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# COME THOU WITH US, AND WE WILL DO THEE GOOD

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This was the kind invitation given by Moses to Hobab, his brother-in-law, when the children of Israel were passing through the wilderness on their way to the promised land. "And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, we are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Num. 10: 29.

We may regard the journey of the Israelites to Canaan as a type or emblem of the journey of Christians to heaven. The former were advancing to conquer and possess the promised land. They had a definite country in view as their dwelling place and inheritance, the object of their desire, and the end of their journey. In like manner there is a place or country, which has been promised to Christians as their eternal rest and inheritance. It is called in Scripture a better country, that is, an heavenly one. far more attractive, desirable and glorious than the earthly Canaan, which was a type of it.

The life of the Christian is a journey to the heavenly Canaan. To that celestial land all true believers are traveling. This journey commences with the conviction of sin, produced by the application of the law to the conscience of the sinner by the Holy Spirit. Conviction of sin drives him to the cross of Christ, where by faith he is forgiven and accepted in the Beloved. His con-

version is [followed by baptism and union with God's people, the company of heaven-bound travelers. With them he walks in the celestial road, runs the race set before them presses forward in the path of duty, makes advancement in spirituality, knowledge, love, holiness and conformity to the divine image. God goes before his people, providentially and graciously, as their Guide, in a pillar of cloud by day, and a pillar of fire by night. Their journey terminates at death, the end of the race, the close of the day of life, and is followed by an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

It is the duty, both of ministers of the Gospel and of Christians generally, to invite others to journey with them. Heirs of the heavenly inheritance, and traveling to that land, the friends of Christ should invite their fellow-men to accompany them, and share in the benefits and happiness in store for them. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." It should be a pleasure to invite sinners to the Gospel feast; to become members of the fold of Christ, and share in the benefits, privileges, and joys of his people; to taste of divine grace and love, and all the good things which God bestows on his children in this life, and to become heirs of his kingdom and glory in eternity.

The invitation to be given to sinners is, "COME THOU WITH US." To comply with this invitation is, to forsake the world, and enter into the kingdom of God; to renounce the company of the irreligious and ungodly, and join one's self to the people of the Lord; to repent of sin, undergo a change of heart, begin the Christian race, profess faith in the Saviour, be baptized, and become a member of the church. It is to come out from the world, and be separate, take a decided stand on the

Lord's side, walk in fellowship and love with his disciples, be identified with Christ and his cause, keep his ordinances and commandments, bear the fruits of righteousness, and make effort to extend the Redeemer's kingdom. It is to commence the life of a Christian pilgrim; to join the company of travelers who are journeying to the heavenly country, and go with them in the way that leads thither. In short, to accept this invitation is, to join the disciples of Christ with true brotherly affection, and cleave to them as Ruth cleaved to Naomi, saying, "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

The argument which Moses employed to prevail with Hobab was, the prospect of advantage which he displayed before his mind: "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel." We are his chosen people; we are in covenant with him; he has rich blessings in store for us; he has promised us a goodly land as our inheritance, and we are journeying to the place of which he said, I will give it you. We expect great things for ourselves, and if thou wilt go with us, we promise thee a participation in all our benefits and privileges.

In like manner we, as Christians, are enabled and authorized to present a similar inducement to sinners, to prevail with them to unite with us in our journey to heaven. It is the promise that they shall be partakers with us of all the good which God has in reserve for us. They shall be co-heirs with us of the heavenly inheritance; our fellow-citizens in the divine kingdom; brethren of the same family; living stones in the same spiritual temple. They shall be in all respects as we are,

entitled to the same rights, privileges, joys and honors, and shall receive the same blissful, glorious, and eternal reward hereafter.

First, then, we say to every impenitent sinner, *Come thou with us*, and thou shalt be delivered from the wrath to come. The day of judgment will be the great day of wrath, terror and destruction to the wicked and ungodly. It will come as a thief in the night, "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."—The Son of man shall come in his glory, and all the holy angels with him; the trump of the archangel shall sound, and the dead shall arise, and stand before him; all nations will be gathered in his presence. He will then proceed to dispense justice to every one according to the deeds done in the body. Against the wicked, unbelieving and disobedient he shall utter a decree of condemnation and eternal death. He shall say to them on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—This sentence will be immediately carried into execution. Mighty angels will be ready as the officers of justice, who shall seize the guilty, trembling, despairing sinner, and consign him to the flames of perdition.

Such is the dreadful doom that awaits the ungodly.—Hence the apostle Paul, after affirming that we must all appear before the judgment-seat of Christ, adds: "Knowing, therefore, the terror of the Lord, we persuade men." We warn them of the awful consequences of continued impenitence and unbelief; we reason with them of righteousness, temperance and judgment to come; we endeavor to persuade them to repent of their sins, believe in Christ, and devote themselves to his service; we beseech them to be reconciled to God and obey his commandments, that they may escape his wrath, and

live. For it is promised to the believer that he shall be delivered in that day. He shall not come into condemnation, and be involved in the curse and torments of the wicked. He shall not go away into everlasting punishment, and have his part in the lake that burneth with fire and brimstone, which is the second death.— This happy, glorious deliverance in the day of judgment, this promised security and freedom from divine wrath and eternal suffering, is a part of the good which God has laid up for his people, and which is offered to every one as an inducement to unite with them in their celestial journey. Dost not thou, dear reader, desire to escape in that day? to avoid being placed on the left hand of the judge, and hearing him pronounce those terrible words, “Depart from me, ye workers of iniquity, I never knew you?” If so, then come thou with us: cast in thy lot with the people of God; unite with them in obeying his law, observing his ordinances, and living to his glory; become their fellow-traveler in the journey before them, and thou shalt be saved in that day.

*Come thou with us*, and thou shalt be the recipient of all the blessings and favors, privileges and benefits, joys and honors bestowed on Christians in this life. What these are, we learn from various parts of Scripture.— They include pardon and righteousness, divine knowledge and wisdom, regeneration and adoption, the gift and indwelling of the Holy Spirit, citizenship in God’s kingdom, the dignity and blessedness of divine sonship, fellowship with God, Christ, angels and saints on earth and in heaven, sanctification and purity, grace to resist temptation and strength to endure trials, inward peace, comfort, hope and joy. Such are the rich blessings, high estate, and precious privileges of the people of God in the world, and whoever unites with them shall share in these benefits and mercies.

*Come thou with us*, and it shall be well with thee, not

only in life, but in death. The care and goodness of God to his people extend to them in the closing scenes of their earthly existence. He is their heavenly shepherd, who will never leave them nor forsake them. As they draw near their last end, He will support and comfort them with his gracious presence, guide them with his light in their passage through the dark valley, cheer and animate them with the hope of immortality, take away from their minds all doubt, fear, and trouble, and fill them with peace, joy and assurance of victory.—“Mark the perfect man, and behold the upright; for the end of that man is peace.” “Precious in the sight of the Lord is the death of his saints.” “Blessed are the dead who die in the Lord.” The dying Stephen was favored with a vision of the glory of God, and the son of man standing on the right hand of God, to whom he prayed, saying, Lord Jesus, receive my spirit. Paul departed with exultation and assurance of a crown of righteousness which the Lord, the righteous judge, should give him in that day. Does not every one cherish the feeling of Balaam, “let me die the death of the righteous, and let my last end be like his?” Reader, such a death may be thine, if thou wilt live a righteous and godly life.

Another reason for becoming one of God’s people is, that to them is promised a resurrection from the dead. It is true there shall be a general resurrection, both of the just and unjust. But there will be a wide difference between them. They “that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” Christ said, “The hour is coming, in the which all that are in the graves shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” The resurrection of the righteous will be to a blissful, glorious, immortal existence in

heaven. The wicked shall be raised up only to be judged and to be cast, both soul and body, into hell. The dead in Christ shall rise first, and shall be distinguished by the power, splendor and incorruption of their bodies. These will be spiritual and immortal, and shall shine with the brightness of the sun. Hence it is said in Revelation, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Reader, become a disciple of Christ, and thou shalt have part in the resurrection of his saints.

Having been raised from the dead, believers will then be acquitted, justified, owned and accepted of God in the solemn judicial trial that shall take place. God has spoken this good concerning them. He has declared that He will separate the precious from the vile, and while he condemns and rejects the ungodly, he will justify and save the upright. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Not one of the Lord's people shall perish in that day. None of his sheep shall be lost. For Christ said, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." "Placed on the right hand of the judge, all his followers shall hear, from his lips words of approval, shall receive from his hands a golden crown, and be brought into full possession of the heavenly Canaan. He shall say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Does not the reader desire to be remembered with his disciples, and be justified and accepted with them in that day? Then join thyself to them, and be numbered with them in this life.

Lastly. *Come thou with us*, and thou shalt participate in the eternal life and happiness of the people of God in



heaven. Peter speaks of himself as a partaker of the glory that shall be revealed. God has in store for his children boundless and everlasting felicity—all kinds and degrees of blessedness, and even sources of enjoyment which it is now impossible for the imagination to conceive. "For it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." He has prepared for them a city, a kingdom, a paradise, shining garments, bright crowns, and harps of gold. He shall give them to eat of the tree of life, and shall lead them unto living fountains of waters, and shall wipe away all tears from their eyes. They shall see the face of God, behold the glory of the Lamb, surround his throne, and serve him day and night in his temple. We say to the sinner, "Come thou with us," and all this good, this happiness, this glory, honor and immortality shall be thine. Thou shalt receive an hundred fold in this present time, and in the world to come, everlasting life.

#### H Y M N.

There is a fountain filled with blood,  
 Drawn from Immanuel's veins,  
 And sinners, plung'd beneath that flood,  
 Lose all their guilty stains.

The dying thief rejoiced to see  
 That fountain in his day;  
 And there may I, as vile as he,  
 Wash all my sins away.

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