ye defile it, as it spued out the nations that were before you. **29** For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. **30** Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God.

### **Unlawful marriages and fleshly lusts**

Here is a law against all conformity to the corrupt usages of the heathen. Also, laws against incest, against brutal lusts, and barbarous idolatries; and the enforcement of these laws from the ruin of the Canaanites. God here gives moral precepts. Close and constant adherence to God's ordinances is the most effectual preservative from gross sin. The

grace of God only will secure us; that grace is to be expected only in the use of the means of grace. Nor does He ever leave any to their hearts' lusts, till they have left him and his services.

## “The Bible Says....”

### Leviticus 20

**1** And the LORD spake unto Moses, saying, **2** Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. **3** And I will set my face against that man and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. **4** And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not: **5** Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people. **6** And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. **7** Sanctify yourselves therefore and be ye holy: for I am the LORD your God. **8** And ye shall keep my statutes and do them: I am the LORD which sanctify you.

**9** For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him. **10** And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. **11** And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them. **12** And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them. **13** If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them. **14** And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you. **15** And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. **16** And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them. **17** And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity. **18** And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people. **19** And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity. **20** And if a man shall lie with

his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. **21** And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

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**22** Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out. **23** And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. **24** But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, which have separated you from other people. **25** Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. **26** And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine. **27** A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

### **Law against sacrificing children to Moloch, of children that curse their parents**

Are we shocked at the unnatural cruelty of the ancient idolaters in sacrificing their children? We may justly be so. But are there not very many parents, who, by bad teaching and wicked examples, and by the mysteries of iniquity which they show their children, devote them to the service of Satan, and forward their everlasting ruin, in a manner even more to be lamented? What an account must such parents render to God, and what a meeting will they have with their children at the Day of Judgment! On the other hand, let children remember that he who cursed father or mother was surely put to death. This law Christ confirmed. Laws which were made before are repeated, and penalties annexed to them. If men will not avoid evil practices, because the law has made these practices sin, and it is right that we go on that principle, surely, they should avoid them when the law has made them death, from a principle of self-preservation. In the midst of these laws comes in a general charge, "Sanctify yourselves, and be ye holy. It is the Lord that sanctifies, and his work will be done, though it be difficult. Yet his grace is so far from doing away our endeavors, that it strongly encourages them. Work out your salvation, for it is God that worketh in you."

## **Laws repeated, Holiness enjoined**

These verses repeat what had been said before, but it was needful there should be line upon line. What praises we owe to God that he has taught the evil of sin, and the sure way of deliverance from it! May we have grace to adorn the doctrine of God our Savior in all things; may we have no fellowship with unfruitful works of darkness, but reprove them.

## **“The Bible Says....”**

### **Romans 1**

**18** For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; **19** Because that which may be known of God is manifest in them; for God hath shewed it unto them. **20** For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: **21** Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. **22** Professing themselves to be wise, they became fools, **23** And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

**24** Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: **25** Who changed the truth of God into a lie and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. **26** For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: **27** And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. **28** And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; **29** Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, **30** Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, **31** Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: **32** Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

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### **The gospel way of justification by faith, for Jews and Gentiles**

In these verses the apostle opens the design of the whole epistle, in which he brings forward a charge of sinfulness against all flesh; declares the only method of deliverance from condemnation, by faith in the mercy of God, through Jesus Christ; and then builds upon it purity of heart, grateful obedience, and earnest desires to improve in all those Christian graces and tempers, which nothing but a lively faith in Christ can bring forth. God is a just and holy God, and we are guilty sinners. It is necessary that we have a righteousness to appear in before him: there is such a righteousness brought in by the Messiah and made known in the gospel; a gracious method of acceptance, notwithstanding the guilt of our sins. It is the righteousness of Christ, who is God, coming from a satisfaction of infinite value. Faith is all in all, both in the beginning and progress of Christian life. It is not from faith to works, as if faith put us into a justified state, and then works kept us in it; but it is all along from faith to faith; it is faith pressing forward and gaining the victory over unbelief.

### **The sins of the Gentiles set forth**

The apostle begins to show that all mankind need the salvation of the gospel, because none could obtain the favor of God, or escape his wrath by their own works. For no man can plead that he has fulfilled all his obligations to God and to his neighbor; nor can any truly say that he has fully acted up to the light afforded him. The sinfulness of man is described as ungodliness against the laws of the first table, and unrighteousness against those of the second. The cause of that sinfulness is holding the truth in unrighteousness. All do what they know to be wrong, and omit what they know to be right, so that the plea of ignorance cannot be allowed from any. Our Creator's invisible power and Godhead are so clearly shown in the works he has made, that even idolaters and wicked Gentiles are left without excuse. They foolishly followed idolatry; and rational creatures changed the worship of the glorious Creator, for that of brutes, reptiles, and senseless images. They wandered from God, till all traces of true religion must have been lost, had not the revelation of the gospel prevented it. For whatever may be pretended, as to the sufficiency of man's reason to discover Divine truth and moral obligation, or to govern the practice aright, facts cannot be denied. And these plainly show that men have

dishonored God by the most absurd idolatries and superstitions; and have degraded themselves by the vilest affections and most abominable deeds.

### **The sins of the Gentiles set forth**

In the horrid depravity of the heathen, the truth of our Lord's words was shown: Light was come into the world, but men loved darkness rather than light, because their deeds were evil; for he that doeth evil hates the light. The truth was not to their taste. And we all know how soon a man will contrive, against the strongest evidence, to reason himself out of the belief of what he dislikes. But a man cannot be brought to greater slavery than to be given up to his own lusts. As the Gentiles did not like to keep God in their knowledge, they committed crimes wholly against reason and their own welfare. The nature of man, whether pagan or Christian, is still the same; and the charges of the apostle apply to the state and character of men always, till they are brought to full submission to the faith of Christ and renewed by Divine power. There never yet was a man, who had not reason to lament his strong corruptions, and his secret dislike to the will of God. Therefore, this chapter is a call to self-examination, the end of which should be, a deep conviction of sin, and of the necessity of deliverance from a state of condemnation.

### **“The Bible Says....”**

#### **1 Corinthians 6**

**9** Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, **10** Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. **11** And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. **12** All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

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**13** Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. **14** And God hath both raised up the Lord, and will also raise up us by his own power. **15** Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. **16** What? know ye not that

he which is joined to an harlot is one body? for two, saith he, shall be one flesh. **17** But he that is joined unto the Lord is one spirit. **18** Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

**19** What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? **20** For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

### **Sins which, if lived and died in, shut you out from the kingdom of God**

The Corinthians are warned against many great evils, of which they had formerly been guilty. There is much force in these inquiries, when we consider that they were addressed to a people puffed up with a fancy of their being above others in wisdom and knowledge. All unrighteousness is sin; all reigning sin, nay, every actual sin, committed with design, and not repented of, shuts out of the kingdom of heaven. Be not deceived. Men are very much inclined to flatter themselves that they may live in sin, yet die in Christ, and go to heaven. But we cannot hope to sow to the flesh and reap everlasting life. They are reminded what a change the gospel and grace of God had made in them. The blood of Christ, and the washing of regeneration, can take away all guilt. Our justification is owing to the suffering and merit of Christ; our sanctification to the working of the Holy Spirit; but both go together. All who are made righteous in the sight of God, are made holy by the grace of God.

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### **Our bodies, which are the members of Christ, and temples of the Holy Ghost, must not be defiled.**

Some among the Corinthians seem to have been ready to say, all things are lawful for me. This dangerous conceit St. Paul opposes. There is a liberty wherewith Christ has made us free, in which we must stand fast. But surely a Christian would never put himself into the power of any bodily appetite. The body is for the Lord; is to be an instrument of righteousness to holiness, therefore is never to be made an instrument of sin. It is an honor to the body, that Jesus Christ was raised from the dead; and it will be an honor to our bodies, that they will be raised. The hope of a resurrection to glory, should keep



Christians from dishonoring their bodies by fleshly lusts. And if the soul be united to Christ by faith, the whole man is become a member of his spiritual body. Other vices may be conquered in fight; that here cautioned against, only by flight. And vast multitudes are cut off by this vice in its various forms and consequences. Its effects fall not only directly upon the body, but often upon the mind. Our bodies have been redeemed from deserved condemnation and hopeless slavery by the atoning sacrifice of Christ. We are to be clean, as vessels fitted for our Master's use. Being united to Christ as one spirit, and bought with a price of unspeakable value, the believer should consider himself as wholly the Lord's, by the strongest ties. May we make it our business, to the latest day and hour of our lives, to glorify God with our bodies, and with our spirits which are His.

## **But God! “The Bible Says....”**

### **Luke 19:10 (King James Version)**

**10** For the Son of man is come to seek and to save that which was lost.

### **The conversion of Zaccheus**

Those who sincerely desire a sight of Christ, like Zaccheus, will break through opposition, and take pains to see him. Christ invited himself to Zaccheus' house. Wherever Christ comes he opens the heart and inclines it to receive him. He that has a mind to know Christ, shall be known of him. Those whom Christ calls, must humble themselves, and come down. We may well receive him joyfully, who brings all good with him. Zaccheus gave proofs publicly that he was become a true convert.

He does not look to be justified by his works, as the Pharisee; but by his good works he will, through the grace of God, show the sincerity of his faith and repentance. Zaccheus is declared to be a happy man, now he is turned from sin to God. Now that he is saved from his sins, from the guilt of them, from the power of them, all the benefits of salvation are his. Christ is come to his house, and where Christ comes he brings salvation with him. He came into this lost world to seek and to save it. His design was to save, when there was no salvation in any other. He seeks those that sought him not and asked not for him.

## **But God! “The Bible Says....”**

### **Romans 3:20-26 (King James Version)**

**20** Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. **21** But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; **22** Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: **23** For all have sinned, and come short of the glory of God; **24** Being justified freely by his grace through the redemption that is in Christ Jesus: **25** Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; **26** To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

### **All mankind are sinners**

Here again is shown that all mankind is under the guilt of sin, as a burden; and under the government and dominion of sin, as enslaved to it, to work wickedness. This is made plain by several passages of Scripture from the Old Testament, which describe the corrupt and depraved state of all men, till grace restrain or change them. Great as our advantages are, these texts describe multitudes who call themselves Christians. Their principles and conduct prove that there is no fear of God before their eyes. And where no fear of God is, no good is to be looked for.

### **Both Jews and Gentiles cannot be justified by their own deeds**

It is in vain to seek for justification by the works of the law. All must plead guilty. Guilty before God, is a dreadful word; but no man can be justified by a law which condemns him for breaking it. The corruption in our nature will for ever stop any justification by our own works.

## **But God! “The Bible Says....”**

### **Romans 10**

**9** That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. **10** For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

13 For whosoever shall call upon the name of the Lord shall be saved.

### **The apostle's earnest desire for the salvation of the Jews**

The Jews built on a false foundation and refused to come to Christ for free salvation by faith, and numbers in every age do the same in various ways. The strictness of the law showed men their need of salvation by grace, through faith. And the ceremonies shadowed forth Christ as fulfilling the righteousness and bearing the curse of the law. So that even under the law, all who were justified before God, obtained that blessing by faith, whereby they were made partakers of the perfect righteousness of the promised Redeemer. The law is not destroyed, nor the intention of the Lawgiver disappointed; but full satisfaction being made by the death of Christ for our breach of the law, the end is gained. That is, Christ has fulfilled the whole law, therefore whoever believeth in him, is counted just before God, as much as though he had fulfilled the whole law himself. Sinners never could go on in vain fancies of their own righteousness, if they knew the justice of God as a Governor, or his righteousness as a Savior.

### **The difference between the righteousness of the law, and the righteousness of faith**

The self-condemned sinner need not perplex himself how this righteousness may be found. When we speak of looking upon Christ, and receiving, and feeding upon him, it is not Christ in heaven, nor Christ in the deep, that we mean; but Christ in the promise, Christ offered in the word. Justification by faith in Christ is a plain doctrine. It is brought before the mind and heart of everyone, thus leaving him without excuse for unbelief. If a man confessed faith in Jesus, as the Lord and Savior of lost sinners, and really believed in his heart that God had raised him from the dead, thus showing that he had accepted the atonement, he should be saved by the righteousness of Christ, imputed to him through faith. But no faith is justifying which is not powerful in sanctifying the heart and regulating all its affections by the love of Christ. We must devote and give up to God our souls and our bodies: our souls in believing with the heart, and our bodies in confessing with the mouth. The believer shall never have cause to repent his confident trust in the Lord Jesus. Of such faith no sinner shall be ashamed before God; and he ought to glory in it before men.

## **But God! “The Bible Says....”**

### **1 John 1:8-13 (King James Version)**

**8** If we say that we have no sin, we deceive ourselves, and the truth is not in us. **9** If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. **10** If we say that we have not sinned, we make him a liar, and his word is not in us.

### **The purifying influence of the hope of seeing Christ, and the danger of pretending to this, and living in sin.**

That essential Good, that uncreated Excellence, which had been from the beginning, from eternity, as equal with the Father, and which at length appeared in human nature for the salvation of sinners, was the great subject concerning which the apostle wrote to his brethren. The apostles had seen Him while they witnessed his wisdom and holiness, his miracles, and love and mercy, during some years, till they saw him crucified for sinners, and afterwards risen from the dead. They touched him, to have full proof of his resurrection. This Divine Person, the Word of life, the Word of God, appeared in human nature, that he might be the Author and Giver of eternal life to mankind, through the redemption of his blood, and the influence of his new-creating Spirit. The apostles declared what they had seen and heard, that believers might share their comforts and everlasting advantages. They had free access to God the Father. They had a happy experience of the truth in their souls and showed its excellence in their lives. This communion of believers with the Father and the Son, is begun and kept up by the influences of the Holy Spirit. The benefits Christ bestows, are not like the scanty possessions of the world, causing jealousies in others; but the joy and happiness of communion with God is all-sufficient, so that any number may partake of it; and all who are warranted to say, that truly their fellowship is with the Father, will desire to lead others to partake of the same blessedness.

## **But God! “The Bible Says....”**

### **Romans 5:8 (King James Version)**

**8** But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

## **The happy effects of justification through faith in the righteousness of Christ**

A blessed change takes place in the sinner's state, when he becomes a true believer, whatever he has been. Being justified by faith he has peace with God. The holy, righteous God cannot be at peace with a sinner, while under the guilt of sin. Justification takes away the guilt, and so makes way for peace. This is through our Lord Jesus Christ; through him as the great Peace-maker, the Mediator between God and man. The saints' happy state is a state of grace. Into this grace we are brought, which teaches that we were not born in this state. We could not have got into it of ourselves, but we are led into it, as pardoned offenders. Therein we stand, a posture that denotes perseverance; we stand firm and safe, upheld by the power of the enemy. And those who have hope for the glory of God hereafter, have enough to rejoice in now. Tribulation works patience, not in and of itself, but the powerful grace of God working in and with the tribulation. Patient sufferers have most of the Divine consolations, which abound as afflictions abound. It works needful experience of ourselves. This hope will not disappoint, because it is sealed with the Holy Spirit as a Spirit of love. It is the gracious work of the blessed Spirit to shed abroad the love of God in the hearts of all the saints. A right sense of God's love to us, will make us not ashamed, either of our hope, or of our sufferings for him.

## **But God! “The Bible Says....”**

### **1 John 2 (King James Version)**

**1** My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

**2** And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

### **That love described by its actings**

We have an Advocate with the Father; one who has undertaken, and is fully able, to plead in behalf of everyone who applies for pardon and salvation in his name, depending on his pleading for them. He is Jesus, the Savior, and Christ, the Messiah, the Anointed. He alone is the Righteous One, who received his nature pure from sin, and as our Surety perfectly obeyed the law of God, and so fulfilled all righteousness. All men, in every

land, and through successive generations, are invited to come to God through this all-sufficient atonement, and by this new and living way. The gospel, when rightly understood and received, sets the heart against all sin, and stops the allowed practice of it; at the same time, it gives blessed relief to the wounded consciences of those who have sinned.

## **But God! “The Bible Says....”**

### **Isaiah 53:5 (King James Version)**

**5** But he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

## **But God! “The Bible Says....”**

### **1 Peter 2:23-25 (King James Version)**

**23** Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: **24** Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. **25** For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

### **Elders exhorted and encouraged**

A Christian conversation must be honest; which it cannot be if there is not a just and careful discharge of all relative duties: the apostle here treats of these distinctly. Regard to those duties is the will of God, consequently, the Christian's duty, and the way to silence the base slanders of ignorant and foolish men. Christians must endeavor, in all relations, to behave aright, that they do not make their liberty a cloak or covering for any wickedness, or for the neglect of duty; but they must remember that they are servants of God.

## **But God! “The Bible Says....”**

### **James 3 (New King James Version)**

#### **The Untamable Tongue**

