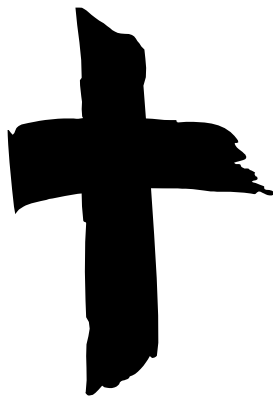


# FOR HIS GLORY

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I always like to see a resolve to make restitution of former wrongs in people who profess to be converted. If they have taken any money wrongfully, they ought to repay it. It were well if they returned sevenfold. If we have, in any way, robbed or wronged another, I think the first instincts of Grace in the heart will suggest compensation in all ways within our power. Do not think it is all over by saying, "God has forgiven me and, therefore, I may leave it." No, dear Friend, but inasmuch as God has forgiven you, try to undo all the wrong and prove the sincerity of your repentance by doing so.—CHS



## WHAT ABOUT FAITH AND PRIESTS?

By C. H. Spurgeon

Beloved Friends, you know how faith arises in the heart from the *human* point of view. We hear the Gospel, we accept it as the message of God and we trust ourselves to it. So far it is our own work—and let it be remembered that in every case *faith* is and must be the act of *man*. The *Holy Spirit* never *believes* for anybody—each man must personally believe. We cannot be saved by the faith of another, even though that other were Divine. Each one of us must, himself, believe.

But, having said that, let us remember that the Godward history of our believing is quite another thing, for true faith is always the *gift of God and the work of the Holy Spirit*. The Holy Spirit brings us to perform the act of faith by which we are saved and the process is after this manner, though varying in different individuals—

First, we are brought *attentively to listen* to the old, old story of the Cross. We have heard it a great many times, perhaps, but now we hear with opened ears, anxiously desiring to know the inner sense. While we are so listening, the Word commends itself to us—it awes us by its majesty of holiness! It

attracts us by its beauty of love and we perceive that it is truly, the *Word of God*.

Thus faith comes by *hearing*, and hearing by the Word of God. Attentive hearers, earnestly listening, very seldom remain unbelievers long. The superficial hearer who is satisfied to sit through a sermon but does not care to understand it, misses the blessing. The diligent reader of the Bible, reading it with prayer, is very unlikely to remain unsaved—before long the Spirit of God, who works through the Word of God, applies some portion or other of Holy Scripture to the soul with power—and the reader is brought to faith.

We believe, then, not because a clerical person, or a crowd of clerics assure us that the Bible is Inspired, but because the Spirit of God, working with the Word, commends it to our consciences and to our understandings and, therefore, we believe. You will generally find that unbelievers do not *read* the Bible, and do not *hear* the Gospel—how can they believe in Him of whom they have not heard? If they will not consider the Gospel candidly, how can they expect to

(See *Faith and Priests* on page 3)

## “Understand All Things”

By Donald S. Fortner, Pastor  
GRACE BAPTIST CHURCH of DANVILLE  
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**“Evil men understand not judgment: but they that seek the LORD understand all things.”**  
(Proverbs 28:5)

Other people are vexed and confused by the Word of God, the ways of God, and the works of God—but God’s saints understand all things. This is not a matter of supposition, but the plainest possible declaration of Inspiration—“*They that seek the LORD understand all things.*” The wise man tells us that “*Evil men understand not judgment.*” Then he asserts, “*but they that seek the LORD understand all things.*” I do not suggest that religious people understand all things, not by a long shot—but the Lord God, Himself, asserts that His people—all who know Him by the saving operations of His Grace, all who are born of God and taught of God, understand all things.

Believers understand that the origin of all things is God. We un-

(See *Understand* on page 2)

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# UNDERSTAND

(Continued from page 1)

Understand that the end of all things is the salvation of God's elect and the Glory of His great name. God's people understand that the nature of all things here is temporal. Everything here in this sin-cursed earth is temporal and vanishing. Every relationship in this world is just temporal. Most importantly, those who are taught of God understand all things spiritual. This is what the Apostle John tells us—*"But you have an unction from the Holy One, and you know all things"* (1 John 2:20). All who are born of God and taught of God have the mind of Christ and understand all things vital and necessary to the saving of their souls!

## Thanks for All Things

We understand that it is both the responsibility and the joy of Believers to give thanks to God for all things. We are taught to give *"thanks always for all things unto God and the Father in the name of our Lord Jesus Christ"* (Eph 5:20). In the context Paul is talking about walking in the Spirit and being filled with the Spirit. The Spirit-filled life is the life of a Believer giving thanks to God—*"In everything give thanks: for this is the will of God in Christ Jesus concerning you"* (1 Thess 5:18). It is both our duty and our great privilege to give thanks to God always and for all things! It glorifies God for us to praise Him and give thanks to Him. It breeds joy and peace in our own hearts and among our Brothers and Sisters for us to always give thanks to God for all things.

## Restitution of All Things

We also understand that there is a day coming called *"the restitution of all things"* (Acts 3:21). It is written, *"Repent you therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God has spoken by the mouth of all His holy prophets since the world began."* In that great and glorious Day, when all things are brought to their final end—when time shall be no more—all things will glorify our God! Everything that has been, is now, or shall hereafter be—all things, all events, all creatures and all the actions of all creatures, whether good or evil—will praise Him and will prove to have been good! Everything, even you and I, will glorify the triune God, one way or another. We will either glorify His Grace in Christ in our everlasting salvation, or, like Pharaoh, we will glorify His power and wrath in our everlasting destruction. But we will all glorify God!

## Inherit All Things

In Revelation 21:7 we read, *"He that overcomes shall inherit all things; and I will be his God, and he shall be His son."* All true Believers may rightfully sing, "We shall overcome some day!" We shall at last, by the Grace of God, completely overcome sin and all its consequences. We shall in the end overcome this world, all its lusts, and all its charms, by the power and Grace of our God. By God's free Grace in Christ, we shall overcome Satan, too!

Thirty-five years ago, when my doctors thought I was about to die, and I was fairly certain that they were right, I got a card from a friend that lifted my spirit to Heaven itself. It was totally blank, except for a Scripture reference. On the inside, my friend simply wrote the reference,

"Romans 16:20." When I turned to it and read the text, my soul melted within me and leaped with joy in the realization of the promise contained in that text! Listen to this Word from God to all His people. If you are a Believer, this is God's word to you—*"And the God of peace shall bruise Satan under your feet shortly!"* Then, we shall inherit all things, by the Grace of God! We shall inherit all things with Christ, in Christ, and for Christ's sake!

## End of All Things

We who are taught of God also understand that *"the end of all things is at hand"* (1 Peter 4:7)—*"Behold, He comes!"* When our great and glorious Christ appears the second time, without sin, unto salvation, then the end of all things will come. The End of All Our Troubles! The End of All Our Struggles! The End of All Our Toils! The End of All Our Trials! The End of All Our Temptations! The End of All Our Sins! The End of All Our Sorrows!

## Done All Things Well

God's saints all understand this, too. The Lord our God has done all things well! When the end of my days on this earth comes, when I look over my life's finished story, I am confident this will be my final word. And when the end of all things has come, and time shall be no more, this will be the final word of all *His-Story* and of all rational creatures—*"He has done all things well"* (Mark 7:37). This I declare now—and this I will declare in that great day, when time shall be no more—*He has done all things well* with me and mine! *He has done all things well* with His Church! *He has done all things well* with His world! *He has done all things well* with you and yours!

## A Living Union with Christ

By Pastor Henry T. Mahan

Our Lord said, *"I am THE DOOR; by Me if any man enter in he shall be saved."* There is no other door. He said, *"I am THE WAY, THE TRUTH, and THE LIFE. NO man comes to the Father, but by Me."* There is no other way, no other truth, and no other source of eternal life. Everything our God has spiritually and eternally for a sinner is in our Lord Jesus Christ, by our Lord Jesus, and through our Lord Jesus. Acceptance, forgiveness and salvation are ours by that living union with Christ. He said, *"I am the true Vine, you are the branches; abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; NO MORE CAN YOU, except you abide in Me."* Believers are true branches which have life and joy. They grow and bear spiritual fruit only because of their union with the life-giving Vine—Christ Jesus our Lord. —Gleaned from Zebulon Baptist Church's weekly Bulletin. Contact Pastor Tom Harding's office: E-Mail: [taharding@bellsouth.net](mailto:taharding@bellsouth.net) to request to be put on e-mail list.

**Christians are dying all over the world for the sake of Jesus Christ. Are you daily praying for them?**

# FAITH AND PRIESTS

(Continued from page 1)

believe it?

Further, *the Holy Spirit is also pleased to make us conscious of our sinfulness*, our danger and our inability. And this is a great way towards faith in Christ, for the great difficulty in believing in Jesus is that men believe in *themselves*. But when they discover that their lives, which they thought commendable, are censurable—and when they find out that their native strength is feebleness, itself—they are, then, prepared to believe in God's salvation! When a man can no longer rely upon *himself*, he cries to the strong for strength. Thus the Spirit of God leads us to faith by driving us out of self-confidence.

Moreover, while attentively hearing, *we perceive the suitability of the Gospel to our case*. We feel ourselves sinful and rejoice that our great Substitute bore our sin, and suffered on its account, and we say, "That substitution is full of hope to me; salvation by an atonement is precisely what I desire. My conscience can rest here."

We learn that Jesus came by water, to cleanse our nature as well as to take away our guilt, and we say, "That also meets my need." Studying the great Doctrine of the Cross, it strikes us as being full of the wisdom and love of God, and as suitable for our case as bread is suitable for hunger, or water for thirst. And our moral instincts, by an inner witness which we cannot further describe, leap to the conclusion that this must be true and, therefore, we believe it.

You see, first we give an attentive *hearing* to the Gospel, then we *receive*, by the Spirit of God, a consciousness of our need of it, and then we discover the suitability of it to meet our need! And by that process we are led onward to genuine faith in Christ. There is but one more step, and that is, *we accept Jesus as set forth in the Gospel* and place all our trust in Him. He is set forth as the Savior of mankind, bringing life and peace to all who trust Him. We hear a voice that says, "Whoever will, let him come and take the Water of Life freely." We see the Savior, Himself, standing with outstretched arms and crying, "If any man thirst, let him come unto Me and drink."

And being assured of the freeness as before we were of the suitability of the Atonement, we accept it, and thus we exercise the faith of God's elect. We have gone through a process which has divorced us from every other confidence and brought us to rest on that which God has set forth to be a Propitiation, even the finished work, the blood and righteousness of Christ.

When the soul accepts the Lord Jesus as Savior, *she believes in Him as God*, for she says, "How can He have offered so glorious an Atonement had He not been Divine? How could God set Him forth to make propitiation for the sons of men had He not been equal to the task, a task requiring an Infinite Nature?" We worship the Son of God! In Him we rest and on Him we lean! We find in Him all that we need! This is why we believe, then, and the process is a simple and logical one. The mysterious Spirit works us to faith, but the states of mind through which He brings us follow each other in a beautifully simple manner.

Now, in all this I see no room for a priest at all. For the preacher there is a niche, for, "how can they hear without a preacher?" But the priest with his authority as an interpolator, like the fifth wheel of a steam engine—he is of no possible service and a good deal in the way. He deserves to be called "a superfluity of naughtiness." God's Word convinces my reason and God's Spirit wins my heart to faith in Jesus—what more, under Heaven, do I need

as a reason for faith?

That gentleman with the gown on has no more to do with the business than if he did not exist! His intervention to tell me, by authority, that the Gospel is true and that I am absolved, is as ridiculous as the conduct of that little African potentate who, as soon as he has eaten the few morsels of carrion which adorn his majestic table, bids a herald proclaim east, west, north and south, that all other kings in the world are *now* permitted, by his gracious majesty, to have their dinners! Probably they have never heard of the permission and have suffered no evil from being ignorant of it. Who is this fellow, that he should take so much upon himself?

Having been brought to rest in Jesus as my Savior by a perfectly reasonable process, by a chain of arguments in which not one link is deficient, I care nothing whatever for any official confirmation from the gentleman in the gown who has no argument, but bids me believe because *he* has been ordained! I need no confirmation of what God speaks! Two times two will be four whether the parish priest says so or not!

And God's testimony is true quite independently of all the gowns and surplices in and out of the robe-maker's shop. If Her Majesty should give me the title deeds of an estate, signing the transfer with her own hand and seal, I should smile at the lackey who should kindly offer to add his authority to Her Majesty's act and deed!

Where the word of a king is, there is power! And this is preeminently true where the Word of the King of kings is concerned! I have believed in Jesus Christ as He is set forth on the authority of God, Himself, and who are you, Sir Priest, to come between me and God? You tell the penitent, "You are to look upon the priest, as he is a trustee from God and commissioned by Him as His ministerial deputy, to hear and judge and absolve you." Away with such blasphemous lies! We need no deputies, for we have Christ Himself! You and your authority may go packing.—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307.—Sermon #1250, Vol. 21—THE PRIEST DISPENSED WITH—Read/download entire sermon on [www.spurgeongems.org](http://www.spurgeongems.org).

**JESUS CHRIST  
is the ONLY  
way to God the Father!  
Not Mary. Not Mohammed.  
Not a future Messiah.  
JESUS CHRIST  
is the ONLY way.  
(John 14:6).**

**Neglect of *private prayer* is the  
locust which devours the strength  
of the Church.—CHS**

# Letters to Mike Gendron Of Proclaiming the Gospel:

ptg@pro-gospel.org ~ www.pro-gospel.org  
PO Box 940871 ~ Plano, TX 75094

**Dr. J. M., Sugar Land, TX, writes**—I am using your 5-tape video series in a home fellowship group at my Church. When I suggested various topics of study, the group unanimously elected to study Catholicism. The series is having a tremendous effect upon the whole group. In fact, as word has gotten out, several people outside of the group have contacted me about viewing the tapes. It seems that this has been a Divine appointment as there are many in our church who come from a Catholic background and have loved ones still in bondage. I am praying that the heartfelt desire, which is being expressed for this information, will reach the hearts of our elders so that we can schedule you to come to speak in the near future. I know that having you in person would be a tremendous blessing. Please keep up the good work. You cannot possibly know how many people you are reaching through your books, tapes, and Gospel tracts!

**Michelle, Sacramento, CA, writes**—I was a Pentecostal, then a Baptist and now a Catholic. Whew! Talk about being on a merry-go-round! You stated, “Scriptures, when read by the guidance of the Holy Spirit, are the source for all Christian living and doctrine.” Why then, do so many Christians disagree on many important teachings? Why are the words, “faith alone,” only mentioned once in the Bible to show a man is justified by works and not by faith alone? (James 2:24). How can you prove that the Holy Spirit guides you and not others who adhere to differing interpretations? I’d appreciate your response to my questions since I ask them out of honest sincerity.

**Brother Mike responds**—Christians disagree on Biblical doctrines for several reasons. Not all professing Christians have been born of the Spirit of Truth and thus are still unbelievers “in whose case the god of this world” keeps them in blindness “that they might not see the light of the Gospel” (2 Cor 4:4). They profess to have faith in Jesus but do not understand the things of God (1 Cor 2:14). Secondly, poor hermeneutics are often used to interpret the Bible. Correct interpretation requires an understanding of the historical background, the context and the language in which the Scriptures were written (i.e. word meanings and grammar). Thirdly, new or immature Believers, who have yet to be disciplined in truth, may have a theology that has not yet been conformed to the Word of God. Fourthly, both Protestants and Catholics who have been influenced by unbiblical traditions, chose to follow *them* rather than the Bible. Fifthly, the sin nature will often cause distorted interpretations to facilitate man’s desire for control, power, influence, popularity and personal objectives. If you look at the context of James, Chapter 2, you can see he is not instructing us on how to be justified. Paul does this in Romans, Chapters 3 and 4. James is addressing those who have “spurious” or “dead” faith. He asks, “What use is it, my brethren, if a man says he has faith, but he has no works?” He continues—“faith, if it has no works, is dead, being by itself.” In other words, anyone can say they have faith (even the demons believe), but true *living* faith is accompanied by a new nature—the indwelling Holy Spirit which will be evidenced by works and fruit of the Spirit (Gal 5:22). Over 100 Scriptures declare that sinners are saved by grace through faith in Christ alone (Eph 2:8-9; Titus 3:5; 2 Tim 1:9). Therefore it is faith alone that saves but the faith that saves is never alone. It will be accompa-

nied by evidence of a new life in Christ! Ultimately, we will all be personally accountable for knowing, understanding and applying God’s Word. I will never trust another man’s interpretation of Scriptures without studying the doctrine on my own. As I abide in God’s Word, I will continue to conform my theology to what is written. I hope you will do the same.

**C. L., St. Petersburg, FL, writes**—The guard at my new gym turned out to be a familiar face. Four years ago, Victor reminded me that I gave him one of your Gospel tracts at his prior job. Since then he has thrown away the statues to which he prayed and left the Catholic Church. He has been reading his Bible and witnessing to others. Too infrequently this happens, initial indifference to a tract, then years later, Bam! I run into a new creature in Christ—fruit reaped in due season, just when I was growing weary. I can’t think of a better investment than giving away your tracts which so clearly expose error and proclaim the Truth of God!

**Nancy B., Internet, writes**—Jesus points out in Matthew 25 that those who are welcomed into His kingdom will be those who performed acts of love (good works) for others, not because of their faith alone.

**Brother Mike responds**—If you will read Matthew 25 again, you will see that Jesus separates the sheep from the goats first, then judges their works. His sheep who heard His voice and followed Him are all a gift from His Father (John 6:37). Those on the left did not believe Jesus because they were not His sheep (John 10:26). Anyone chosen by God for eternal life will show their gratitude and appreciation by acts of service and kindness. These acts are the *evidence*, not the *cause*, for justification. At the very moment sinners are justified by faith, they are “created in Christ Jesus for good works” (Eph 2:10). God saves sinners only by His Grace. To mix works with Grace is to nullify Grace, the only means by which God reconciles sinners to Himself (Rom 11:6). Since Grace is the unmerited and undeserved favor of God, anyone who attempts to *merit* a place in Heaven will be excluded. Whenever man presents his works as a peace offering to God instead of resting in the finished work of His Son, it produces Divine indignation. By adding his dead works to the work of Christ, he is denying all God has done, is doing and desires to do for those who come to the Cross with empty hands of faith. He is also denying the ultimate price God paid to save sinners—the shame, humiliation and excruciating pain Jesus endured to put away sin and the honor, praise and glory that is reserved for Christ alone. Since God is calling all men to behold the all-sufficient Savior, it is, indeed, a slap in His face to ask Him to behold *our* good works and our own righteousness. When man says, “I must do my part,” it brings an element of uncertainty and doubt to the equation. How will he know if he has done enough? When man says, “I will add my good works to Christ’s work,” he will boast in what he does instead of what Christ has done. Salvation is all of God and not of man. A sinner’s faith must not be mixed with any vain attempts to do what Jesus has already accomplished, perfectly and completely.

PRAY OUR MASTER’S HOLY SPIRIT WILL HOLD  
BROTHER GENDRON UP AND KEEP HIM SAFE!

# THE "GOD" OF ARMINIANISM

By Augustus Toplady, 1740-1778

I dare say, that, in such an auditory as this, a number of Arminians are present. I fear that all our public assemblies have too many of them. Perhaps, however, even these people, idolaters as they are, may be apt to blame and, indeed, with justice, the absurdity of those who worship idols of silver and gold, the work of men's hands.

But let me ask: If it is so very absurd, to worship the work of other men's hands, what must it be to worship the works of our own hands? Perhaps, you may say, "God forbid that I should do so" Nevertheless, let me tell you that trust, confidence, reliance and dependence for salvation, are all acts and very solemn ones too, of divine worship.

And upon whatever you depend, whether in whole or in part, for your acceptance with God and for your justification in His sight. Whatever you rely upon and trust in, for the attainment of Grace or glory—if it is *anything* short of God in Christ Jesus—you are an idolater for all intents and purposes.

Very different is the idea which Scripture gives us, of the ever-blessed God, from that of those false gods worshipped by the heathens—and from that degrading representation of the true God which Arminianism would palm upon mankind.

Our God is in the heavens—He has done whatever He pleased. This is not the Arminian idea of God, for our free-willers and our chance-mongers tell us that God does *not* do whatever He pleases. They tell us that there are a great number of things which God wishes to do, and tries and strives to do, and yet cannot bring to pass!

Is their god the Bible-God? Certainly not! Their god "submits" to difficulties which he "cannot help" himself out of, and endeavors to make himself "easy" under millions and millions of inextricable embarrassments, uncomfortable disappointments, and mortifying defeats. This said scheme ascends, on the ladder of blasphemy, to the mountaintop of atheism and then hurls itself from that precipice into the gulf of blind adamant necessity in order to prove mankind free agents!

One great contest between the religion of Arminianism, and the religion of Christ, is, who shall stand entitled to the praise and glory of a sinner's salvation? Conversion decides this point at once, for I think that, without any imputation of uncharitableness, I may venture to say that every truly awakened person, at least when he is under the smile of God's Countenance upon his soul, will fall down upon his knees with this hymn of praise ascending from his heart—"Not unto me, O Lord, not unto me, but to Your name, give the Glory: I am saved not for my righteousness, but for Your mercy and Your truth's sake."—Gleaned and adapted from the web site of Gospel Defense Ministries P.O. Box 355 Ross, Ohio USA 45061. Pastor Scott Price.

[www.GospelDefense.com](http://www.GospelDefense.com)

**PRAY!**

**PRAY!**

# THE STATE OF SPURGEON'S CHURCH IN THE YEAR 1872

By Charles H. Spurgeon

It has long been my joy, Beloved in the Lord, that our heart has not been divided. We have walked together these many years in holy fellowship and, imperfect as we are, yet there have not been divisions among us. There has been no division about Doctrine. We have agreed upon the great Truths of God. There has been, I believe, no division about who shall be the greatest. We have been content, each one, to occupy his place in the Church and to work on.

It is not our goodness that has made it so—it is only the power of God's Spirit which has kept us, who otherwise might readily have been divided—kept us as the heart of one man in sacred unity. Oh, let it always be so—let it always be so! May these eyes be closed in the darkness of death long before I shall see you contending, the one against the other!

If it should ever happen that I should be unfit to go in and out among you to your edification, may I be laid aside and some other found around whom you may rally as one man, that by any means and every means the Church may be kept in its integrity—one in heart—a threefold cord which cannot be broken! Let each man endeavor to avoid giving offense to his brother. Let us all be members unto edification of the same one Lord, one faith, one Baptism.

May the same Spirit abide in us and work with us to God's Glory, for we well know that a divided Church is found faulty. It is faulty so far as anything like usefulness is concerned. The strength that is spent in division is so much taken away from service. When the children of God use their swords against one another, they are not using them against the adversaries of the Lord. May our strength never be spent in division. A house divided against itself must come to nothing, but strong in the unity which God shall give us may we not be found faulty!

—Adapted from the *C. H. Spurgeon Collection*, Version 1.0, Ages Software.—Sermon #3527, Vol. 62—THE DIVIDED HEART—Read/download the entire sermon, free of charge, at [www.spurgeongems.org](http://www.spurgeongems.org).

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**Study of Ephesians****THE PERFECT CHURCH AND HOW TO OBTAIN IT—PART 2**

A question might be raised at this point as to why the Apostle speaks about the Church coming to the unity of the faith of the Son of God when he has already said back in verse 5 that there is “one faith” which all Believers have in common. If they already have it in common, then how is it that the work of pastors is to bring Believers into the faith of the unity of the Son of God? The solution is quite simple. If you recall, when we studied verse 5, we said that by “one faith” Paul was referring to that saving faith which all Believers have in common. We said that it referred to justification by faith, or the faith which embraces Jesus Christ alone for salvation. No one can be a Christian without that one faith. It is the heart of all Christian teaching.

But that is only the first step, though it is the essential first step. Having believed in the Lord Jesus Christ, the new-born Believer has much to learn. And learning the great Truths of the Christian faith as they are presented in the Word of God is what all Christians must do. Through personal study and through the ministry of their pastors preaching and teaching the Word of God, Believers are to grow more and more in the faith.

At this point in time, there are many things about which Christians differ. They are all united on the one central thing, which is that faith in the saving work of Christ on the Cross is the only way of salvation. But on other matters, there is still much disagreement in the Church. What Paul is saying is that this process of teaching and learning is to continue and to make its contribution toward bringing all Believers to a unity of the faith. Moreover, it is saying that the day will actually arrive when the Church is united in everything it believes.

However, in our passage we have a more narrow scope than that. Here the emphasis is upon the Church coming to complete unity in regard to what it believes about the Lord Jesus Christ. Note that the Apostle expressly says that he is referring to the faith OF THE SON OF GOD. The Church must be unified in regard to what it believes about Christ’s Person. To say that Jesus is the Son of God is to say that He is God, for He is of the same nature as God. But the Scriptures make clear that He is also fully Man and therefore is frequently referred to as the Son of Man. This does not mean that He was fathered in the normal way, but it does mean that He was truly born of a woman, a true flesh-and-blood man. Jesus is fully God and fully Man in one Person. If someone eliminates either one or emphasizes one to the exclusion of the other, then he has denied the truth about Jesus Christ. To be of the unity of the faith concerning Jesus’ Person, one must believe that He is fully God and fully Man. We must believe that of His own free will He humbled Himself and left Heaven and became a Man while remaining fully God. And all of this was foretold by the Old Testament Prophets.

In addition, faith of the Son of God includes what we believe about Christ’s offices. The Scripture speaks of Him as Prophet, Priest and King. As a Prophet, Christ taught us. He not only preached the Word of God but also foretold things to come. And if we remember who Jesus is, then we realize that all the Bible is the Word of Jesus—not just what is put in red letters in some of our Bibles.

What stands out in most people’s minds about the offices of Christ is what He did as Priest. The Scriptures show Him as the One who fulfilled all of the things pictured and foreshadowed by the Old Testament temple and sacrifices. For not only was He the great High Priest of God, but He was also the Sacrifice. As God’s great High Priest, as a Priest after the order of Melchizedek, Jesus offered HIMSELF upon the Cross as a Sacrifice for sin.

And while He hung upon the Cross, all the sins of His people were placed upon Him and He paid the horrible price in full.

But that is not the end of Jesus’ priestly work. For then, having done all that He came to do, He rose again from the dead the third day and shortly thereafter returned to Heaven. And now, seated at the right hand of the Father, Jesus continues His priestly work for us by continuing to pray for us. In fact, says the writer of Hebrews in Hebrews 7:25, “Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.” Jesus, even now, does not cease to pray for His beloved bride!

Brothers and Sisters, we need to mediate upon these things. These are the things that will lead us to mature and develop as Christians and to press on toward the goal of the Church becoming a mature and perfect man in Christ.

The faith of the Son of God also includes the fact that Jesus is King. Some Believers have become confused on this point, believing that Jesus will not be King until some future time. But He is King right now. He told the Jews that the Kingdom of God had already come upon them. Even now He is seated upon His throne and ordering all the affairs of the universe. Yet the Scriptures also teach us that a day is coming when He will establish His Kingdom in a visible and all-encompassing way. At that point the kingdom of darkness will be utterly destroyed and He will reign forever and ever. And what is so amazing is that His Church, His bride, will reign with Him.

**PRAY FOR OUR BRETHERN  
IN NORTH DAKOTA.  
PRAY OUR LORD WILL USE  
THEM FOR A TRUE REVIVAL  
IN THAT AREA.**

**PRAY YOUR PASTOR/CHAPLAIN WILL  
STUDY THE DOCTRINES OF THE  
ROMAN CATHOLIC CHURCH TO  
DETERMINE IF IT IS TRULY  
“CHRISTIAN”  
OR NOT—AND IF NOT—TO HAVE THE  
COURAGE TO EXPOSE ITS  
LIES AND BLASPHEMIES!**

**DO YOU KNOW CHRIST  
BY SEEING HIM IN  
HIS WORD?**

# THE “I AM”S OF JESUS CHRIST—PART 7

## “I AM THE WAY” (JOHN 14:6)

By Daniel E. Parks, Pastor  
Sovereign Grace Baptist Church, PO Box 305, Frederiksted, VI 00841

Mankind has always asked, “What is truth?” Indeed, this was the last question at the trial of Jesus Christ by Pilate, the Roman procurator (John 18:38). Sadly for Pilate—and for all of us, he did not wait for an answer. But elsewhere...Jesus Christ declares, “I am the truth” (John 14:6). A truth is something that is absolutely true, devoid of even the slightest error or lie. There are many truths. But the most important of them all is that which reveals God and the way to God. Jesus, therefore, declares, “I am...the truth...No one comes to the Father except through Me.”

Jesus Christ is the very embodiment of truth. He is no mere philosopher or teacher who may speak the truth. Rather, He is Himself the Truth! Accordingly, when He, the eternal Son of God, was Incarnate in human flesh, He was observed to be “full of grace and truth” (John 1:14).

He is therefore called “Faithful and True” (Rev 19:11). He is also called “the Amen, the Faithful and True Witness” (Rev 3:14). We therefore know that all that He says is “The truth, the whole truth, and nothing but the truth.” He has “come into the world...[to] bear witness to the truth” (John 18:37), and both He and His Father affirm that His witness of truth is of Himself (John 8:18). Therefore, “the truth is in Jesus” (Eph 4:21) because Jesus is Himself the Truth.

Since Jesus Christ is the embodiment of the truth of God, whatever is true of the truth of God is true of Him, also. For example, when Christ tells Believers “you shall know the truth, and the truth shall make you free” (John 8:32), He is not talking about the liberating power of mere facts. Rather, He is saying “you shall know Me and I shall make you free.”

Likewise, to “Buy the truth, and do not sell it” (Prov 23:23) is to appropriate Jesus Christ by faith and never let Him go. To “worship the Father in...truth” (John 4:23) is to worship Him in and by and through Jesus Christ. In saying “I am the way, [and] the truth,” Jesus Christ affirms that He is both the way of truth and the true way.

Jesus Christ is the truth of all the types and shadows of the Law

(John 1:17): “For the Law was given through Moses, but grace and truth came through Jesus Christ.” The “Law” to which reference is here made was the legal code which God gave to Israel at Mount Sinai through the mediation of Moses (Exo 20-31). It is here contrasted to the “grace and truth [which] came through Jesus Christ.” This is not to say that the Law was not true, for it was—but only so far as it went.

The point which we here emphasize is that the ceremonial aspects of the Law which governed Israel’s approach to God and their worship of Him (Exo 24-31) were but types and shadows of Jesus Christ. They were preparatory in character and He is the reality to which they pointed (see e.g. Heb 10:1-10).

For example, the ministry of Israel’s high priest was a shadow of the ministry of Jesus Christ, the true “High Priest over the house of God” (Heb 9:6-12; 10:21). The lamb which was slain on Israel’s altar for their sins was a shadow of Jesus Christ, the true “Lamb of God” (John 1:29).

The altar upon which Israel’s lamb was slain was a shadow of Jesus Christ upon His Cross, the true altar (Heb 13:10). The Passover sacrifice upon which Israel feasted was a shadow of Jesus Christ, the true “Passover [who] was sacrificed for us” (1 Cor 5:7). The Sabbath on which Israel rested was a shadow of Jesus Christ, the true Sabbath (Col 2:16f). These are but a few examples which prove that Jesus Christ is the truth which the Law foreshadowed.

Therefore, if you would approach God, you must do so through Jesus Christ, the true High Priest who has sacrificed the true Lamb on the true Altar. And you must find in Him the true Sabbath and always thereafter feast on Him, the true Passover.

Have you come to God through Jesus Christ the Truth?

**PRAY DAILY FOR AND  
ASK OUR LORD TO BLESS PASTOR PARKS.**

## BE NOT DECEIVED!

By C. H. Spurgeon

Some have supposed that there may be efficacy in baptismal water, or in sacramental emblems, or in priestly incantations, or in confession to a priest—one who asks them to disclose their secret wickedness to him, and betrays a morbid avidity to make his breast the sewer into which all kinds of uncleanness should be emptied! Be not deceived! There is nothing in these ordinances of man, or these tricks of Romish priestcraft (I had almost said of *witchcraft*, the two are so much alike) to excuse the folly of those who are beguiled by them!

You need not catch at straws when the rope is thrown out to you. There is pardon to be had! Remission is to be found! Forgiveness can be procured! Turn your back on yonder priests—lend not your ears to them, neither be you the victims of their snares! In the street each day it makes one’s soul sad to see them. Like the Pharisees of old, they wear their long garments to deceive. You cannot mistake them. Their silly conceit publishes their naked shame. Confide not in them for a moment! Christ can forgive you. God can blot out your sin. But they cannot ease your conscience by their penances, or remove your transgressions by their celebrations.—Adapted from the *C. H. Spurgeon Collection*, Version 1.0, Ages Software.—Sermon #3500, Volume 62—TWO COVERINGS AND TWO CONSEQUENCES—Read/download the entire sermon, free of charge, at [www.spurgeongems.org](http://www.spurgeongems.org).

## A PLAIN QUESTION DESERVES A PLAIN ANSWER!

By Charles H. Spurgeon

*“And Jesus answered and said to him, What do you want Me to do for You?”  
Mark 10:51.*

Now, dear Friends, let me challenge a plain answer to a plain question. As you are sitting here in this house, what is your desire before the Lord? Let your conscience make such a reply that, when you get home, you may intelligently, in the closing prayer of the day, approach the Lord for what you need. What is the upper-most desire of your soul? Perhaps with some it is that some besetting sin may be overcome. “Oh,” you say, “what would I give could I but get rid of that bad temper of mine! It is my daily cross and I do not want to harbor it.” “Ah,” says another, “I am so unbelieving, a little trouble soon casts me down. Oh, that I could get rid of my unbelief!” Well now, very likely, dear Friends, the sin you ought to *pray* against is one you are *not striving against*. Were I to come to you in the aisle, and take you by the button-hole and tell you what your principle sin is, you would feel very vexed with me, for we are apt to resent the faithfulness of those who tell us of our faults! To touch the tender place makes the nerves tingle and it seems like willful torture. When somebody complains of something which our conscience does not endorse, we take it kindly, and accept their good intentions, thinking that had they known us better, they would have esteemed us more highly. But if they really touch the sores where most they smart, we do not admire their treatment! The flush we feel—the blush we gladly would hide. Yet cloak not now the vice which an Omniscient God discerns! Let this be a time of heart-searching. Say, now, “Lord, is my sin, covetousness?” That is a sin which never yet did I hear a man confess!

A Roman Catholic priest who had heard the confessions of some two thousand persons, said he had heard men confess heinous iniquities of every kind, even murder and adultery, but that he never had heard any man confess covetousness. This is a crime they christen and call it by another name! A covetous man thinks he is prudent—he is just laying by a little money for a rainy day. Their greed, they tell you, is not to gratify themselves, but a generous impulse to provide for their families—for their wives and their children—they would have us believe, they waste their strength and wither their souls. Nevertheless, their fortune is their fallacy. To grip and to grasp, to have and to hold is their desire as long as they live, and late enough they commonly leave it before they devise to their dear ones the possessions they can no longer retain! Alas, we are often wicked enough to try to make our affection an excuse for our avarice! Let us come to the point honestly. When we are dealing with our sin, let us confess it with all its iniquity and its heinousness. Do not dissemble by accepting a small share in a public company. David, when he wanted full discharge, said, “Deliver me from blood-guiltiness.” He acknowledged the atrocity when he sought the Atonement—“Forgive my blood-guiltiness”—as one who saw his crime in the light of its consequence, not as one who attempted to palliate it with vain excuses! “What do you want Me to do for you in that matter?”

If you have no particular sin to confess—if that is not your upper-most anxiety at this time—what, then, is your petition? What need have you to be supplied? Is it some great need? Have you numerous little needs? They may all be told to God! Get a clear idea of what it is that you really do need that He should do for you, knowing that whatever

your necessities may be, there is the promise, “My God shall supply all your need”—not some of it, but, “all your need”—not He *may* do it, but He *shall* do it! Not, you will have to supply it yourselves, but *He* will supply it—“My God shall supply all your need.” Think, therefore, what your need is, and then go to God! Is there any choice blessing that you desire? Get a clear idea of the blessing before you pray for it. What form of blessing would you wish to have? Oh, if I might have my choice, it would be heavenly-mindedness! Oh, if a man could but get that, he need not make much account of where he lived, nor what he had to eat, nor how much he slept, nor how much he suffered—for a heavenly mind is Heaven! The mind makes its own Heaven here below, and up above. Though, doubtless, Heaven has a locality—yet it is much more a state than a place. Oh, for more heavenly-mindedness! What is it you would have? Communion with Christ? Love to souls? A broken heart? True humility? I may say of all these things, “The land is before you, that you may go forward and possess it; ask what you will, and it shall be done unto you.”

What promise is there that you would wish to have fulfilled to you tonight? It is a good exercise to sit down before evening prayer and look up the promise that seems most suitable, or to ask the Lord to look it up for you, and apply it to your soul. Take this promise, if so be there is disease next door, “Lord, You have said, ‘Thousands shall fall at your side, and tens of thousands at your right hand, but it shall not come near you.’ Lord, fulfill that promise now.” Are you startled by a noise in the dead of night? Then quote this promise, “You shall not be afraid of the terror by night.” Perhaps it is shortness of provision that troubles you. Then here is another promise, “Your bread shall be given you, and your water shall be sure.” When you lost a key the other day, and could not open the drawer, what did you do? You sent out for a locksmith and in he came with a whole bundle of old rusty keys. What for? Why, he looked for one that fit the lock of your drawer, and opened it for you at once! Now many people’s Bibles are just like that bundle of rusty keys. There is always a key in the Bible that will fit the wards in the lock of your necessities, if you would but seek till you find it. But sometimes we are in distress, as Christian and Hopeful were in Doubting Castle, and we have to say, as Christian did, “What a fool am I to lie rotting in this stinking dungeon when I have a key in my bosom that I am persuaded would open every lock in Doubting Castle!” Search out the promises, then, and go before God with a distinct answer to the question, “What do you want Me to do for you?” “Lord, I would have that promise fulfilled, or that Grace bestowed, or that need supplied, or that sin forgiven.”—Adapted from the *C. H. Spurgeon Collection*, Version 1.0, Ages Software.—Sermon #3537, Volume 62—DEFINITE CHALLENGE FOR DEFINITE PRAYER—Read/download the entire sermon, free of charge, at [www.spurgeongems.org](http://www.spurgeongems.org).

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## SIN ON HIM OR IN HIM?

By Miles McKee  
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In this day and age when the gospel is under attack from all sides we must be aware of certain Gospel foundations. For example, we must be clear about what Christ being *'made sin'* means. Was He made sin by *imputation* or by *impartation*? In other words, was Christ counted a sinner at the Cross or was He physically made into one? The only answer which does justice to the Biblical evidence is that Christ was made sin by imputation and not by impartation. Here's the problem, if Christ became wretchedly sinful in Himself then it follows that, because of the Cross, we become perfectly righteous in ourselves. Notice the following parallel, "*He has made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him*" (2 Cor 5:21). He was made sin—we are made righteous. In other words, at the Cross, Christ was legally treated as if He was actually sinful in Himself although, in Himself, He remained righteous, pure and untainted. Conversely, because of His finished work we are now legally treated as though we are perfectly righteous in ourselves—though, in actuality, we are not.

Christ was reckoned as sin that we might be reckoned as righteous. If, however, it was our sin 'in Him' that caused His damnation, then it follows logically that His righteousness 'in us' is the cause of our acceptance—a favored doctrine of the Roman Church. But sin was not in Him—it was reckoned (*imputed*) to Him, laid upon Him, not infused into Him. His righteousness was in Him (Jer 33:16) and we are treated as if we are righteous because the righteousness of Christ is reckoned to us (Isa 54:17).

This truth that sin was on Christ, but not in Him is pictured in Abel's offering, the burnt offerings, the scapegoat and the transfer of sins to the innocent animals, etc. Just as sins were imputed or reckoned

to these animals, but not infused into them, so our sins were laid on Jesus, but not infused into Him (Isa 53:6). This is not to say that Christ did not suffer and feel the effects of our sin. He took our curse and damnation to the fullest extent, yet in no way did He become a sinner. Only a sinless perfect sacrifice could save us.

In Sunday School classes of the 1800s they taught the children that, at Calvary, there were three crosses and three dying men. One man was dying in sin (the unrepentant thief), another man was dying to sin (the repentant thief), but the Man in the middle (Christ Jesus) was dying *for* sin. The children would then quote the following mantra, "*One man had sin both on him and in him. Another man had no sin on him but sin in him; Christ Jesus had sin on Him, but none in Him.*" Those children were taught more than some of our dear adults are today!

Our sins were not *in* Christ—they were *on* Him and as such He received our awful penalty. His righteousness is, likewise, not created in us, but placed on us and as such we receive His marvelous reward. Our sin brought Jesus to the Cross (Isa 53) but His righteousness will bring us to Heaven (Phil 3:8-9). Furthermore, when He suffered for sin, the shame was entirely ours, but when we shall be glorified, the Glory shall be entirely His. When Christ died, there was nothing in Him worthy of death, yet death was His lot, similarly, there is nothing in us worthy of Heaven, yet Heaven is ours.

God executed His Son because our sin was on Him. Likewise, God will glorify us because Christ's righteousness is on us. Death deserving sin was imputed to Christ and Heaven deserving righteousness is imputed to us (Isa 53:11).

And that's the Gospel Truth

### NOTABLE QUOTES OF CHARLES H. SPURGEON

"The Egyptians have been counted the most degraded people of this world in their worship. They worshipped onions, till Juvenal says, "O blessed people, who grow their gods in their own gardens!" But I do not think they were quite so degraded as the man that worships himself. If I could bring my soul to worship an onion, I could never degrade myself low enough to worship myself. A man who makes himself his own God is mad!"—1892, Sermon #2252

"O Lord Jesus, hold Your Cross before my closing eyes! O blessed Redeemer, what will a man do in death who has not Your death to be the death of his sin? How can a man live who has never seen You lay down Your life in His place, 'the Just for the unjust, to bring us to God'?"—1891, Sermon #2207

"In the smart of the sorrow lies the blessing of the chastisement!...There is not a more profitable instrument in all God's house than the rod!...A chastened spirit is a gracious spirit—and how shall we obtain it unless we are chastened? Like our Lord Jesus, we learn obedience by the things which we suffer! God had one Son without sin, but He never had a son without sorrow—and he never will while the world stands. Let us, therefore, bless God for all His dealings and, in a filial spirit, confess, 'You, Lord, have chastened me.'"—1892, Sermon #2237

"If the professed followers of Christ happen to meet in some fine building and worship God with grand music and gorgeous rituals, *then* the people of the world put up with them! They may go even so far as to patronize them, though, even then, their respect is chiefly called forth, not on behalf of the people, but because of the building, the fine music and the carriages. The carriages are especially important, for without a certain number of them at the door, it is deemed *impossible* to have a proper display of cultured Christianity!"—1891, Sermon #2219

"Oh, what a Heaven will Heaven be to some of God's people who spend the most of their time on a hard bed, made harder by their lying long upon it, and who have none of the comforts of this life and, perhaps, not too much of the comforts of the life to come! One hour with our God will make up for everything."—1893, Sermon #2292

## It doesn't matter— His Father is with us!

By Charles H. Spurgeon

Many dear Brothers and Sisters have to endure *the solitude of unnoticed labor*. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes. Yet some who are doing what God will think a great deal more of at the last, never saw their names in print. Yonder beloved Brother is plodding away in a little country village—nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him and a few precious ones whom he has led to Jesus know him well. Perhaps yonder Sister has a little class in the Sunday school. There is nothing striking in her or in her class. Now and then a little child ascends to Heaven to report her success and occasionally another comes into the Church—but nobody thinks of her as a very remarkable worker. She is a flower that blooms almost unseen, but she is none the less fragrant!

Or shall we think of the humble City Missionary? The Superintendent of the District knows that he goes his regular rounds, but he has no idea of the earnest prayers and deep devotedness of that obscure lover of Jesus. The City Mission Magazine puts him down as trying to do his duty, but nobody knows what it costs him to cry and sigh over souls. There is a Bible-woman—she is mentioned in the Report as making so many visits a week, but nobody reports all that she is doing for the poor and needy and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving Him without the encouragement of man's approving eye—yet God is with them.

Never mind where you work—care more about how you work! Never mind who sees or does not see you as long as God approves your efforts! If He smiles, be content. We cannot be always sure when we are most useful. A certain minister with very great difficulty reached a place where he had promised to preach. There was deep snow upon the ground, therefore only one hearer came. However, he preached as zealously as if there had been a thousand! Years later, when he was travelling in that same part of the country, he met a man who had been the founder of a church in the village and from it, scores of other churches had been established. The man came to see him and said, "I have good reason to remember you, Sir, for I was once your only hearer. And what has been done here has been brought about instrumentally through my conversion under that sermon."

We cannot estimate our success. One child in the Sunday school, converted, may turn out to be worth 500 others because he may be the means of bringing 10,000 to Christ! It is not the acreage you sow, it is the multiplication which God gives to the seed which will make up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that, in your labor, you are not alone, for God, the Eternal One, who guides the marches of the stars, is with you!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software—Sermon #3052, Volume 53—CHRIST'S LONELINESS AND OURS—Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>.

## DO YOU KNOW A ROMAN CATHOLIC WHO IS SAVED?

By Mike Gendron

Proclaiming the Gospel—[www.pro-gospel.org](http://www.pro-gospel.org)  
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Occasionally, we hear from well meaning Christians who tell us they know a Roman Catholic who is saved. While there may be born-again Christians who worship in the Catholic church, they should no longer be identified as Roman Catholics. Catholics are those who believe Rome's gospel of works and sacraments and according to the Apostle Paul, they have "believed in vain" (1 Cor 15:2). They remain dead in their sins along with the many other "professing Christians" who have believed another gospel. Conversely, Christians are those who believe the Gospel of Jesus and have been saved from the power and punishment of sin (Rom 1:16).

For Catholics to believe God's Gospel of Grace, they must repent (have a change of mind) concerning the Catholic gospel of works. It is impossible to believe both gospels at the same time because the two gospels are diametrically opposed to one another. Accordingly, we should be defined by which gospel we believe, irrespective of which church we attend. However, those in the Catholic Church, who have experienced the second birth, must be exhorted to leave their apostate church. For what communion has light with darkness? Or what part has a Believer with an unbeliever? And what agreement has the temple of God [Christians] with idols? (2 Cor 6:14-18).

So when someone tells us they know a Catholic who is a born-again Christian, we have to ask, how do you know? Since no one can see a person's heart, it is impossible to know with absolute certainty "who" is a Christian. However we can know with certainty "what" is a Christian! From the Bible we know a Christian is one who has been called by God according to His purpose and Grace to believe on the One He sent (John 6:29; 2 Tim 1:9). A Christian knows God's Word is true through the ministry of the indwelling Holy Spirit (1 Cor 2:12). He has the ability to discern truth from error and has a teachable spirit (1 John 4:6). A Christian is one who has received eternal life, the complete forgiveness of sins and a right standing before God by forsaking all efforts to save himself and by transferring his trust to the Lord Jesus Christ (Eph 2:8-9, Col 2:13). By abiding in God's Word, the Christian is liberated from man's traditions and legalistic bondage (John 8:31-32). A Christian is one who is motivated to obey God's commands by His love for God, *not* to merit salvation (1 John 5:13). He endeavors to live according to God's will, to do the things pleasing to God and to avoid the things that God hates (Titus 2:11-14).

A true understanding of the Gospel is necessary to trust God's only provision for the salvation of sinners. Often, the Truth of God must be contrasted against the errors of religious indoctrination for the Gospel to be clearly understood. Biblical terms must be shared and defined in order to expose man's traditions which oppose the Gospel. Only by asking questions can we know if a Roman Catholic has a true understanding of the glorious Gospel of Grace.

## REFLECTIONS

Gems gleaned by  
Jim Robinette

"Reflections" is a Christian meditation sent by  
Action Uganda Ministries  
and is meant to encourage, instruct and edify.

### THE REALITY AND IMPORTANCE OF REVIVALS OF RELIGION

By a Revival of religion, we understand, *an uncommon and general interest on the subject of salvation, produced by the Holy Spirit, through the instrumentality of Divine Truth.* The work is very commonly preceded by a prevailing and affecting coldness on the subject of personal religion—such as leads Christians to feel the necessity of extraordinary prayer for themselves as well as others. In its progress, the thoughtless are alarmed, convinced of their guilt—inquire what they shall do—receive Jesus as their Savior, rejoice in hope of future glory, join themselves to the people of God and, in important respects, pursue a new course of life.

But not only does the day of Pentecost evince the *reality* of Revivals of religion, it furnishes reason to calculate on their existence in all ages. Commencing as they did with the very commencement of Christianity, there was a reason to believe they would accompany her in her march over the world. On such displays of Divine Grace were fixed the hopes of the Apostles. Nor in their expectations were they disappointed. The very first sermon preached by Peter in a *Gentile* province, was attended with similar effects. *The Holy Spirit came on all them that heard the Word.* In proclaiming the Gospel, the Apostles urged, as a motive to repentance, the animating fact that *the times of refreshing had come from the Presence of the Lord.* And by such repeated displays of Divine Grace were they sustained and peculiarly encouraged in their holy enterprise.

Ours is likewise an age of religious revival. (Preached in 1827 in Massachusetts). Each passing year gives to its character in still more distinctive features. And doubtless as the period of Zion's universal triumph comes on, these showers of God's Grace will exhibit still greater majesty and power! The victories of the Spirit will become more and more extended, as well as illustrious. All Christendom is yet to be overshadowed by one vast cloud of Divine Influence. Lands, doomed for generations to a state of moral darkness and death, shall be watered and made fruitful *like the garden of God.* And in the Holy City itself, *now trodden down by the Gentiles,* shall be repeated those displays of power and Grace, which attended the first preaching of the Cross.

The occurrences of the day of Pentecost likewise exhibit the *importance* of Revivals of religion. If they are actually of God, we know that their influence must be only salutary. Look back, then, to that memorable Revival which ushered in the Christian ministry—and tell us if its influence was at all otherwise than salutary. On the very day of its commencement, about three thousand were turned from darkness to light! And during its continuance, *The Lord added to the Church daily such as should be saved.* Were they less honest, sober, benevolent, than before their conversion? Or were they less qualified for the dread trial of the Last Day? In a single day, it gave to the Christian Church a weight of influence, more than a hundred fold greater than it had previously possessed. And while it gave new impulse to her efforts, it was the occasion

of dismay to her opposers. The testimony it bore to the dignity of Jesus, and the truth of Christianity, will exert a blessed influence forever!

Revivals hasten the universal triumph of the Gospel. Let the Churches of Christendom be found, this year, *with one accord* pleading the Redeemer's great promise! Let every city and village be theater of Revivals, like that in which Peter and his associates were the visible agents—and it would be the ushering in of millennial glory!

Go to the place of secret communion with God, to the domestic altar, to the social meeting, to the sanctuary of the Most High, with the effectual fervent petition—"O Lord, revive Your work."—*Adapted* from Baxter Dickinson's sermon, *The Day of Pentecost* preached in 1827 during a time of revival. Found in *The National Preacher*, Published by Solid Ground Christian Books, Birmingham, AL, 2004.

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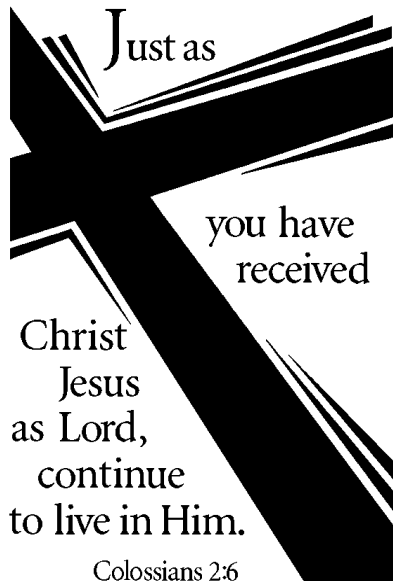
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In This Issue...

...and, Lord willing, every issue, our only purpose is to honor Jesus Christ.

## Is Benny Hinn Listening?

By C. H. Spurgeon

Beloved, let us ask *great things for ourselves*. I do not mean let us ask great *temporal* blessings—we may leave everything of that kind with God and this is the limit He puts to such prayer—“Give us day by day our daily bread.” Having food and raiment let us be content. But as for *spiritual* things, ask what you will and it shall be done unto you. Here the treasury has neither lock nor key! The lid is taken off from the jewelry box—help yourself—and if you are straitened you are not straitened in God, you are straitened in your own heart! I beseech you, young Christians, do not be satisfied with getting as much Grace as the people you live with, who profess to be Christians, for there are hosts of them that I would not like to risk my soul with.

I am not their judge, but *I think, I think* it will be an extraordinary thing if they get into Heaven. I know some very loud-mouthed talkers whose actions are not pretty at all, and the less said about them the better. I mean some professors when I speak thus. I mean members of Churches. Now, do not you young people make them your standard—get far beyond them! Outstrip the ordinary run of Christians who are consistent and no more. I would urge you to seek far higher things than they possess. They are said to be “consistent,” though I do not know what they are consistent with. They do nothing that is grossly wrong and they are good, ordinary, respectable people, but as to joy in the Lord and being filled with the Holy Spirit and real faith—daring faith, love and zeal for God’s Glory—and agony for the conversion of souls, why, large numbers of very consistent people know nothing about these things except when they read about them in the Bible!

Surely their condition is more consistent with membership in Laodicea than in the New Jerusalem! Their consistency is not consistency with the Divine will, but a miserable consistency with their own dead-and-alive profession. Oh, you that are beginners in the Divine Life, I pray you be not as your fathers! Do not take any of us for a standard. We are a good-for-nothing generation, taking us all round, and there had need be a far better race springing up that shall really believe and act upon their faith!

We need a generation who will so live unto God with a more intense, strong and mighty life than most of us have ever realized. Open your mouth wide, young Christian, for a large measure of the Holy Spirit and for a mighty fullness of the life of God, that it may be in you a well of water springing up unto everlasting life.—Adapted from *The C. H. Spurgeon Collection*, Ages Software.—Sermon #1221, Vol. 21—*OPENING THE MOUTH*—Read/download entire sermon on [www.spurgeongems.org](http://www.spurgeongems.org).