

THE
Boston Pulpit

SERMON

BY

REV. ADONIRAM J. GORDON,
PASTOR OF CLARENDON STREET BAPTIST CHURCH.

“THE SIMPLICITY THAT IS IN CHRIST.”

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THE BOSTON PULPIT is a monthly publication of the most popular Sermons of the leading pastors of Boston. It is issued under the auspices of the Pulpit Publishing Company, which has similar periodicals in several other centres. Its basis is undenominational, and its aim is to present to its readers the very best literature of the day. The price to subscribers has been fixed at one dollar per year in advance. All communications to be addressed to the Secretary, at 117 Washington Street, Boston.

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The Young Men's Christian Association of Boston invites to its parlors and Free reading Room in Tremont Temple the young men of the city, whether strangers or residents. Its rooms are open daily from 8:30 to 9:30 in the morning, from 12 to 12:45 at noon and from 9 to 9:45 in the evening. A Bible Class meets Saturday evening at 8 o'clock. Every day at 7 P.M. a religious meeting is held by the members on board the United States Receiving Ship *Ohio*. The regular business meeting occurs on the first Thursday of each month. Once a fortnight social entertainments for ladies and gentlemen are given. A lyceum is arranged for every season, at which free lectures, music, reading, and debates, are presented. Generous aid is afforded to those who fall sick, or are in search of employment. The officers for the year are: President, Eben Tourjee; Vice-Presidents, F. A. Perry, Moses W. Pond, Henry Dr. Hyde, Henry Norwell, C. H. Frothingham; rec. Secretary, C. H. Loomis; Cor. Secretary, L. P. Rowland; Treasurer, E. D. Adams; Librarian, J. E. Gray; Supt. Of Employment Bureau, W. H. Fay.

OUR PREFATORY PAGE

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The month of the Jubilee is upon us, and the BOSTON PULPIT greets the occasion with a very large edition. Our issue for May comprised over six thousand copies. They ere eagerly taken up by the people; and the few that are left must be reserved for subscribers only. It is a reflection which suggests the real value of our undertaking, that the words spoken here a month ago did not vanish into the air, but that they are still engaged in their ministry of gracious truth. The sermon we presenting our next number will be from the hand of Rev. Daniel Steele, D.D., Pastor of Tremont Street Methodist Church

REV. ADONIROM JUDSON GORDON was born in 1836, amid the hills of the Granite State. His name implies a Christian parentage. Early life his heart was fixed on the work of the ministry. In 1860 he graduated at Brown University. Before his professional course at Newton was fairly done, he received a call to the Baptist Church in Jamaica Plain. Ordained in that important suburb June, 1863, he labored there until 1869, withstanding various invitations to come into the city itself. During that year he yielded to renewed persuasions, and consented to be installed over his present charge. His sermon speaks for itself. The earnest manner in which he always urges his pulpit thought does not fail to interest his auditors. He has just entered the field of authorship with a book entitled "In Christ."

CLARENDON STREET BAPTIST CHURCH began its career in a hall over the old "Ship-Market" on Purchase Street. In 1827 it entered, with joyful steps, its first meeting-house on Federal Street. This house afforded the young congregation a neat and spacious home for eighteen years. But, as the thunders of trade encompassed it more and more, in 1845 it was sold for a quieter site on the corner of Chauncey and Bedford Streets. The edifice erected there withstood the encroachments of business until 1868. A year later, and the present commanding structure was dedicated to its sacred use. Its cost was \$173,000, and it accommodates an audience of 1,200 souls. Seven different pastors have led this migratory flock to its present resting-place. Malcolm, Ide, Nott, Hague, and Baron Stow are memorable names in the religious annals of our city. Four churches, now worshipping in South Boston, and Harvard Street, Bowdoin Square, and Tremont Temple, drew many of their original members from this strong parental stock. Mrs. Malcolm, wife of the first pastor, formed the first Maternal Association and the first Infant School in America. Mr. Eben Shute is the well-known Superintendent of the Sabbath-school. Nearly two thousand persons have been members of the Church. The number on its rolls to-day is about five hundred. It is now enjoying rare harmony and usefulness.

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“THE SIMPLICITY THAT IS IN CHRIST.”

A SERMON BY REV. A. J. GORDON,

PASTOR OF CLARENDON STREET BAPTIST CHURCH.

“But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

And how did the serpent beguile Eve? Simply by making God a liar. God said, concerning the forbidden fruit, “In the day thou eatest thereof thou shalt surely die.” And the serpent said unto the woman, “Ye shall not surely die.” And so the word of him who was a liar from the beginning, and the father of it, was taken instead of the word of God, who cannot lie; and the fountains of the first human marriage were corrupted, and henceforth they have been inundating the world with death. But lo! Now the second Adam has come to be the author of life. He thus instituted a diviner marriage than that of Eden, having betrothed the Church unto Himself by the covenant of faith. And so the Apostle takes up the figure and speaks to the Church, “For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” And how corrupted? Why, just as God said “In the day thou eatest thereof thou shalt *surely die.*” He now says, “He that believeth on the Son hath *everlasting life.*” But the tempter says, “Thou shalt not have life by simply believing.”

And many give credence to his words, and so, by refusing to believe, give the lie to God. As John says, “He that believeth not God hath made Him a liar, because he believeth not the record, that God hath given to us eternal life, and this life is in his Son.”

Consider—

I. *The simplicity of the plan of salvation.*

Indeed, I hardly like to use the word *plan*, lest it may suggest the idea of some curious mechanism of grace, or some complex patent of redemption. It is a plan, for it is a sublime and perfect adaptation of means to an end. But like everything of God’s devising, it is the attainment of the mightiest results through the most direct and simple methods. How much simpler is a divine contrivance than a human? Men have devised endless appliances for lifting water from its level to meet their necessities, but God, because He has all power, can do it very simply. He layeth the beams of his chamber on the waters. Causing the gentle sunshine to spread itself out upon the river and land and ocean, its warmth infusing itself into the little drops, thus vaporizing them and changing them to a mist, and so whole seas are lifted to the skies without so much as the straining of a muscle, or the forth-putting of an effort. Seeing the farmer toiling with his bucket to quench the thirst of his cattle in the dry season; or looking at those ponderous, rumbling wheels, that are working day and night to give a city like Philadelphia its supply of water, we cannot help thinking how poor, how weak, how impotent a thing is man, compared with God. And yet in moral accomplishments the disparity is even greater.

The great problem set before the world is, “How shall man be just with God?” What manifold and complicated devices have been invented by man for accomplishing this result! Asceticism, with its endless array of self-tortures, the whole machinery of penance and mortification, “that seeks to *merit heaven by making earth a hell;*” Ritualism, with its dressings and undressings, its prostrations and genuflections; Moralism, with its desperate attempts at repairing a broken machine, and so getting holiness out of a perverted will, and love out of a carnal mind, that is enmity against God,— these are some of

the schemes for *self-redemption* with which the world is perplexing itself. For man he “sought out many inventions.”

God’s way of salvation is sublimely simple. He *comes into our race*, that race that is hopelessly struggling to lift itself up to Him, *comes into it* in the incarnation of his Son, *so that strength may lay hold* on weakness and raise it from its fall. And as easy as it is for the sun to lift the dew-drop to the clouds, so easily can God take a soul into safety through the redemption of Christ. There are but three single links in the chain of salvation: *God, Christ, man*. “God was in Christ, “says the Scripture, reconciling the world unto himself. These are *the first* two links. “If any *man* be in Christ he is a new creature,” – These are the last two links, *Christ*, you see, is thus the *middle link* joining the other two. The first link was fastened once and forever by the incarnation of Jesus. God was in Christ reconciling the world. It only remains for you, each one of you, to fasten the other, and by simply joining yourself to Christ through faith, to become *a man* in Christ. And then the chain is welded that binds you eternally to God. A chain which all the strain of Satan’s confirmed temptations can never break. All this surely is infinitely simple.

But you say, perhaps, “This matter of the incarnation I cannot understand.” *True!* The Scriptures themselves declare it to be the *mystery of mysteries*. But that does not argue that therefore the way of salvation, of which this is an element, may not be perfectly simple. The process by which the sun’s warmth embodies itself in the water drops. Changing them into vapor, and transmuting them from an earthly into an ethereal substance, is one of the mysteries of nature. Chemistry can solve it, but it is not obvious to the ordinary mind. And yet the process itself is most simple in its working; and no one hesitates to believe it, or to avail himself of its blessings, because he cannot understand it. The farmer relies upon this process for the watering of his crops; the miller for turning his wheel; and the engineer, borrowing nature’s secret modifies it for the driving of his locomotive. Not one of these may understand the chemistry of evaporation. But they all use the process, and call it one of the simplest things of nature. Thus it is everywhere. Mysteries press upon us on every hand, and if we stopped to question them, they would trip us up at

every turn with some insoluble difficulty. But in the junction and application of these mysteries consist all the simplest acts of a human being. Breathing, thinking, willing, and moving, all that constitutes the staple of our daily life, lies just *on the border* land of the incomprehensible, and are indeed but the lost links I a vast chain of mysterious agencies by which our life is held suspended. But who refuses to breathe, because he cannot understand the mechanism of respiration? or to will, because he cannot solve the secret of volition? So of spiritual things; I would send you to no treatise on the incarnation. You do not need that. It is enough that God in Christ has come near to you for your salvation, and stretches out to you a *divine-human* hand for your help; and that as simple a thing as the Almighty taking hold of the all-helpless to lift him up, is just what the gospel propose to do for you. But I go one step further. It seems to me that it is perfectly obvious *how* God saves man by thus joining Himself to him.

If you had become hopelessly crippled in your business, so that you were just on the brink of failure, would you not consider it a very easy and simple solution of the difficulty, if some trustworthy and wealthy capitalist were to come into the firm with you and meet the liabilities and set you again on good footing? This is precisely what our Lord Jesus Christ did by his incarnation. Man was *insolvent* in his obligations to God. An eternal bankruptcy of being was impending over him. The *law* could render no help. For having summed up all his assets, it declares that they were only a few “filthy rags,” and the law’s office is to judge and not to show mercy. And what could be done? Listen to the Scriptures, and learn what *was* done. “For what the *law* could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.” Why send Him in the flesh? That He might establish a partnership with man. “Forasmuch then as the children are partakers of flesh and blood, He also likewise took part of the same.” “In the likeness of sinful flesh, and *for sin*.” And why for sin? Because that was the *debt* that was pressing so heavily and making all the trouble and He wanted to become legally responsible for it. “Who bore our sins in his own body

on the tree:” “condemned sin in the flesh;” that is, settled the whole debt out of his own resources and in the flesh, in the place where it was contracted. He did not take it *out of the flesh*, carrying it into some divine *court of chancery* to offer a certain part of the amount due provided he could procure a release. *He paid it all*. Paid it not with silver and gold, but with his own *precious blood*, as of a lamb without blemish, and without spot. “That righteousness of the law might be fulfilled I us who walk not after the flesh but after the spirit.” And thus simply by a gracious partnership with our race, has Jesus assumed the liabilities of every man who consents to the arrangement.

And so I might illustrate endlessly, all images of our relationship to Christ leading ultimately back to that conclusion.

II. *The simplicity of the conditions of salvation.*

I have already foreshadowed this in what I have said. Theologians have encumbered the offer of grace with much that does not belong to it, and in our poor attempts to explain it, we often, alas, only make it “dark with excess of light.” The science of optics opens to us worlds upon worlds, and leads us through an almost endless realm of mystery in explaining to us the nature of sight. And yet *seeing* is the simplest of all acts. And so when I tell you that the sole condition of salvation is *faith*, “Believe on the Lord Jesus Christ and thou shalt be saved.” I will not try to tell you what faith is, lest I obscure it. I will only say that it is the acceptance of God’s way of salvation. God, looking upon Christ, says, “I am satisfied with Him as *your Saviour*.” God says’ “*I consent to save you in Christ*.” All you have to say is, “I consent to be saved in Christ.” Away with all attempts to darken counsel without knowledge, by saying that faith is not an *intellectual apprehension*, but a *spiritual apprehension*; not a discerning Christ with the *mind*, but a discerning of Him with the *heart*. It is *all* of these and more. And when you can tell me which spoke of the wheel moves first in starting your carriage, then you may tell me which moves first, a man’s head or his heart, in the act of faith. The fact is, it seems to me, that that thing, the soul, which our Lord speaks of constantly as something to be saved or lost, in the comprehensive terms for the man himself; that in which the

intellect, the *conscience*, and the affections centre, all indeed that belongs to man as a moral being centres as the spokes centre, and are held together in the hub of the wheel. Faith is the *turning of the soul to Christ*. And when it turns, all that constitutes the man turns with it.

And just here it is easy to see the meaning of that term *repentance*, to which Peter enjoined upon those who were pricked in their hearts upon the day of Pentecost. They carried out, “Men and brethren, what shall we do?” And Peter said, “Repent, and be baptized, every one of you.” Change your mind. Let that mind that has been turned against Christ in enmity and bloody malice, how turn to Him in *instant reconciliation*, in immediate *acceptance*. It was hardly more of less than faith, which He enjoined, since faith is the turning of the mind to Christ, and here it was virtually the same direction as that universally given in other places by Christ and his apostles, “*Believe and be baptized*.” Mark you, Peter did not say, “*Do penance*,” and be baptized,” as the Romanist would translate it, so too many Protestants seem strangely to understand it. As though he meant to say, Chasten yourselves with the scourge of conscience; excruciate yourselves with the thorns, and nail, and vinegar of remorse till you are completely subdued and made fit to be saved. Never was a word of God loaded with such a contraband cargo of meaning as this. And when you are tempted to understand the matter so, remember that Satan is only trying to smuggle an invoice of despair into your soul, upon a word that comes from God, freighted with the most pernicious gift that was ever sent from heaven in human speech, namely, immediate and eternal salvation.

Do I seem in this to undervalue repentance in the sense of sore agony and pungent conviction? *God forbid*. It has a mighty place in God’s redemptive plan, only let us not displace it. The first duty, the immediate duty, my hearer, that presses on you, is, “Believe in the Lord Jesus Christ,” and be reconciled to God through Him. Do not stand outside the door of mercy another moment trying to feel *more deeply*, or to weep more bitterly, or to break yourself more painfully. The *Lord has come*, bringing everlasting life to sinners; O, take it without delay. I want you to know penitence, the deepest, the

truest that a soul can feel, and for this reason I ask you to immediately come to terms with Christ. “For Him,” saith the Scripture, “hath God exalted with his right hand to be a Prince and Saviour, for to give repentance to Israel, and the remissions of sins.” And never can you know true repentance till you believe on Him.

“I must say,” wrote Dr. Chalmers to a friend, “that I never had so clear and satisfactory a view of the gospel salvation, as when I was led to contemplate it in the light of a *simple offer* on the one hand, and a simple acceptance on the other. It is just saying to one and all of us: ‘*there* is forgiveness through the blood of my Son, take it;’ and whoever believes the reality does take it. It is not in any shape the reward of our services. It is the gift of God through Jesus Christ our Lord. It is not given because you are worthy to receive it, but because it is a gift worthy of our Lord and reconciled Father to bestow.”

III. *Some of the ways in which the serpent beguiles men into a rejection of the gospel.*

1. He beguiles some through their *pride*. There is no sentiment more manly and instinctive than that of *self-dependence*. The term self-made man, is a synonym for all that is sterling and morally heroic in the development of a human being. We don’t want men run like bullets in the mould of inevitable circumstance. Give us the man, we say, who has moulded circumstances to his own will rather than been shaped by them. Give us the man who has been the architect of his own fortune, we say, and not the man whose good or evil fortune has been the architect of him. In other words, we admire and honor *self-reliance* in matters of human attainment, and instinctively revolt from the idea of being a mere workmanship of another.

Now the great art of the Tempter is to get us to thrust the really praiseworthy and *noble* quality, as applied to earthly things—to get us to thrust this into religion—so that we shall insist on being also the architect of our own salvation. And he has succeeded wonderfully. There are more men to-day that we have any idea of who are attempting a heroic impossibility—who, turning away from Him upon whom God has laid help, are engaged in a desperate endeavor to help themselves into the kingdom of Heaven. Why is it, in fact the

hardest thing we have to do to train into *Christians* even this idea that God has chosen to save men without their aid? Give a man his title to salvation, all written out for him in the blood of the Everlasting Covenant, *not a blank to be fill with anything of his*, not an inch of margin left for his self-righteousness, and even then, when as an ambassador from heaven you put into his hands and ask him to take it freely, he will insist on discovering the handwriting of God, with the testimony of a self-approving conscience, and interleaving the book of the New Testament in Christ’s blood with some leaves from his own experience, before he can be satisfied. And this is the way men are invariably beguiled away from the simplicity that is in Christ.

O, when shall we learn that it is for nothing in us that we are saved. WE may rebel and murmur, and insist that we will do a part of the work ourselves, *but it cannot be*. “We are carnal, sold under sin,” So says the Scripture, and every honest and true conviction of our hearts responds with a sad but irrepressible *amen*. And “the carnal mind is enmity against God. For it is not subject to the law of God, neither indeed *can be*.”

And so God has set forth Christ to be a propitiation for our sins’ and not for ours only, but for the sins of the whole world. God is satisfied with Him as our substitute, and all we have to do is to be satisfied with Him also, and accept Him. O, that we could get around upon the Godward side of the cross, and *keep there*. Then should we see all things henceforth through the medium of Christ, as the Father does. In the Tabernacle the light for the golden candlesticks fell away upon the table of the shew bread, to light it up for the priest. So the Holy Spirit is always shinning upon Christ, that we may be able to see Jesus only, the true Bread of the Believer. And as, again and again, the question of our salvation comes up before the Father, He looks upon Christ and is reconciled to us, let us look on Him also and be reconciled to Him. It is not what *we are*, but what *He is*, that determines all.

When in the darkness of the midnight train, the conductor’s lamp is seen glimmering through the car, does he hold it to your face to learn who *you* are, in order to be satisfied your right to proceed? No! he lets its beams fall only on the *ticket*

which you hold out to him, and if that is right you are right, no matter who *you* are, whether rich or poor, whether rude or noble. Christ, and Christ alone is our passport to glory. Never can we say, "O Lord, look upon *me* for I am holy." Always must we say, rather, "Behold, O God, our shield, and look upon the face of thine anointed. And ever since that face dropped pale and gory on his breast with that dying sentence, "*It is finished,*" God has only to look upon it to justify any sinner, however guilty, who looks upon it to also in a trusting faith. Believest thou this, my heart? Or is pride setting you to the hopeless task of self-redemption, putting you to gazing upon some thin *transfiguration of self*, to find a groundwork for confidence and trust. Is pride even now, while I speak, suggesting to some heart, "Well! It may be a very *reasonable theology*, this 'look and live' system of salvation. But my judgment tells me that I must do something more. This is too cheap to be reasonable. This is too *simple* to be practicable." But I will answer by confronting you with the Word of God, and tell you that it is not only *practicable*, but *reasonable*; and not only *reasonable*, but *binding*; and not only binding, but solemnly pressing at this very moment, unless you are willing to take issue with God, and stand as a challenger of his Word. "For he that believeth not God hath made Him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son."

2. But on the other hand, many are beguiled away from the simplicity that is in Christ by a false humility. As Satan takes *self-respect*, the best thing of human nature, to deceive the unconverted and keep them away from Christ, so he takes humility, the best quality of grace, to keep Christians in a state of darkness and misery. And what we think is humility, is after all frequently only pride turned wrong side out.

You say, "I believe in Christ, but I am so unworthy that I don't dare to believe that I am a saved man." Unworthy? Most assuredly you are. And if you lived to be the very best saint, you will be so still. And that is the reason why God has chosen to save you by one who is *worthy*. It is not a question of what you deserve, but what Christ deserves. And for you to refuse to take the place which God assigns you in redemption,

because of a sense of *unfitness*, that is not humility, but *unbelief*. It is putting *self* in the place of the cross. And that is always to set aside Christ. I care not whether it be a *proud self* or an *humble self*; as self-righteous self or a *self-condemning* self; the moment you put it in the place of the cross, you throw the atonement into eclipse, and Christ is made of none effect to you.

It is a fact that we are slow to comprehend that the gospel is designed and just fitted to meet men at the zero point of their moral degeneracy. It names no degree of improvement that we must attain before it can help us. It prescribes no dispensation of self-preparation; it has no betterment act which must be enforced in order to get us ready for calling on Jesus. It stipulates to take men at their worst or at their best. And it matters little which. It has to do the same work for both. You know it costs our government just as much to uniform a well-dressed recruit as it does a ragged one. In either case the recruit must put off his citizen's dress and put on the army blue. And so it is not worth while for a volunteer to spend his labor and pains to get a new suit to enlist in. There is likewise no necessity for a sinner's waiting to get a better moral garb, a more respectable ward-robe of frames and feelings, before he may come to Christ. For in any event he must put off the old man with his dress, and put on the Lord Jesus Christ, who of God is made unto him wisdom and righteousness and sanctification and redemption.

Here then in brief are the two methods of self-deception:-- Pride says, "I build my own superstructure of righteousness. I will lay stone on stone and *attainment* on *attainment* year after year will I rise in self-development, till, Babel-like, my tower shall stand complete, and from it I will step into heaven, and be with Christ." Humility says, "I will go down into the deep, and seek to find Christ in the darkness of remorse, and to reach Him through the weeping and wailing of bitter penitence. My tears shall be my meat day and night till I find him whom my soul desireth." But was saith the Scriptures? "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) or, Who shall descend into the deep? (that is to bring up Christ again from the dead.)

But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach: that if thou shalt confess with they mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved.” (Rom. 10: 6-9).

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 Pastor of Clarendon Street Baptist Church
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Evaporation	17	religion – so that we shall insist on being the architect of our own salvation.	
Eve	15	Hardest thing we have to do to train into <i>Christians</i> even this idea that God has chosen to save men without their aid?	21
Everlasting Covenant	21	He <i>comes into our race</i> , that is hopelessly struggling to lift itself up to Him, <i>comes into it</i> in the incarnation of his Son, so that <i>strength may lay hold</i> on weakness and raise it from its fall.	17
Everlasting life	15, 16	He has instituted a diviner marriage than that of Eden, having betrothed the Church unto Himself by the covenant of faith	15
Faith is the turning of the mind to Christ	20	Help themselves into the kingdom of Heaven	21
Faith is the <i>turning of the soul to Christ.</i>	20	Holy Spirit is always shining upon Christ, that we may be able to see Jesus only, the true Bread of the Believer	22
Faith which we preach	24	Hopelessly struggling	17
False humility	23	How did the serpent beguile Eve? Simply by making God a liar	15
Father to bestow	21	How much simpler is a divine contrivance than a human?	16
First duty, the immediate duty, my hearer, that presses on you, is, “Believe in the Lord Jesus Christ,” and be reconciled to God through Him.	20	I go a step further. It seems to me that it is perfectly obvious <i>how</i> God saves man by thus joining Himself to him.	18
Flesh	18, 19	I will answer by confronting you with the Word of God, and tell you that it is not only <i>Practicable</i> , but <i>reasonable</i> ; and not only <i>reasonable</i> , but <i>binding</i>	23
Forgiveness	21	I will not try to tell you what faith is, lest I obscure it. I will only say that it is the acceptance of God’s way of salvation	19
Gift of God	21	If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved.” Rom. 10:6-9	24
God looking upon Christ, says, “I am satisfied with Him as <i>your Saviour.</i> ”	19	If you had become hopelessly crippled in your business, so that you were just on the brink of failure, would you not consider it a very easy and simple solution of the difficulty, if some trustworthy and wealthy capitalist were to come into the firm with you and meet the liabilities and set you again on good footing? This is precisely what our Lord Jesus Christ did by his incarnation. Man was insolvent with his obligations to God. An eternal bankruptcy of being was impending over him	18
All you have to do is to look to Him and say, “I am satisfied with Him as my Saviour.” God says, “ <i>I consent to save you in Christ.</i> ”		In other words, we admire and honor <i>self-reliance</i> in matters of human attainment, and instinctively revolt from the idea of being the mere workmanship of another	21
God saves man by joining Himself to him	18	Incarnation. This incarnation I cannot understand. <i>True!</i> The Scriptures	17, 18
God says, “I consent to save you in Christ.”	19		
God was in Christ”, says the Scripture, reconciling the world unto Himself. These are the <i>first two</i> links “If any <i>man</i> be in Christ he is a new creation: - These are the last two links. <i>Christ</i> , you see, is thus the <i>middle link</i> joining the other two.	17		
God’s redemptive plan	20		
God’s way of salvation is sublimely simple.	17		
Gordon, Rev. Adoniram Judson was born in 1836, amid the hills of the Granite State. Biography	13		
Gospel takes men at their best or at their worst. It has to do the same work for both. It costs our government just as much to uniform a well dressed recruit as it does a ragged one. In either case the recruit must take off his citizen’s dress and put on the army blue.	24		
Granite State	13		
Great art of the Tempter is to get us to thrust the really praiseworthy and <i>noble</i> quality, as applied to earthly things – to get us to thrust this into	21		

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 Pastor of Clarendon Street Baptist Church
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themselves declare it to be the <i>mystery of mysteries</i> . But that does not argue that therefore the way of salvation, of which this is an element, may not be perfectly simple.		mind that has been turned against Christ in enmity and bloody malice; now turn to Him in <i>instant reconciliation</i> , in immediate <i>acceptance</i> .	
It is a plan, for it is a sublime and perfect adaptation of means to an end	16	Repentance. Just here it is easy to see the meaning of that term <i>repentance</i> , which Peter enjoined upon those who were pricked in their hearts upon the day of Pentecost.	20
It is enough that God in Christ has come near to you for your salvation, and stretches out to you a divine-human hand for your help; and that as simple a thing as the Almighty taking hold of the all-helpless to lift him up, is just what the gospel proposed to do for you.	18	Reward of our services	21
<i>It is finished,</i> ” God has only to look upon it to justify any sinner, however guilty who looks upon it also in a trusting faith	23	Rom. 10: 6-9	24
It is not worth while for a volunteer to spend his labor and pains to get a new suit to enlist in	24	Sabbath-School Officers; Superintendent – Eben Shute: Secretary – S. P. Hibbard	14
Jesus paid it all. Paid it not with silver and gold by with his own <i>precious blood</i> , as of a lamb without blemish and without spot.	18	Salvation is sublimely simple	17, 18
John 3:36 “He that believeth on the Son hath everlasting life.”	15, 16	Satan	23
Just as God said “In the day thou eatest thereof thou shalt surely die,” He now says, “He that believeth on the Son hath everlasting life!”	15, 16	<i>Satan beguiles some through their pride.</i>	21
Lamb without blemish and without spot	18	Satisfied	19
Marriage	15	Saved	24
Month of Jubilee is upon us, and the Boston Pulpit greets the occasion with a very large edition	13	Science of optics opens to us worlds upon worlds, and leads us through an almost endless realm of mystery in explaining to us the nature of sight. And yet seeing is the simplest of all acts.	19
Mysteries press upon us on every hand, and if we stopped to question them, they would trip us up at every turn with some insoluble difficulty.	17, 18	Second Adam	15
Never can we say, “O Lord, look upon <i>me</i> , for <i>I am</i> holy.”	22	Self	23
O, when shall we learn that it is for nothing in us that we are saved	22	Self-deception, two methods. Pride says, I build my own superstructure of righteousness. I will add attainment on attainment and from this tower of Babel will step into heaven. Humility says, I will go down into the deep, and seek to find Christ in the darkness of remorse, and to reach him through the weeping and wailing of bitter penitence.	24
Our Prefatory Page	13	Self-reliance	21
Penance, Do Penance and be baptized. As the Romanist would translate it. Never was a word of God loaded with such a contraband cargo of meaning as this	20	Sermon that we present in our next number will be from the hand of Rev. Daniel Steele, D.D., Pastor of the Tremont Street Methodist Church	13
Plan	20	Serpent	15
Precious blood	18	Simple offer	21
Putting <i>self</i> in the place of the cross	23	Simple offer on the one hand	21
Race, Our	17	Simplicity of the conditions of salvation	19
Reconciled Father	21	Simplicity of the plan of salvation	16
Religion	21	Slow to comprehend, that the gospel is designed and just fitted to meet men at the zero point of their moral degeneracy	23,24
Repent, and be baptized, every one of you.” Change your mind. Let that	20	<i>Some of the ways in which the serpent beguiles men into a rejection of the gospel</i>	21

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Sun helping the drops of water become vapor and then transferring them to the earth is one of the mysteries of nature. The process is most simple in its working; and no one hesitates to believe it, or to avail himself of its blessings, because he cannot understand it. The farmer or engineer may not understand the chemistry of evaporation but they all use the process, and call it one of the simplest things of nature.	17	Tree	18, 19
Tempter	21	Turning of the soul to Christ	20
Tempter	16	Unbelief	23
That is the reason why God has chosen to save you by one who <i>is worthy</i> (Christ). It is not a question of what you deserve, but what Christ deserves. And for you to refuse to take the place which God assigns you in redemption, because of a sense of <i>unfitness</i> , that is not humility, but unbelief.	23	Unbelief	23
The first link was fastened once and forever by the incarnation of Jesus	17	Unfitness	23
The gospel has no betterment act which we must be enforced in order to get us ready for calling on Jesus	24	Way of salvation	17, 19
The great problem set before the world is, "How shall man be just with God?"	16	We cannot help thinking how poor, how weak, how impotent a thing is man, compared with God. And yet in moral accomplishments the disparity is even greater	16
<i>The Lord has come</i> , bringing everlasting life to sinners; O, take it without delay. I want you to know penitence, the deepest, the trust that a soul can feel, and for this reason I ask you to immediately come to terms with Christ. Never can you know true repentance till you believe on Him.	20, 21	What faith is	19
There are but three single links in the chain of salvation: <i>God, Christ, man.</i>	17	What manifold and complicated devices have been invented by man for accomplishing this result! Asceticism, with its endless array of self-tortures, the whole machinery of penance and mortification, "that seeks to <i>merit heaven by making earth a hell;</i> " Ritualism, with its dressings and undressings, its prostration and genuflections; Moralsim, with its desperate attempts at repairing a broken machine, and so getting holiness out of a perverted will, and love out of a carnal mind, that is enmity against God, - these are some of the schemes for <i>self-redemption</i> with which the world is perplexing itself. For man has "sought out many inventions."	16, 17
There is forgiveness	21	When you can tell me which spoke of the wheel moves first in starting your carriage, then you may tell me which moves first, a man's head or his heart, in the act of faith.	19
There is forgiveness through the blood of my Son, take it	21	Who would refuse to breathe, because he cannot understand the mechanism of respiration	18
There is no necessity for a sinner's waiting to get a better moral garb, a more respectable wardrobe of frames and feelings, before he many come to Christ	24	Word of Faith, which we preach	24
There is no sentiment more manly and instinctive than that of self-deception	21	Word of God	15, 23
This is the way men are invariably beguiled away from the simplicity that is in Christ	22	Word of God	20
This is too cheap to be reasonable. I must do something more	23	Worthy	23
This is too <i>simple</i> to be practicable	23	Worthy to receive it	21
Treasurer, Charles D. Gould	14	Ye shall not surely die. And so the word of him who was a liar from the beginning, and the father f it, was taken instead of the word of God, who cannot lie.	15