
◆ FOR HIS GLORY ◆

Volume 13, Issue 9

September, 2010

I am no general Redemptorist. I believe Jesus Christ died for only as many as will be saved. I do not believe He died in vain for any man alive. I have always believed that Christ was punished instead of men. If He were punished in the place of *all* men I could see no justice in God punishing men again. I hold and believe and I think on Scriptural authority, that Jesus Christ died for all those who believe or will believe. And He was punished in the place of all those who feel their need of a Savior and lay hold on Him. The rest reject Him, sin against God and are punished for their sins. But those who are redeemed, having been blood-bought, shall not be lost. Christ's blood is too precious to have been shed for men who are damned. It is too awful a thing to think of the Savior standing in a sinner's place and then that sinner, after all, having to bear his own iniquities. I can never indulge a thought which appears to be so unrighteous to God and so unsafe to men. All that the Savior bought He shall have.—CHS



I CORINTHIANS 15:22-26

By A. W. Pink

In our "Covenant" articles in the *Studies in the Scriptures* we have pointed out that one of the dominant characteristics of Christ's throne and kingdom, distinguishing it from all human and earthly ones, is its *everlastingness*. This particular feature is repeatedly emphasized in the Scriptures. In fact it is found in almost every passage where His kingdom is mentioned: see 2 Samuel 7:16; Isaiah 9:6, 7; Daniel 2:44; Luke 1:32, 33; 2 Peter 1:11; Revelation 11:15. Now this fact that Christ's throne is "forever and ever" at once refutes the idea of dispensationalists, whose assertions concerning Christ's kingdom are mainly confined (in most cases entirely so) to what they term His "millennial reign," which lasts for a thousand years only. In the past this writer has himself been misled by this fantasy and erred in some of his earlier writings thereon: therefore we here humbly make this acknowledgment and renounce what we now believe is an error.

There is, however, one passage which appears to clash with those verses which affirm the eternity of Christ's kingdom and which at the same time seems to offer some sup-

port to the pre-millenarians and, therefore, a separate consideration of its contents is called for. "For as in Adam all die, even so in Christ shall all be made alive. But everyone in his own order: Christ the first fruits, afterwards they that are Christ's at His coming. Then comes the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority, and power. For He must reign till He has put all enemies under His feet. The last enemy which shall be destroyed is death" (1 Cor 15: 22-26).

The above has been a favorite passage with errorists of various types: Unitarians, dispensationalists, and Universalists have all appealed to it in support of their fallacies and have interpreted, or rather *mis*interpreted it according to their particular views. It therefore behooves us to approach it with double care and caution, praying that the Holy Spirit will graciously guide us in its exposition. That this passage presents difficulties in translation, punctuation and interpretation is freely granted—but

(See *1 Corinthians* on page 2)

What About His Cross?

IMITATE CHRIST?

By C. H. Spurgeon

There is one thing which is so linked to Christ that you cannot think of Him without it and that is *His Cross*. You do not see all of Christ till you see His Cross. By four nails was He fastened to it. By more than four sure thoughts is He ever linked in the minds of His people with His agony and His death. If we are ever conformed to Christ, we must bear His Cross. Do you see Him, Christian? He is despised and rejected of men. Do you see Him passing through the midst of a crowd yelling and hooting at Him? Men whom He had blessed are cursing Him! Lame men whom He had healed are using the power which He gave that they may run to scorn Him! Lips that had been dumb if He had not given them speech, are venting blasphemies upon Him and He, forsaken of all, goes outside the camp bearing His reproach.

Do you see Him, Believer? The world counts Him to be the off-scouring of all things. It cries, "Away with Him, away with Him! It is not fit that He should live." It

(See *Will You* on page 4)

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1 CORINTHIANS 15:22-26

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that they are far from being insuperable we shall seek to show. Our first inquiry must be: What bearing do these verses have upon *their context*—why should this reference to Christ’s delivering up the kingdom and His being subject to the Father be introduced into a description of the resurrection? Then: What particular “end” is referred to? Which “kingdom” is it that Christ delivers up? And what “death” is destroyed?

We begin by considering the *scope* of our passage. There were some at Corinth who were saying “that there is no resurrection of the dead” (1 Cor. 15:2), and this chapter was written in refutation of that serious error. First, the Apostle pointed out that such a denial involved the repudiation of the Gospel itself and excluded all hope of salvation. He shows that if there is no resurrection, then Christ Himself is still in the grave (vv. 12-19). Then he proceeded to argue that since Christ is risen from the dead His people also must be raised—the resurrection of the *unsaved* nowhere falls within the compass of *this* chapter. According to the great principles of the economy of redemption, the resurrection of the Head guaranteed the resurrection of Christ’s mystical body. The security which the resurrection of Christ gives for the resurrection of His people, as here unfolded, is twofold: arising both from its procuring and from its final cause.

The resurrection of the holy dead rests on the procuring cause, or *what led up to the* resurrection of Christ Himself. This was His becoming obedient unto death in the place of His people. As the sin of Adam produced not only his own death but also the death of all who were in him as their federal head, so the obedience unto death of Christ procured not only His own resurrection, but will also produce the resurrection of all who are united to Him as their federal Head (vv. 20-23). Again—resurrection of the saints rests on the *final cause*, or what the resurrection of Christ *led to* and this was that He rose *to reign* (vv. 24-28). All power in Heaven and earth has been given to Him for the express purpose of subduing all the enemies of Himself and His Father and this secures the abolition of death in the glorious resurrection of all His people.

Before proceeding further we call attention to what we are now convinced is a most misleading mistake in the punctuation. But lest any should think we are acting in an arbitrary manner or taking unwarranted liberties with the text of the A. V., let it be pointed out, first, that in any version the punctuation is entirely a matter for the translators to decide (for the original Greek is not broken up into either paragraphs, verses, sentences or clauses) and this upon grammatical or doctrinal considerations which leaves room for considerable difference of opinion. Secondly, what we are about to advance is so far from being novel and original that many before us (from Theophylact to Herinsius and down to our own times) have adopted this construction.

That to which we have referred in the above paragraph is the opening clause of verse 24, which we believe concludes verse 23. In other words “then comes the end” does not *begin* a sentence, but *completes* one. Instead of connecting the “then comes the end” with what follows in verses 24-26 and thereby understanding it to signify “then comes the termination of all mundane affairs,” the end of the world’s history—we regard it as meaning, “Then is the conclusion of *the resurrection.*” This is obviously the more natural construction, for it not only removes the necessity for the supplement “comes” which has been in-

serted by the translators (there being nothing in the Greek to warrant it), but it also furnishes a more fitting completion to the sentence—“Christ the first fruits—then they that are Christ’s at His coming—then the end,” i. e., the grand completion of *the harvest*.

What follows in verses 24-26 introduces no new subject but amplifies what has been said in verses 20-23. If verse 25 is placed in a parenthesis and the supplementary (italicized) words of verse 26 are omitted, the sentence will be much simpler and more easily understood: “When He shall have delivered up the kingdom to God, even the Father, when He shall have put down all rule, and all authority, and power (for He must reign till He has put all enemies under His feet), the last enemy shall be destroyed—death.” Let it be steadily borne in mind that the great object throughout the whole of this chapter is to show the absolute security which *Christ’s* resurrection gives for the resurrection of *His people*. That this subject is continued by the Apostle after the passage we are now considering is clear from verses 29-32, where further and supplementing arguments are advanced, namely the case of those who are baptized and his own conduct.

Verses 24-26 are brought in here to assure the hearts and strengthen the confidence of believers. We understand their central purpose to be something like this: There are many and powerful enemies of Christ seeking to oppose Him and destroy His people, but their efforts shall prove utterly futile, for being endowed with all power and authority from God Himself, Christ shall completely triumph over them all. Not only shall Christ reduce to impotency all human and demoniacal foes, but death itself shall be abolished. It is *death* which stands in the way of the full manifestation of Divine wisdom, power and grace, in the complete holiness and happiness of the redeemed family. While their bodies remain in the grave Christ’s triumph over sin and Satan is incomplete and He does not see the entire fruit of “the travail of His soul,” in which He is to find full satisfaction. Death, then, is here called “the *last* enemy” because when the appointed time for the resurrection arrives, *it alone* stands in the way of the consummation of Christ’s mighty work of full and eternal deliverance.

A right understanding, then, of verses 24-26 definitely fixes the meaning of “then the end,” proving it belongs to verse 23. Verses 24-26 illustrate and demonstrate that at the coming of Christ there will be an end or completion of the resurrection: it is to be by the destruction of the last enemy—death. There will be no more resurrection (of saints) after the coming of Christ for there will be no more to die and so no more to be raised. It will then be fully evidenced that Christ has subdued all foes unto Himself, which was the grand purpose for which the Father delegated all power unto the Redeemer. He must reign till all His enemies are put under His feet, for He rose again for this purpose. Therefore it follows that the last enemy—death—must be destroyed and when it is, the resurrection of the saints must have come to “the end”!—(Lord willing, continued next month).

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Letters to Mike Gendron Of Proclaiming the Gospel:

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

Anonymous writes:

What a bunch of baloney your publication is! This is a lot of B.S. Even the Encyclopedia Britannica says you non-Catholics, or whatever you call yourselves, will reject some things that are plainly written in the Bible. You should be ashamed of yourself!

D. & C.K., Beaverton, OR, write:

Thank you for your direct, hard hitting truthful proclamation of the Gospel. We have a family full of Catholics and praise God for supernaturally working in our lives 20 years ago. We have shared your newsletter and website with several people. May God bless you as you work to serve Him.

D. G., Temecula, CA, writes:

I have been working with this Catholic young man for the past 6 weeks. Other people didn't want to work with him because he cussed a lot. Using your Gospel tracts, he is now saved and is very hungry for the Word of God.

Francis and Adam, Internet, write:

All Christians must become Roman Catholic! We find your website to be interesting and ignorant all at once. It's funny how a book that wasn't even assembled until 1500 years after the death of Christ can be a sole authority on God. Please discontinue your web site for your salvation.

R. B., Alberta, Canada, writes:

I am using your tracts for Catholics, but also to deceived Christians. I took the challenge to do child care for some Roman Catholic mothers while they do "Scripture" study at their church, so I could gain their confidence and share the Gospel with them. I am using your book *Preparing Catholics for Eternity* as a guideline to prepare my first lesson. Sadly, a Christian friend who works at a Roman Catholic hospital has been conditioned to accept Roman Catholicism as a Christian religion. I pray that the Lord will order the circumstances in her life so that she will have a change of heart. I am aware that Christians are being led astray.. Where are the pastors who should be warning people about these deceptive media influences?

G. M., Alberton, South Africa, writes:

Just a quick word of appreciation for the newsletter as well as the audio tape on the subject of *Biblical Integrity in Evangelism*. This message is greatly needed as the Bible gets left behind and man's ideas take over. Your teaching on this is,

indeed, a wake-up call to return to the Word of God.

I. T., Boulder City, NV, writes:

Many Catholics in Mexico and the Philippines are responding favorably to your great tract by making commitments to Christ, Praise God!

The Wrong Kind Of Repentance!

By C. H. Spurgeon

The awful fear of God may produce a despairing repentance. This is deep enough, but then it lacks the element of bringing Glory to God. It has in it no trace of *submission*, no touch of *faith*, no breath of *love*. There is nothing evangelical about it—it is legal all through and, therefore, worthless for salvation. It is a kind of anticipation of the endless judgment and the wrath to come. But it is not a deliverance therefrom. Take Judas as an example. "I have sinned," he says. He flings down the accursed silver for which he had sold his Master and his own soul and he goes out to hang himself!

What an awful thing it is when the Law of God and the terrors of God work upon the conscience and awaken all a man's fears and yet he will not fly to Christ! The man is so overcome with horror at the prospect of the world to come that, like a fool, he rushes upon his fate—even as the moth dashes into the flame of the candle. To escape from death, he flies to death! To escape from the wrath of God, he puts an end to his last hope of mercy and rushes into the presence of an angry God! This is a dreadful repentance from which I pray God to save you. It works death even in this life and it works the second death in the world to come.

If any of you are under the power of despair at this moment, I pray you, do not rest in it. For it is no more a place to rest in than Hell itself. The satisfaction of despair, grim and dreadful thing as it is, has a sort of fascination for some minds and they begin to be at peace in the midnight of hopelessness. They say there is no hope and, therefore, they may as well sin up to the full and get some sort of enjoyment out of their rebellion. Under this mad impulse they go from bad to worse and sin more than ever.

O my Reader, may God save you from this and bring you to be touched with a sense of the love and of the Grace of God, wherein there is hope—lest you repent hopelessly and unbelievably and perish in your repentance!—CHS—Adapted from *The C. H. Spurgeon Collection—Sermon #2054—Judgments and No Repentance—Repentance and no Salvation—Version 1.0, Ages Software.*

**PRAY FOR GRACE
TO LIVE TO GLORIFY
JESUS CHRIST!**

Will You Imitate Christ?

(Continued from page 1)

awards Him a slave's death. He must not only die, but die as a menial dies. He must not simply so die, but die *outside the camp*, as a thing accursed and unclean! See there an image of yourself, if you ever are conformed to His likeness. You must bear the Cross of suffering. You must bear the shame and spitting of ungodly men. You, too, must become in your measure the song of the drunkard. You must be crucified to the flesh and its affections and lusts. You must be dead to the world and the world must be dead to you—or else you will never completely bear the image of Christ.

And while I talk on this subject I am smitten with grief, for, indeed, if I wanted a living illustration of this, must I not rather find it in contrast than in comparison? O, what multitudes of professors we have who have found out a new way to shun the Cross! We have ministers who could preach all the year round and no man would ever find fault with them. We have some who can prophecy such smooth things that none of their hearers gnash their teeth in anger against them. We have Christian merchants who find it not at all impossible to keep their profession and yet to be dishonest in their trade.

We find men who are first and foremost in all manner of worldliness. They are the world's men and yet they say they are Christ's men, too. Where they shall stand in that day when the secrets of all hearts shall be known I will not say. But I leave that text to declare it in which it is written, "The love of this world is enmity against God." If any man professes to be a Christian, let him count the cost first, if he means to be a thorough Christian and let him put down among the first items *loss of reputation*. If he means to be decisive in his convictions, let him put down loss of many friends and let him think it no strange thing when the fiery trial shall come upon him.

God grant, my Brothers and Sisters, that you may have fellowship with Christ in His sufferings and that in the bearing of the Cross you may be conformed to His image.

Once more only upon this first point. Today we think of Christ not merely as the bearer of the Cross, but as the wearer of the crown—

***"The head that once was crowned with thorns,
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.
No more the bloody spear,
The Cross and nails no more;
For Hell itself shakes at His name,
And all the heavens adore."***

And—blessed thought—the Believer is to be conformed to the image of the Crowned One as well as of the Crucified One. If we are Cross-bearers we shall be crown-wearers. If the hand shall feel the nail, it shall grasp the palm. If the foot shall be tightly fastened to the wood, it shall one day be girded with the sandals of immortal bliss!

Fear not, Believer! It is necessary that you should first bear the image of the Sorrowful so that you should afterwards bear the image of the Glorious. Christ, Himself, came not to His crown except by His Cross. He descended that He might ascend. He stooped to conquer. He went into the grave that He might rise above all principalities and powers. As the Man-Mediator, He earned His dignity by His sufferings. You, too, must fight if you would reign. You, too, must endure if you would win. You must run the race if you would obtain the reward. O, then, let

your hearts be cheered! As you have borne "the image of the earthy," you shall also bear "the image of the heavenly." You shall be like He when you shall see Him as He is. You shall be perfect, blessed, honored, magnified and glorified in Him!

Does He sit at the right hand of God, even the Father? You, too, shall sit at His right hand. Does the Father say to Him, "Well done," and look on Him with inexpressible delight? He shall say, "Well done, good and faithful servant," even to you and you shall enter into the joy of your Lord. Is He without pain, without fear? Is He without anything to mar the splendor of His magnificence? So shall you be. You are as He was in this world—you shall be in the world to come just what He is there! Come, Cross! I stoop my willing shoulders to you—if I may afterwards bow my head to receive that crown.

Come, Earth! And lay your heaviest cross upon me! Come you adversaries of the Truth! Bring your hammer and your nails. Come you chief enemy! Bring your sharpest spear. My soul shall bare her breast and hold out hands and feet to receive the marks of the Lord Jesus—that in these she may afterwards arise to claim the crown, to claim the Image of my Glorious Master because she has borne the Image of the Despised!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software—Sermon #355—*Portrait of Christ*.

Jesus Christ is the
ONLY way to God the Father!
Not Moses. Not Mary.
Not Mohammed.
Not a future Messiah.
Jesus Christ is the ONLY way!
(John 14:6).

Crumbs from Spurgeon

"We hold that God should be most prominent in all our teaching and we hold this to be a gauge by which to test the soundness of ministers. If they exalt God and take the sinner to the very dust, it is all well. But if they lower the prerogatives of Deity—if He is less Sovereign, less just, or less loving than the Scripture reveals Him to be and if man is puffed up with that fond notion that he is anything better than an unclean thing—then such theology is utterly unsound. Salvation is of the Lord and let the Lord, alone, be glorified."

"It is a holy and heavenly experience when we can go to Christ amid the storm and say, "Oh! Jesus, I believe I am covered by Your blood." When we can feel ourselves to be all over rags and yet can say, "Lord, I believe that through Christ Jesus, ragged though I am, I am fully absolved." A saint's faith is little faith when he believes as a saint—but a sinner's faith is true faith when he believes as a sinner. The faith, not of a sinless being, but the faith of a sinful creature—that is the faith which delights God! Go, then Christian. Ask that this may be your experience, to learn each day, "He, only, is my Rock and my Salvation."

Angels Rejoice When A Sinner Repents!

By C. H. Spurgeon

“There is joy in the presence of the angels of God over one sinner *that repents*.” Now, why do they not save their joy till that sinner dies and goes to Heaven? Why do they rejoice over him when he repents? My Arminian friend, I think, ought to go to Heaven to set them right upon this matter. According to *his* theory, it must be very wrong of them because they rejoice prematurely. According to the Arminian doctrine, a man may repent and yet he may be lost. He may have Divine Grace to repent and believe and yet he may fall from Grace and be a castaway! Now, Angels, don’t be too fast. Per-

haps you may have to repent of this, one day, if the Arminian doctrine is true. I would advise you to save your song for greater joys.

Why, Angels, perhaps the men that you are singing over today, you will have to mourn over tomorrow! I am quite sure that Arminius never taught his doctrine in Heaven. I do not know whether he is there—I hope he is—but if he is, he is no longer an Arminian. And if he ever taught his doctrine there, he would be put out!

The reason why angels rejoice is because they know that when a sinner repents, he is absolutely saved—or else they would rejoice prematurely and would have good cause for retracting their merriment on some future occasion.

The angels know what Christ meant when He said, “I give unto My sheep eternal life and they shall never perish, neither shall any pluck them out of My hand.” Yes, the angels in Heaven know why they rejoice over repenting sinners—because they know they are saved!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Sermon #203, *The Sympathy of the Two Worlds*—Ages Software,.

PRAY FOR GRACE TO BE HOLY!

“Many years ago I trusted God about many things and I found Him true. But of late I have had to take a step in advance and trust God wholly and alone in the teeth of all appearances. I have been called almost literally to stand alone in contending against error. And in this I have distinctly taken a nearer place in prayer with the God whom I serve in my spirit. It is very well to rest on God when you have other props but it is best of all to rest on Him when every prop is knocked away. To hang onto the bare arm of God is glorious dependence. And he that has once done it cannot think of ever going back to trust in men again.”—CHS—1888.

PRAY FOR THE BRETHREN!

By A. W. Pink

“We know that we have passed from death unto life because we love the brethren” (1 John 3:14). And how can our love be better expressed than by making *their* case and cause *our own* case and cause before the Mercy Seat! “Epaphras . . . always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God” (Col 4:12). Ah, if we had more like Epaphras, Zion would not long remain in its present languishing condition.

If each of God’s people earnestly, trustfully and *daily* cried unto Heaven on behalf of the whole household of faith—that feeble knees might be strengthened, backsliders reclaimed, graces quickened, fruitless branches purged, half-dead preachers revived—we would soon witness showers of blessing descending on the parched Vineyard. God has not changed—His arm is not shortened—the promises of Matthew 7:7, 8 are as available to faith, now, as they were on the day of Pentecost. It is affections that have waned—the footstool of prayer which has been neglected. “You have not, because you ask not.”

Was there ever a time when prayer for the Church, collectively, and its members, individually, was more urgently needed than now? We need to frequently remind ourselves that the most striking deliverances worked in the past for God’s people are recorded chiefly as monuments of prevailing *prayer*. Such was the salvation of Israel at the Red Sea—worked in response to the supplication of Moses (Exo 14:15).

Such was the victory over Amalek at Rephidim (Exo 17:8-13). The discomfiture of the Philistines in the days of Samuel—the “Ebenezer” then erected was less a monument of victory over powerful enemies than of the Prophet’s prevailing prayer (1 Sam 7:5, 9, 12). Also the overthrow of the Moabites and Ammonites in the days of Jehoshaphat (2 Chron.10:1-13) and the remarkable deliverance from Sennacherib king of Assyria (Isa 37:15-20, 35, 37).

Such examples of Jehovah’s readiness to show Himself strong on the behalf of those who count upon His intervention are recorded for our encouragement. Then ask, seek, knock!—First used in this publication in 2003—Copied from Brother Pink’s *Studies in the Scriptures*.

**“FOR ME, TO LIVE IS CHRIST,
AND TO DIE IS GAIN.”**

(PHIL 1:21)

**The “Brethren” include His elect in prisons.
Please pray daily for them.**

Study of Ephesians**THE PERFECT CHURCH AND HOW TO OBTAIN IT—PART 3**

We continue, now, to the other phrase in our verse which tells us how the Church will reach its maturity and perfection. She is to come to unity of the “KNOWLEDGE of the Son of God.” From what we have just been saying about the “faith of the Son of God,” this may look like repetition. For by the faith of the Son of God we are talking about what we know and believe about the Son of God. But the word for, “knowledge,” that is used here, is not a mere intellectual knowledge or understanding. We have seen many times that it is possible for someone to know many things about the Bible and even about the Lord Jesus Christ and His saving work without actually KNOWING the Lord. The word that is used for knowledge, here, is a very strong word and one which the Apostle frequently uses to describe a deep experiential knowledge. A better translation of the word would be, “full knowledge.” It is a knowledge that includes the knowledge of facts, but which goes far deeper. It is a knowledge that is profound and intimate. And the goal which God has for the Church and for every member in it is to go deeper and deeper into the knowledge.

The Apostle Paul obviously had known the Lord for many years when he wrote the Epistle to the Philippians. He had known for many years that he was saved from God’s wrath and that all his sins had been washed away by the blood of Christ. Yet there was something that Paul longed for, even as an Apostle and as a mature Believer in Christ. There was something which he longed for much more of. He tells us what it was in Philippians 3:8-10—“Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him, not having my own righteousness, which is from the Law, but that which is through faith in Christ, the righteousness which is from God by faith; that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death.”

The great and deep desire of the Apostle was “TO KNOW HIM.” He wanted more. He knew Christ. He is largely responsible for teaching most Christians what they know about Christ. And yet, he wanted to know Him more and better. He goes on to say in Philippians 3:10-12, “that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead. Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.” Paul longed to know Christ Himself!

I wonder, Christian, do you believe that it is possible to know Christ much more deeply than you do? Do you desire it more than anything else in

life—is it your chief pursuit in life?

Paul has already prayed for Believers in the wonderful prayer in Ephesians 3:18-19 that they “may be able to comprehend with all the saints what is the width and length and depth and height; to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.” Do you see what Paul means by the knowledge of the Son of God? The knowledge he wants us to have is a knowledge of His personal love to us.

That is why He wants us to have the Lord’s Supper frequently. For here is the reminder of the most remarkable demonstration of His love that we can ever focus upon. I wonder Believer, whether you have heard these things so many times that you have become somewhat dull to the reality that they are contended to convey? We are talking about THE SON OF GOD LOVING US! And it is part of the maturing process which Christ has for the Church that rather than become desensitized to these things, we instead come to enjoy them more and more. God not only wants us to know that we CAN have power from Him and intimacy with Him, but He also wants us to actually have the power and the intimacy. He wants us to realize that the relationship we have with Him is living, for He is the vine and we are His branches. His life is flowing in us!

These, Beloved of the Lord, are the things He promised when He walked this earth. He told the woman at the well in John 4:14: “But whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.” What did He mean? He meant that it is possible for us to have such a constant flow of life from Him to us that we are full and overflowing.

As recorded in John 6:56-57, “He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me.” Do we know anything of this? Are we feeding upon the living Savior? Can we say with Paul, “To me to live is Christ”? Let us seek Him with all our might. Let us ask Him to keep us from becoming side-tracked by lesser pursuits. Let us ask Him that we may come to the unity of the knowledge of the Son of God. And let us pray that our meeting with Him at His table may be made to us a rich means of knowing Him.—PF

NOTABLE QUOTES OF CHARLES H. SPURGEON

“Let every man and every woman among us judge of our life, not merely from that little narrow piece of it which we, ourselves, live, for that is but a span, but let us judge it by its connection with *other lives* that may come after our own! If we cannot do all we wish, let us do all we can, in the hope that someone who shall succeed us may complete the project that is so dear to our heart.”—1896, Sermon #2471

“I would choose my Heaven to be a Heaven of everlasting weeping for sin sooner than have a Heaven—if such a Heaven could be—consisting of perpetual laughing at the mirth of fools!”—1896, Sermon #2472

“Believe all the Truth of God with the general company of those who hold it, but mind that you come to *particulars* and say, ‘What have *I* to do anymore with idols?’ Do not ask, ‘What has my *mother* to do with idols? What has my *brother* to do with idols? What has my *neighbor* to do with idols?’ but, ‘What have *I* to do with idols?’ Abhor selfishness and egotism, but, at the same time, be very personal and individual about your own religion! You were born alone and you will die alone—and you have need to be born again individually and personally. And it must come to a personal transaction between yourself and God.”—1896, Sermon #2474

UNDERSTANDING ROMAN CATHOLICISM

By Rick Jones

The CHURCH Forgives Sins?

Catholicism teaches that it has the power and authority to forgive people's sins. Here are a few quotes from the Catechism. (Please note that whenever the Catechism mentions the "Church," it is referring to the "Roman Catholic Church"):

"There is no offense, however serious, that the Church cannot forgive." Page 256, #982

"By Christ's will, the Church possesses the power to forgive the sins of the baptized..." Page 257, #986

"The Church, who through the bishop and his priests forgives sins in the name of Jesus Christ..." Page 363-364, #1448

Does the Catholic Church have power to forgive sins? Let's see what the Scriptures say:

"Why does this man thus speak blasphemies? Who can forgive sins but *God only*?" (Mark 2:7).

"And be you kind one to another, tenderhearted, forgiving one another, even as *God for Christ's sake has forgiven you*" (Eph. 4:32).

According to Scripture, God wants His children to come straight to Him for forgiveness of sins, not to a church:

"*Let us therefore come boldly unto the throne of grace*, that we may obtain mercy and find grace to help in time of need" (Heb. 4:16).

This verse loudly proclaims that forgiveness of sins comes from God's Throne, not from a church. Still, Catholicism teaches a contrary doctrine:

"Indeed bishops and priests, by virtue of the sacrament of Holy Orders, have the power to forgive all sins 'in the name of the Father, and of the Son, and of the Holy Spirit.'" Page 367, #1461

"The Church must be able to forgive all penitents their offenses, even if they should sin until the last moment of their lives." Page 255, #979

However, this man-made doctrine contradicts God's written Word. Many Bible characters freely approached God's throne for forgiveness of sins. The Psalmist went straight to God:

"I acknowledged my sin unto You... I said, I will confess my transgressions *unto the LORD*—and You forgave the iniquity of my sin..." (Psa. 32:5).

King David went directly to God to ask forgiveness for his sins:

"Look upon my affliction and my pain. And *forgive all my sins*" (Psa. 25:18).

In Psalm 51 David asks God for forgiveness again:

"Wash me thoroughly from my iniquity and cleanse me from my sin. Against You, You only, have I sinned, and done this evil in Your sight..." (Psa. 51:2, 4).

King Solomon was also aware that he and all the children of Israel could go straight to God to get their sins forgiven:

"Hearken therefore unto the supplications of Your servant, and of Your people Israel, which they shall make toward this place: hear You from Your dwelling place,

even from Heaven; and when You hear, forgive" (2 Chron. 6:21).

God tells His people to come to Him for forgiveness:

"If My people, which are called by My name, shall humble themselves, and pray, *and seek My face*, and turn from their wicked ways; *then will I hear from Heaven, and will forgive their sin*, and will heal their land" (2 Chron. 7:14).

God never requires anyone to go through a church to obtain forgiveness for their sins:

"For You, Lord, are good, and ready to forgive; and plenteous in mercy unto all them *that call upon You*" (Psa. 86:5).

"... if any man have a quarrel against any: even *as Christ forgave you*, so also do you" (Col. 3:13).

Why then would the Catholic Church insist that forgiveness of sins is only available through her? The following Catechism quote provides the answer:

"Were there no forgiveness of sins in the Church, there would be no hope of life to come or eternal liberation. Let us thank God who has given his Church such a gift." Page 256, #983

Rather than looking to Jesus for forgiveness of sins and eternal life, Roman Catholics are taught that their sins can only be forgiven through the Catholic Church. Whether intentional or not, this doctrine keeps people in bondage to the Catholic Church.

Conclusion

Once again, God's Word stands on one side while the traditions of men stand on the other. God says He alone forgives sins, while Catholic tradition contends that only the Catholic Church has the power to forgive sins. Which side will you choose?

"Bless the LORD, O my soul, and forget not all His benefits: *Who forgives all your iniquities...*" (Psa. 103:2-3).

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John Bunyan From His Cell—

"There are some of us who are God's people whose love is getting very low and whose zeal is flagging and we are not the men we should be. Oh, but if the Lord would but convert some of these jail-birds. If He would but call by His Grace some of these whoremongers and adulterers and thieves and drunkards—what spirit they would put into the Christian Church! What new life would be poured into us, for they are always the most earnest men when converted! And so I pray that some of these big sinners may get saved—that the Church may have a new increase of zeal and love from men who love much because much has been forgiven."

**PRAY FOR GRACE TO PRAY
FOR YOUR ENEMIES...**

REMEMBER THE CESSPOOL FROM WHICH GOD RESCUED YOU?

By C. H. Spurgeon

O you that love Him and know Him, will you remember this one thing? As Jesus does not shrink from sinners, so do not you shrink from them. You are not so pure and holy as He was and yet He came into the world to save sinners. Go into the world to seek them. Be in earnest after sinners. You get so good, some of you, that there is no living with you. You forget the dunghills where you grew and fancy yourselves angels, but you are nothing of the sort. God has made something of you and now you are too respectable to look after those who are no worse than you once were!

If a man sins, you do not speak to him lest you should be disgraced by his society. What pride! A man is known to be a drunkard and there are some, even, of you that are teetotalers who would not talk with such but leave them till they are improved and *then* you would speak to them. You will do them good if they come to you for it but you will not *go to* them—you cannot bring your souls to handle the wound while it bleeds and touch the filthy while they are foul. Some are too fine and finicky to look after roughs. But I venture to say to the rough, the ragged, the graceless, the godless that they are more likely to get a blessing than the self-righteous!

I believe that there is more likelihood of converting a downright out-and-out sinner than of reaching the consciences of your very nice, neat, hypocritical people. Do not, therefore, shrink from sinners, for Jesus did not. And as from them He won His brightest trophies, even so may you. Be not ashamed, even if by talking with sinners, you should come to be taken for one of them, for your Lord, Himself, “was numbered with the transgressors. And He bore the sin of many and made intercession for the transgressors.”

Let it be your vocation, as a man or woman redeemed by blood, to be “the sinners’ friend,” henceforth and forever. God help you to do it! O my Beloved, may God send a blessing upon us at this hour. Pray for it. Pray for it. Lord, send it, for Jesus’ sake! Amen.—Adapted from *The C. H. Spurgeon Collection*—Sermon #2070—*Christ’s Connection with Sinners the Source of His Glory*—Version 1.0, Ages Software.

THE DAY OF JUDGMENT

By Pastor Henry Mahan

I can imagine the Day of Judgment. All are gathered before the Throne of God. Those who are robed in the perfect robe of Christ’s righteousness are gathered to His right hand. The rest wait to hear His voice of condemnation, “*Depart from Me!*” Does anyone have anything to say? If there is one who has no sin, let him step forth and say so. Come forth, my Friend, and state your case! What about the righteousness and holiness in which you boasted while on earth? Come forward and tell about your works, your gifts, your denomination—you found much comfort in those things once. You who scoffed at Substitution, who laughed at Free Grace, Imputed Righteousness and Covenant mercies—you are not laughing now! Why is your face so pale? Why do you tremble so? You never trembled before, but always had so much confidence in your decision and boasted of being as sure of Heaven as if you were already there! Why do you not tell God what you did for Him on earth? It is quite evident that He did nothing for you. But I remember that you said, “God has done all that He could do and salvation is up to you.”

What a terrible time to discover what you should have known, “SALVATION IS OF THE LORD!” “*Not by works of righteousness which we have done, but according to His mercy He saved us.*” Why do you not speak? Is it because of the awesome, infinite “HOLINESS OF HIS PRESENCE”? You clutch your righteous garments about you and they are nothing but filthy rags and you know it! You think of your prayers, your religious activities, your debates over Doctrine—and they are all so much rubbish in the light of His Presence!

And now you are praying? What is it that you cry? “*O rocks and mountains, fall on me, and hide me from the face of Him that sits upon the Throne.*” I wish that you had cried as fervently for Christ to hide you, cleanse you, and cover you—HE WOULD HAVE!

Thomas Brooks said, “The preaching of this and that opinion may please a man’s fancy, but it is only the preaching of Christ that changes a man’s heart.”

Gleaned from weekly Bulletins of Zebulon Baptist Church
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THE “I AM”S OF JESUS CHRIST—PART 8

“I AM THE LIFE” (JOHN 14:6)

By Daniel E. Parks, Pastor

Sovereign Grace Baptist Church, PO Box 305, Frederiksted, VI 00841

We need life. It is obvious that we do not refer to *physical* life, since it is possessed by all who are physically alive. Rather, we refer to *spiritual* life. We need spiritual life because we are all, by nature, spiritually dead. As physical death is the separation of the soul from the body, spiritual death is the separation of the soul from fellowship with God.

This spiritual death is the result of the sin of the first man, Adam. When he sinned against God in the Garden of Eden, he immediately died spiritually in consequence of the warning from God that “in the day you eat of [the forbidden fruit] you shall surely die” (Gen 3:17). Adam’s spiritual death was illustrated in his trying to hide from God (Gen 3:8) and by God driving him from the Garden of Eden (Gen 3:23f).

Since the whole human race was represented before God by Adam, his sin and death were also our own (Rom 5:12, 17-19). Consequently, Holy Scriptures inform us that we are all, from the womb, spiritually “dead in trespasses and sins” (Eph 2:1).

Jesus Christ declares that He, Himself, is the Life we need (John 14:6): “I am...the life.” He does not say merely “I possess life.” Rather, He declares He, Himself, to be, “the life”!

1) Jesus Christ has life in Himself. This is true of only God. This is not true of mortals, because our life derives from a Source outside ourselves, the God who is, Himself, the Life. And because Jesus Christ is the co-equal and co-eternal Son of God the Father, He declares, “For as the Father has life in Himself, so He has granted the Son to have life in Himself” (John 5:26). He is the eternal and Divine Word of God of whom it is said, “In Him was life” (John 1:1-4). He is, therefore, “the Word of Life...that eternal life which was with the Father and was manifested to us” (1 John 1:1f).

2) Jesus Christ imparts His life to spiritually dead mortals. God did similarly to the newly-created but lifeless body of the first man, Adam, (Gen 2:7)—“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life [“breath of lives” in the Hebrew text] and man became a living being.”

Adam, therefore, possessed not only the physical life of the lower creatures, but also the *spiritual* life of God. Man has a *soul* which will never cease to exist (Eccl 12:7), even though it is, from birth, separated from fellowship with God.

Holy Scriptures declare that “the Son [i.e., Jesus Christ] gives life to whom He will” (John 5:21). Emphasis here is on the Sovereignty of God in salvation. No one *deserves* spiritual life. And no one will, of his own, come to God for spiritual life (John 5:40)—“But you are not willing to come to Me that you may have life.”

The bestowal of spiritual life is, therefore, an act of God’s free and Sovereign Grace! God the Father has chosen a host of unworthy sinners to eternal life, (2 Thess 2:13), and it is the will of God the Son to bestow His eternal life to every one of them.

Holy Scriptures also declare that this eternal life is received through faith in Jesus Christ (John 3:16)—“For God so loved the world that He gave His only begotten Son, that *whoever believes in Him* should not perish but have everlasting life.” If you will but believe in Jesus Christ, trusting in Him, alone, for your soul’s salvation, you will receive the spiritual life He bestows! You will also prove yourself to be one of God’s chosen people, since none but the elect will believe (Eph 1:3-14).

It is important to note, also, that this spiritual life is “everlasting life” and those who possess it “should not perish” (John 3:15, 16). Jesus Christ has emphatically declared that, “I am the resurrection and the life. He who believes in Me, though he may die [physically], he shall live [spiritually]” (John 11:25).

The doctrine of those who say we may be “saved today, but lost tomorrow, meaning that we may receive saving life but afterward lose it, is, therefore, a lie against the testimony of Jesus Christ! Believers in the Son of God are told “Christ...is our life” (Col. 3:4). Is He yours?

NOTABLE QUOTES OF CHARLES H. SPURGEON

“This is a matchless instance, not of pride, but of *humility*, that those dear lips of the heavenly Bridegroom should have to speak to His own commendation and that He should say, ‘I am the rose of Sharon, and the lily of the valleys.’ O human lips, why are you silent, so that Christ must speak about Himself? O human hearts, why are you so hard that you will never feel until Christ, Himself, shall address you? O human eyes, why are you so blind that you shall never see till Christ shows Himself in His own superlative light and loveliness? I think I need not defend my Master, though He used these sweet emblems to set forth Himself, for this is an instance, not of His pride, but of His humility.”—1896, Sermon #2472

“Men in general do not love Christ enough, or else they would have hedged Him in with all sorts of restrictions—they would have made a franchise for Him and nobody would have been able to be saved except those who paid, I know not how much a year in taxes!”—1896, Sermon #2472

“Every particle of faith that there is in the world is a sort of purifier. Wherever it goes, it has a tendency to kill that which is evil. In the spiritual sanitary arrangements which God made for this poor world, He put men of faith—and the faith of these men—into the midst of all this corruption to help to keep other men’s souls alive, even as our Lord Jesus said to His disciples, ‘You are the salt of the earth.’”—1896, Sermon #2475

“A soul must get alone if it is really born-again—it cannot live without private prayer.”—1896, Sermon #2480

PRAISE GOD FOR THE OPENING OF THE METROPOLITAN TABERNACLE!

By Rev. J. H. Hinton, March 18, 1861

I am happy in being permitted to take a part in the services connected with the opening of the Metropolitan Tabernacle, and in having the opportunity of saying, in the terms of the invitation of my Brother Spurgeon, “a few kind words.” Kind words are, indeed, easy of utterance when the heart is kind and my heart is kind towards my Brother and has been so from my earliest acquaintance with him. Let Mr. Spurgeon, then, and his friends, accept my warmest congratulations and best wishes. Long may the life be spared which is so devotedly and laboriously spent, the intellectual powers which acquire and supply so large an amount of Evangelical Truth and the magnificent voice which, with so much facility, pours it into the ears of listening thousands.

As no resolution or topic has been put into my hands, I will take one as presenting to us a collateral aspect of the great Doctrine of the influence of the Holy Spirit—an influence blessed and Divine wherein lies the entire success of the Evangelical ministry. It is said of our Lord that, “God gave not the Spirit by measure unto Him.” Undoubtedly, the absolute fullness of the Holy Spirit rested on Jesus. He was capable of receiving it all and His great work required it all. But we get here the idea of the Spirit being communicated “by measure”—to some persons and on some occasions, more—to others, less. It is natural that this should be so—the bestowment of that Divine influence being an act of Sovereign Grace.

The history of the progress of Christianity presents many illustrations of the fact. The Holy Spirit was poured out in a comparatively small measure during the life and ministry of our Lord. Of all preachers of the Gospel, He may be said to have been the least successful in the conversion of men—not absolutely unsuccessful, but successful in the smallest degree as to the number of conversions. There were, doubtless, fit reasons for this—the time was not, then, nor the circumstances in which a very copious effusion of the Holy Spirit’s influence could fitly have been given.

You know how copiously the Spirit was poured out after the Ascension of Christ. In subsequent ages the changes have been manifest. If the Spirit had continued to be poured out as it were on the day of Pentecost, I imagine that long before this time the whole world would have been converted to God! We know what took place in the Middle Ages—when the Man of Sin was to be revealed and Popery established, the influences of the Spirit were restrained—not absolutely—but communicated in small measure. At the time of the Reformation, a large outpouring of the Spirit was given. At successive periods, and in various parts of the world, as in America, Scotland, Wales, Ireland, Jamaica, Sweden and elsewhere—at periods of no certain recurrence—and for durations of time not definite, but yet in extraordinary degree as compared with other times and places, the Spirit has been poured out.

The present seems to me to be a dispensation in which the Spirit is communicated “by measure,” and in a measure determined by Divine Sovereignty and wisdom. A measure incorporated with and subordinated to the development of God’s own plan and the opportunities to be supplied for the manifestation of man’s and the devil’s corruption. Since we live under this dispensation, a question of practical interest to ourselves is this—what is the kind of measure, the amount according to which the influence of the Spirit is poured out *now*? Thank God, it is not absolutely withheld, otherwise there would be no conversions at all under the ministry of the Gospel and even a proclaimed Savior would be a Savior universally trampled on

and despised.

That it is not the outpouring of the Spirit in its fullness is palpable from the fact that amid such multiplied privileges, such vast and multiform activities for the dissemination of the Truth, so few comparatively are converted to God. The majority, even of Gospel hearers, are probably unconverted—the entire population scarcely touched. And when we consider not only how many people are alive now, but how fast people are born and die, the small number of conversions takes a character still more striking. At this rate it appears to me quite certain that the conversion of the world would never come. To accomplish it there must be a much larger outpouring of the Spirit than there is now.

Then, in connection with this, a much larger supply of the influences of the Holy Spirit may be had. The abundant supply lies in the hands of Christ. It is not that all is done that can be done. A very great deal more can be done. A power remains by which the whole world may be rapidly subdued to God. This may be done any time, anywhere—this moment, next year—whenever and wherever God pleases. It waits for the arrival of the appointed time given for the development of human corruption and the time when the Man of Sin is to die. Whether the Church is awake or asleep—whether there is prayer or no prayer—whether there is activity or no activity—it matters not. It must come, and perhaps it will come like a heavy, copious shower to wake us all up from sleep and to set us on an activity such as we have never entered before.

At the same time it may have and probably will have its antecedent and concomitant signs. Very likely it may be a time when there is *much prayer* and activity—when there is much depression and agony of heart—when the Church humbles itself in unknown throes of sorrow for a declining work of Grace. Nobody knows when, nor how. We have to pray for it, to wait for it, to hope for it, to look for it, as some people say they look for Christ’s second coming. We do not know when it comes. I only say, Sirs, God grant it may be here and grant it may be now!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0—Ages Software.

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**WITHOUT CHRIST WE CAN DO NOTHING
(John 15:5)**

As Your Days, So Shall Your Strength Be!

By C. H. Spurgeon

An hour or so ago, I stood by what will certainly be the deathbed of one of our best friends and I was cheered and comforted when I heard him so blessedly speaking both of the present with its pain, and of the future with its near descent into the Valley of Death. He said, "I have no doubt as to my eternal bliss. I have had no doubt—no, not a shadow of doubt—of my interest in Christ through my long illness. In fact, I have felt a perfect rest of mind about it all. And," he added, "this is nothing more than ought to be with us who listen to the glorious Gospel, for we live on good spiritual meat!

"Sound Doctrine should make us strong in the Lord. I have not been a hearer of yours for 30 years and heard of Covenant love and faithfulness to die with a trembling hope. I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him."

Thus, dear Friends, shall we also be supported, for the Brother of whom I speak is a simple-minded man who makes no pretensions to learning but is one of our own. It will be a great privilege to find that when death's days come—the days of sickness and decline and weakness—yet still our strength remains the same. It will be glorious to go from strength to strength and even in the day of utter physical prostration to find the spirit leaping for joy in anticipation of the time when it shall be free from the cumbering clay and shall stretch its wings and fly aloft to yonder world of joy! Yes, as our days, our strength shall be.

Come, child of God, be peaceful, be happy in the prospect of the future. Do more—be joyous and show your joy. You are out of harm's reach, for Christ has you in His hand. You shall never be staggered nor overcome, for the Lord is your strength and your song and He has become your salvation!

This text (Deut 33:25) is a royal banquet for you. Here are fat things full of marrow. Eat abundantly, O Beloved! Feel your spirit renewed by the Holy Spirit. Be prepared for whatever is yet to come. For such a word as this, not from me, but from the Lord, Himself, may gird up your loins for another march towards Canaan—"Your shoes shall be iron and brass, and as your days, so shall your strength be."

**PRAY FOR YOUR SPOUSE.
PRAY FOR YOUR CHILDREN.
PRAY FOR THE ELDERLY.**

Pray for Grace to pray!

PRAY FOR OUR BROTHERS AND SISTERS IN PRISON

THE FORGIVENESS OF SINS

*"Be it known unto you, therefore, men and brethren, that through t
his Man is preached unto you the forgiveness of sins"
(Acts 13:38).*

Forgiveness and pardon from all sin will only interest you if you consider yourself to be guilty before God. Our Lord said, "they that are whole need not a physician, but they that are sick" (Matt 9:11). There is but one exclusive method by which God pardons sin, "through this Man." God will pardon sin, but not apart from this Man, Jesus Christ—our Lord and His appointed, suitable Sacrifice for sin (Heb 2:17). All of the sin of God's elect were so charged to Christ Jesus (2 Cor 5:21) and He so completely made satisfaction for them (1 Peter 3:18), that all who receive Him by God-given faith shall never perish (John 10:27-30; Rom 8:1). Here are four important Biblical facts about the pardon of sin in Christ.

1). It is full and complete pardon. His precious blood does not atone and put away *some* of the sins of God's people—it is complete and full for all who, by Divine Grace, believe (Acts 15:11). This is the plain record of Holy Scripture, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin" (1 John 1:7; Col 2:13; Heb 10:17).

2). It is free and Sovereign pardon. It is true that it cost God our Savior a tremendous price, He shed His blood and gave His life as a Sacrifice to God's justice to put away sin (Acts 20:28). However, pardon of sin to the Believer is absolutely free, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom 8:32; Rev 21:6; 22:17).

3). It is irreversible and eternal pardon. Those who God pardons will never stand before the Throne of God charged with sin, "Who shall lay anything to the charge of God's elect? It is God that justifies. Who is he that condemns? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also makes intercession for us" (Rom 8:33-34). He saves us with an everlasting salvation (Isa 45:17). He redeemed us with an eternal redemption (Heb 9:12). He gives unto His sheep eternal life and they shall never perish (John 10:27-30).

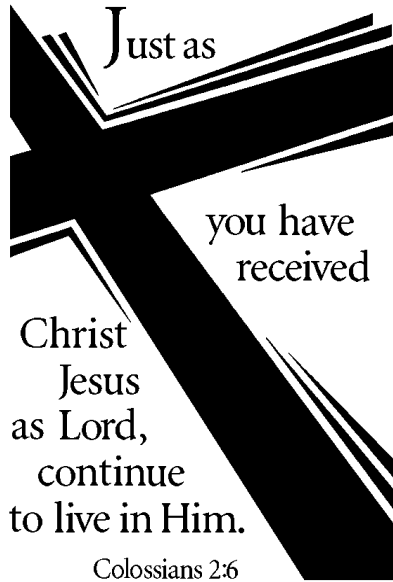
4). It is present and immediate pardon. Can we know that we have this perfect pardon from God, that we are accepted in the Beloved now? Here is the promise of Scripture, "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph 1:7; Rom 5:8-11; 1 John 3:1).

Gleaned from weekly Bulletins of Zebulon Baptist Church
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"I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand."
(John 10:28) (NKJV)

"No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it."
(1 Cor 10:13) (NKJV)

**For HIS Glory
Prison Ministry
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Pray for our military personnel.

In This Issue...

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

THANK GOD FOR DENOMINATIONS!

By Charles H. Spurgeon

It is not said, "I will feed My sheep one by one," but, "I will feed My flock." The Lord has only one flock, and so in this world He has only one Church. "Well," says one, "we see 20 denominations." Thank God for it! I am not one of those who would deplore the fact that different Brothers are set for the defense of different parts of the Truth of God. Can you doubt that when Christ prayed that His people might be one, He was heard? It were almost blasphemy to think that His petition was denied! Very well, then, they are one. If the intercession of Christ prevailed, then today the Church is one! I do not believe for a moment that the oneness which Christ intended was ever a oneness of opinion, or a oneness of form of worship any more than a oneness of association, congregating them together in the same building! It was a mystical, secret, vital unity which exists in the Church of God at this very day! Brothers and Sisters, all Believers are really and truly one! When their souls are in a glow with Divine Love, and their hearts speak out of the fullness of their emotion, the unity of the one flock becomes perceptible! The little divisions in the Church of God that challenge your notice are like little cracks upon the surface of the earth—the rock is not cracked. The divisions that we have in the churches are only little skin wounds—the body is not divided. "Not a bone of Him shall be broken." The great body of Christ still remains indissolubly one! And here tonight, be we Independent, or Baptist, Presbyterian, Episcopalian, or Methodist—if we are one with Christ, we must be one with one another! After all, the Catholic is right in the expression, while he is wrong in the meaning he attaches to it, when he says there is no salvation out of the pale of the Church. Referred to any worldly policy, it is a lie, but in sober truth, outside of the one indivisible Church of Christ lightly defined, there can be no salvation! But, thanks be unto Christ, every soul that knows the voice of God, the Good Shepherd, and follows at His beck and call, belongs to the one flock, soon to be gathered into the one fold. Note, then, the distinctive and the aggregate description—they are sheep individually and they are, collectively, a flock.—Adapted from the *C. H. Spurgeon Collection*, Version 1.0, Ages Software.—Sermon #3528, Vol. 62—A PROMISE AND A PROVIDENCE—
—Read/download the entire sermon, free of charge, at www.spurgeongems.org.