

CHRIST AND MAN: SERMONS

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Christ and man: sermons by Marcus Dods

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MARCUS DODS

**CHRIST AND
MAN: SERMONS**

CHRIST AND MAN

SERMONS

BY THE LATE

MARCUS DODS, D.D.

PRINCIPAL OF NEW COLLEGE, EDINBURGH

HODDER AND STOUGHTON

LONDON MCMIX

EMMARVED

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PREFATORY NOTE

THE following Sermons were not selected for the press by Dr. Dods himself, and did not receive his own final revision. After his death, a desire was expressed by many friends for a book which should be representative of his preaching as a whole; and accordingly, while the majority of the Sermons are recent, the volume includes several which date, at least in their first conception, from the years when he was at the height of his influence in Glasgow.

My work as editor has been narrowly limited to minor alterations such as it is reasonable to believe the author might have introduced.

H. R. MACKINTOSH.

Edinburgh, September, 1909.

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I

CHRIST'S SYMPATHY WITH THE TEMPTED

"For in that He Himself hath suffered being tempted, He is able to succour them that are tempted."—*Heb.* ii. 18.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."—*Heb.* iv. 15.

THERE is one experience which no man ever escaped or can ever escape: that is, the experience of temptation. This life necessarily tests every man who passes through it, and on this hinge of temptation our character turns to good or to evil, and by it is our destiny determined. Without temptation no sin would be committed; and without temptation no holiness could be attained. The human wrecks that seem beyond all capacity of repair and refitting, and the victorious athletes of righteousness whom their fellow-men adore, are alike the products of temptation. For it is impossible to see how, without temptation and the training involved in it, men can attain purity and strength of character. All moral worth lies in the will; God cannot confer holiness upon you by a simple act: you must choose it. It is not *your* holiness until you choose it. Nay, it is not yours until your choice has become a habit, until by a thousand repetitions of choice you have become habitually righteous. And these repeated choices of good, these ever-renewed righteous acts, will be productive of habitual personal achieved holiness in you, just in proportion to their difficulty—that is, to the amount of resolution or will that is needed to perform them; in other words, in