

**The Gospel
Revealed To Babes**

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Revealed To Babes**

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“The Gospel Revealed to Babes”

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“At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father: for so it seemed good in Thy sight.”—*Matthew xi, 25-26.*

THE Gospel never leaves a people where it finds them.

It either works out, through grace, their eternal deliverance, or it accumulates upon them increased guilt and woe. In all places where it comes with saving efficacy, it causes a wide difference between some and others. It brings some to the faith of Christ, and to salvation in Him: it leaves others in darkness and perdition. It was so in the personal ministry of our Lord: and looking upon part of the sphere of His labours, He gives judgment concerning those that had heard the word, but had not profited by it. He is thus led to pour out the remarkable language of our text. There are four things which claim consideration.

1. The things of which our Lord in this act of thanksgiving speaks.
2. There are those from whom these things are hid.
3. There are those to whom these things are revealed.
4. There is the solemn act of thanksgiving rendered in the view of all this.

I. We are called to consider the things of which in this solemn act of thanksgiving the Saviour speaks. Here I remark generally that the things are obviously those contained in the mystery of the gospel. But entering somewhat into particulars we observe:—
Firstly,

That there is the *mystery* of the *nature* of the gospel.

What is it? To this question many different answers have been given: and to it not a few might be unable to give any answer whatever. To some indeed it may appear an easy thing, but my friends, if there be amongst you those who thus judge, we would advise you to try it, you would perhaps not find it so easy as you suppose. There are many that are very easily pleased in this matter, any answer that comes first to hand, will satisfy them, and if only they can repeat a certain form of words, it does not seem to matter much to them, whether they understand them or not, or whether they contain or convey any meaning it is possible to understand. We may say of the generality of those who bear the Christian name in this country, that they are a people of no understanding, and yet England and Scotland never groaned under such a load of profession of knowledge of the gospel mystery. No one knows the mystery of the gospel, who has not found out his ignorance of it, and his ignorance to be incurable but by a Divine hand: and cannot be cured by a Divine hand but through regenerating grace. When a man is brought to a sense of his ignorance of the gospel mystery, when he finds he is afflicted with a blindness incurable except by renewing grace: *then* he is in a condition to learn what this is. Psalm xxv, 14. "The secret of the Lord is with them that fear Him: and He will shew them His covenant." The fear of the Lord is the beginning of wisdom. It is not to every chatterer that the nature of the gospel mystery is made known, it is not to every professor, and it is not to every preacher: men may profess and preach, and be perfectly blind to the mystery of the gospel. It is a marvel, there is a gospel at all! The gospel that is, is in every way worthy of its Author. The burden of it is the Divine method of saving sinners by Jesus Christ. Now, do you know what sinners are, and yourself the chief? Do you know what is the meaning of sinners being *lost*? Have you found yourselves lost? Have you ever seen anyone that thinks of saving sinners that are lost? Have you ever held converse with Him, and learned His mind? Have you discovered the way in which He means to save sinners, and have you learned it from Himself? Is

prudent" dare not say they are treated unjustly.

IN CONCLUSION.

1. Learn what the gospel is. It is a mystery. We desire to preach a mysterious gospel to you: may it be yours to come here thirsting after a mysterious gospel. The wisdom of God is a mystery. The love of God is a mystery. The grace of God is a mystery. The faithfulness of God is a mystery. The power of God is a mystery. The person of Christ is a mystery. The death of Christ is a mystery. The offices of Christ are a mystery. The intercession of Christ is a mystery. The work of the Holy Ghost is a mystery. Regeneration is a mystery. All the benefits of the new covenant are a mystery. Heaven is a mystery, Hell is a mystery. This is the theme on which we desire now to dwell, let it be the theme on which you desire to hear men preach and write.

2. See the utter insufficiency of talent and learning in order to have insight into the gospel mystery. It is hid "from the wise and prudent." It is fast closed against them. And they are fast closed against it.

3. See how it is that any are to come into the gospel mystery. It is by being made babes. By a new creation He forms babes to whom to reveal the gospel mystery, and by the continued operations of His grace, He keeps them babes. I. Peter, ii, 2: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

4. You see why it is He thus deals. Because so it seemeth good in His sight, to whom be glory for ever and ever. Amen.

every part of your lesson stamped with His image and superscription? You could not receive it otherwise. "Thus saith the Lord." Have you perceived an admirable adaption in the way He means to save sinners, to your circumstances and case? Have your souls been constrained to consent that He shall save you? Do you know what it is for Him to have hold of you, and not to let you go till you give your consent to Him? There is the conflict. His poor people know the pains He has to be at, to gain their consent that He save them after this method opened up to them. Then have you finally stuck to the bargain? To our modern believers, it is, once believers always believers. But as to the poor people of God, they are believers and unbelievers a thousand times a day, off and on! So that they fear He will say, I am weary with repenting, I can put up with you no longer. This is the way in which people come to know the nature of the mystery of the gospel.

Secondly,

There is the mystery of the *revelation* of the gospel. People say, "what mystery is there in that? Have we not the Scriptures in our hands, and is it not very plain?" It shows you have got things at second hand or else you would not speak of them in that fashion. Even as respects the *objective* revelation of the gospel in the word, there is a mystery. There is nothing easy in this word at all. It is a marvel there is a revelation of the gospel such as is contained in the Scripture of truth. There are greater wonders here than all that scientific men explore in heaven, earth, or sea, for "He hath magnified His word above all His name." And the burden of Scripture truth is the glorious gospel. Do you ask me, where the gospel begins? Where the Scripture ends. Do you ask me, where the gospel ends? I answer where the Scripture begins. Never had Moses's account of the first creation reached us, had it not been to prepare the way for a revelation of the new creation. We would never have had the law of Moses, had it not been to prepare the way for grace and truth by Jesus Christ. We would never have had the prophecies, unless it were that these prophecies were to be followed

by their fulfilment. We would have had no Evangelists, had there not been a holy Evangel for them to preach and write. We would have had no Apostles or Revelation, unfolding in unspeakable glory the course of events in the church of God, had it not been for gospel truth, the centre of that church. Some wise people in this generation never hear the gospel, unless they hear certain sounds. I believe there are places filled with certain sounds, and yet they are as empty of gospel, as the air is empty of anything solid. People can deceive you with gospel sound, and not have a particle of gospel sense. None of the wicked shall understand this gospel revelation, but the wise shall understand it. A carnal man finds the gospel nowhere. A gracious man finds it *everywhere*, in the Scripture of truth.

Thirdly, There is the mystery of a sinner's *reception* of the gospel by *faith*. This is what we call the subjective revelation of the gospel. The problem which the gospel mystery proposes and solves is this: How shall a gracious Saviour get into an ungracious soul? How shall a spiritual Saviour be apprehended by a carnal soul? How shall a holy Christ be embraced by an unholy heart? How shall One come down from heaven, get a reception in a hellish heart? How shall the Lovely Only Begotten of the Father, the brightness of His glory, and the express Image of His person, be received by a man that is as full of devilishness as he can hold? That is the problem the gospel proposes to solve, and *docs* solve. How? Not by altering the gospel, not by diluting it, not by setting up an idol Saviour in garments suited to the carnal propensities of our carnal nature: but by the outpouring of the Holy Spirit making application of Christ's redemption, and creating that which is spiritual, holy, and Divine, and now a gracious Saviour is embraced by spiritual faith in the soul, a holy Saviour is embraced by a holy faith, He that is the image of the Invisible God is embraced by a faith that is inseparable from the image of God. We know of no other way in which sinners can receive the gospel, that gospel which is in a mystery. We would warn you affectionately against all other gospels, that give present peace,

Secondly,

Subjectively, in the inward work of grace in their souls, in which work there is an opening of these mysteries as set forth, and an illuminating of the renewed soul so that it takes in these mysteries, or so much of them as is necessary for the beauty, health, and vigour of the soul. Yet when the soul has taken in the largest draught possible, it is made to feel it is nothing, and is ever made to "forget the things which are behind, and to reach towards those which are before."

IV. The act of solemn thanksgiving rendered by the great Redeemer, for that of which He speaks. Firstly,

He to whom this thanksgiving is paid, and the titles that He bears. "Oh Father," this is from a Son. Only a Son can use the word Father. But it comes from the Son of all sons, His own Son, His Only Begotten and well beloved Son. Think what a thanksgiving it must be, coming from such a person. "Lord of heaven and earth." He recognises Him here in His infinite supremacy, and absolute sovereignty. He is Lord of heaven and earth, therefore Lord of the "wise and prudent," Lord of the "babes," Lord of the mysteries of the gospel. He has the thing to be revealed entirely at His control, and those from whom it is hid, and those to whom it is revealed are entirely under His control too.

Secondly, The subject of thanksgiving. "I thank Thee." He recognises Him as the Doer of it. No one can be thanked for that which He has not done. If He hides, where is the power that will reveal. Beware of how you make light of the mystery of the gospel, you will thus rouse unspeakable vengeance against yourselves. He owns He hath done it, and He owns His infinite goodness in it. We would arrest your attention specially upon the fact that it is revealed to "babes."

Thirdly,

The ground on which this thanksgiving is rendered. "Even so, Father, for so it seemed good in Thy sight." It is to be traced in both cases to the will of Him who worketh all things after the counsel of His will. So that the "babes" may not glory, and the "wise and

even in a country where the gospel is revealed in the word, the wise and prudent turn away from it. And as for those who pay an outward respect to it, as to those who think it responsible to range themselves on the side of gospel truth, who even profess to write in its defence: no one at all acquainted with the *mysteries* of the gospel can look into their productions without seeing evidence that they are totally ignorant of it. Secondly,

They are hid from them *subjectively*, in their inward, spiritual, saving power.

III. Those to whom these things are revealed. "Babes." That is, those who are so accounted by the world. They account them "babes" on account of the weakness of their capacity, on account of the slender amount of their knowledge, because of the feebleness by which they are distinguished, they are feeble in their capacities, in their position, in their influence, they are like babes in the cradle, what can *they* do, poor things? Will they uphold the state? Will they make a conquest of kingdoms, will they rule empires? They are babes. They are babes in their own estimation. They were not always so, but He who made them what they are, has made them babes. They are very far from being babes by natural birth: they are all born giants in understanding, strength, and excellence. But a Stronger than they, comes and lays them low, and reduces them to their proper dimensions, and they discover they are babes. He begins in the day of the new creation to teach them they are babes, in capacity, in position, in influence, and He teaches them more and more that they are babes in His hand, and so they become at last like a weaned child. They account themselves as babes in understanding, in strength, in influence. Jer. i, 6: "Then said I, Ah! Lord God! behold I cannot speak: for I am a child." Now the mysteries of the gospel are revealed to the babes.

Firstly,

Objectively. The Lord brings the mysteries to them, or them to the mysteries, and when once brought to the mysteries they should take care and not go back from them.

self-confidence, and exaltation of spirit, but that will one day sting as a serpent and bite like an adder. Fourthly,

There is the gospel mystery of the soul's *continued reception* of Christ. We have a quarrel with the popular religion of the day. Their idea is, that they live in gospel times. My friends, the glory of these times is departed. They pride themselves upon the light in which they are walking: but the light is gone to a large extent, and they are walking in darkness. They received their religion easily, and keep it easily. No wonder: It costs nature nothing to receive it, they have manufactured it, or rather the devil they serve has manufactured it for them! He has been a close student of human nature for about six thousand years, and has been employed in preparing doses for poor fallen man to drug him well, so that he may be his prisoner for ever. He knows it will be easy and pleasant for human nature: and mark, the men that uphold it are so blind that they cannot see that to be a reason they should suspect it. Is there any mystery in men keeping hold of that which they so easily receive? But there is a great mystery in that the soul keeps hold of Christ, who is in His own nature the Holy One of God, who in His office of Mediator, between God and man, and in His work for sinners and in sinners, is the irreconcilable enemy of all sin. Mat. i, 21: "And she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins." Modern Religionists don't like a holy Saviour, a holy gospel, a holy salvation: they want an easy Saviour, a pleasant gospel, a worldly salvation: The people of God loathe such a thing, they have plenty of deception in themselves, without opening their hearts to receive an entire system of deception; they are all too ready to lay themselves down on the lap of some Delilah, they don't need ministers to prepare Delilahs for them. Every gracious soul sees it is the glory of Christ, that He condemns sin. He condemned sin in His flesh, and He condemns it in His mystical body. He gave Himself to be the death of sin, and He will be the death of sin in all those in whose hearts He is formed the hope of glory. Now, *how* is it that the soul

continues in the faith of Christ? Just in the way in which the soul is brought to the faith of Christ. Why was it necessary, the Spirit of God should prepare Christ's way in the soul: that as the Divine Porter, under whom all subordinate porters act, He opens the gate of the soul to let Christ in? Why? Because the whole soul is shut against Him. Now, corruptions are still there, and will be there until the hour of the believer's death, and they are evermore breaking forth, and terrible havoc they make in the soul, as if they would be avenged for the loss of their liberty, and as if they would take the reins and really overpower the soul. But believers just run to their strong tower and there are safe: they cry in their poverty, the Lord hears and delivers. "How long, oh Lord wilt Thou keep silence, avenge me of mine adversary." He may not for a time, but impurity will constrain Him to appear as a Man of war, clothed with zeal as a cloak, then will be the day of vengeance, then the day of His redeemed is come. He redeems them by striking a deathblow at their corruptions, stirring up the grace He has implanted, drawing it forth with renewed actings of faith, and as they have Christ Jesus the Lord, so they walk in Him. John xv, 4: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me."

Fifthly, There is the mystery of *preservation* of this people on the face of the earth. Now they are charged with a precious treasure, Christ formed in their souls the hope of glory. They are the lights of the world, the salt of the earth, the world is the better of them; when the last of them is taken away, the world shall be burned up. What a people! True nobility is there! What heavenly principles actuate them! Now, considering the precious treasure with which they are thus charged, and looking at the opposition that is against them, the wonder is, that they are preserved on the face of the earth. "The more they are afflicted, the more they multiply and grow."

There is the mystery of the *propagation* of the gospel.

It is not only preserved, but propagated, and there is a mystery in the propagation of it. There is no mystery to many in this, they just set up a scheme, get contributions, and so on! That bears the mark of human manufacture: there is no mystery in that! But there is a mystery in the real propagation of the gospel, in God's method of propagating it. John xv, 2: "Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." A small one shall become a great nation. Abraham, a childless man, is heir of the world, he is advanced in years, his body is now dead, yet Abraham has a son, but that son must be taken, bound to the altar, and be ready to be offered as a burnt offering. Heb. ii, 12: "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." Who would have thought Christ's death was to give life to a company, whom no man can number? *There* is a mystery, with depths which no man can fathom. "Without controversy, great is the mystery of godliness."

II. Those from whom these things are hid. They are the "wise and prudent." By the "wise" it is said we are to understand those in possession of worldly wisdom. By the prudent, we are to understand the talents or endowments they possess, which fit them for acquiring this kind of wisdom, and turning it to account in their own proper spheres. It must in this view be allowed that they are described in the most advantageous possible terms, they are not only prudent, men of talent, but they are wise, they lay out their talent in the acquisition of learning. Now, it is from these our Lord declares the things to which He refers, are hid. Firstly,

From many of them they are hid even in their *objective* revelation. What vast multitudes are there of wise and prudent men in this world, who have never heard of the objective revelation of the gospel. The pride of intellect, the desire of vainglory, and the self-sufficiency which is often the offspring of fallen nature wrought upon by these influences: all tend to make them think they stand in *no need* of the gospel mystery, and thus