

FOR HIS GLORY

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“And it came to pass, when they were gone over, that Elijah said unto Elisha, ask what I shall do for you, before I am taken away from you” (2 Kings 2:9). Here is proof that Elijah had been *testing* his companion when he had bade him “tarry” at the previous stopping-places, for certainly he would not have offered such an invitation as this had he been contravening his express desire. The Prophet was so pleased with Elisha’s affection and attendance that he was determined to reward him with some parting blessing. And what a testing of his character was this, “Ask what I shall do for you”! One of the Puritans has called attention to the significance of Elijah’s, “before I am taken from you” for it had been useless for Elisha to invoke his master afterward. He was *not to be prayed unto* as a “mediator of intercession” as deluded Papists blasphemously teach concerning saints and angels. Christ is the *only* One in Heaven who intercedes for God’s people on earth! How attentively we need to read the language of Holy Writ: that single word “before” gives the lie to one of the cardinal errors of Rome!—A.W.P.



The Death of Christ For His Elect

By A.W. Pink

When Adam, the federal head as well as the father of the human race, apostatized, the elect equally with the non-elect fell in him and thus they are “by nature the children of wrath even as others” (Eph 2:3). From that dreadful and direful state they are recovered by the mediation of Christ and the operation of the Spirit, the latter being a fruit of the former.

We would point out that what we are about to advance can have little weight with Arminians who erroneously suppose that the mediatory work of Christ was general or universal in its character and design. But to those who have learned from Holy Writ that the redemption of Christ is definite and *particular*, a specific ransom for a specific people, there will be found here a sufficient answer to every accusation of Satan and an assurance which none of the tribulations of life can shake.

“Who is he that condemns?” the Apostle asks. “It is Christ that died” is his triumphant reply (Rom 8:34). The force of that reply turns upon the fact that Christ’s death is a substitutionary and atoning one. “For the transgression of My people was He stricken,” says God the

Father (Isa 53:8). “For Christ also has once suffered for sins, the Just for the unjust, that He might bring us to God” (1 Peter 3:18). “He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed” (Isa 53:5).

Jehovah laid upon Christ the iniquities of His people (Isa 53:6) and then cried, “Awake O sword against My Shepherd and against the Man that is My Fellow, says the LORD of Hosts, smite the Shepherd” (Zech 13:7). On the Cross Christ rendered to God a full satisfaction for the sins of all those whom the Father gave to Him. He was a merciful and faithful High Priest in things pertaining to God “to make propitiation (Greek) for the sins of the people” (Heb 2:17). Because Christ was made a curse for sin (Gal 3:13) nothing but blessing is now our portion.

All for whom Christ died shall most certainly be saved because He paid the full price of their redemption. As a surety stands in the place of the person he represents, the latter reaps the benefit of what the surety has done in his name, so that if his debt has been paid by the

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Godly Advice For the New Year

By Charles H. Spurgeon

Remember, Christian, you are not a child of chance. If you were, you might, indeed, fear. You will go nowhere this year except where God shall send you. You may be thrust into the hot coals of the fire—but God shall put you there.

You shall, perhaps, be much depressed in spirit—but that heaviness shall be for your good and shall come from your Father. You may have the rod, but it shall *not* be the rod of the wicked—it shall be in God’s hands.

Oh, how comfortable the thought that everything is in the hands of God and that all that may occur to me during the future years of my life is foreordained and overruled by the great Jehovah who is my Father and my Friend!

Now stop a moment and realize the idea that God has gone before, mapping the way. And then let me ask you if you could now, this morning, be allowed to draw a fresh map—would you do it?

If He should condescend to say, “Now your circumstances this year shall be just what you like. You shall

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CHRIST DESPISED AND REJECTED

By Robert Murray M'Cheyne (1813-1843)

"He came unto His own and His own received Him not."

JOHN 1:11

In this chapter John describes, in three different ways, the coming of the Son of God into the world and His rejection by those whom He came to save. In verse 5 he says, "The light shines in darkness, and the darkness comprehended it not." When Jesus came to this world it was like the rising of "the bright and morning star." But the heart of men was covered over with murky vapors like those that settled over Egypt in that night when the "darkness might be felt," so that the heavenly radiance of Immanuel was not allowed to shine upon their souls. To those that knew Him, He was "the light of men," "the Morning Star," "the Sun of Righteousness," the "morning without clouds"—but all the rest of the world comprehended it not.

Is it not still the same? "We know that we are of God, and the whole world lies in wickedness." On many souls Christ has arisen with healing in His wings so that we can say to them, "Arise; shine, for your light is come and the glory of the Lord has risen upon you." But, ah, the most have never admitted the sweet, soft, peace-bringing beams of Jesus to shine into their dark hearts. "The god of this world has blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine into them." They know not where they are going. Their feet are ready to stumble on the dark mountains. "The path of the wicked is as darkness; they know not at what they shall stumble."

Again, in verse 10, it is written, "He was in the world and the world was made by Him, and the world knew Him not." Strange visit to this fallen world! He who "hung the earth upon nothing"—He who said, "Let there be light, and there was light"—He who "formed man of the dust of the ground and breathed into his nostrils the breath of life"—He "by whom were all things created that are in Heaven and that are on earth"—that glorious Being came to His own world, "God manifest in the flesh." Surely all His creatures will run to worship and adore Him! Surely they will "worship and bow down; they will kneel before the Lord their Maker." Not so—"the world knew Him not."

They knew Him not at His birth. He left the hallelujahs of the heavenly world for the manger at Bethlehem. A few shepherds from the fields of Bethlehem came and kneeled to Him and the Wise Men saw and adored the infant King—but the most despised Him. "He is despised and rejected of men." "She wrapped Him in swaddling cloths, and laid Him in a manger, for there was no room for them in the inn." They knew Him not during His life. Few believed on Him. They called Him a glutton, wine-bibber, deceiver. Once they sought to cast Him over the rocks. Often they plotted to kill Him.

He that had all things now lacked everything. "Certain women ministered to Him of their substance" (Luke 8:3). He had no money to pay His tribute. The creatures of His hands had a warmer bed than He. "The foxes have holes, the birds of the air have nests, but the Son of Man has not where to lay His head." "Every man went to his own home; Jesus went to the Mount of Olives." Another time He sat wearied on a well and said to a poor woman, "Give me a drink." He that was God over all, blessed forever, could say, "I am a worm and no man." The world knows Him not to this hour!

The offense of the Cross has not ceased. The way of salvation by Christ for us is still despised by most. He who is a Sanctuary to all them

that believe is a stumbling stone and rock of offense to most. O my Soul, can you believe on Jesus when the world despises Him? Can you be one of the little flock? Can you enter in at "the strait gate, and walk in the narrow way," with an unbelieving world on every side?

Again, in verse 11 it is written, "He came unto His own and His own received Him not." In John 19:27, the same words are rendered more fully, "to His own home." To see the full meaning of the passage before us, we must adopt the same reading here: "He came unto His own home and His own family received Him not."

The Jews were, as it were, His own family. And when He came to them it was like coming to His own home. It was He who called their father Abraham and separated them from among the nations to be a peculiar treasure. "He said, Surely they are My people, children that will not lie: so He was their Savior. In all their affliction He was afflicted and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bore them and carried them all the days of old" (Isa 63:8-9).

He was the substance of all their types. He was the true pillar-cloud that guided their fathers; the true Bread from Heaven. He was the Rock that followed them. He was the true Isaac, the Child of promise the Prophet like unto Moses, the David, the Beloved, the true Solomon, the Prince of Peace. Though to all the world He may appear "without form or comeliness, having no beauty that they should desire Him" yet surely His own Israel will receive Him as "the rose of Sharon and the lily of the valleys." Ah no! "*He came unto His own and His own received Him not.*"

They cried, "Not this Man, but Barabbas." "Away with Him, away with Him! Crucify Him, crucify, Him." "His blood be upon us and upon our children." The rulers derided Him. The very thieves railed at Him. They shot out the lip, they wagged the head, they give Him vinegar to drink. To this day His own receive Him not.

Ah, think, Sinner, Who it is you are despising! Did you ever see the son of a king lay aside his robes and his glory, become a poor man and die in misery—and all for nothing? Do you think the Lord Jesus Christ left His Father's love and the adoration of angels—became a worm and died under wrath—and all for no purpose? Is there no wrath lying upon your soul? Have you no need of such a Savior? Why, then, do you delay to flee to Him?

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

**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).**

Particular Redemption

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surety, the creditor can no more demand payment from him.

Since Christ made full reparation to God's Law—making complete atonement for the sins of His people—then it would be a flagrant violation of Divine Justice if even one of them should be punished for the same. Christ has purchased His people by His precious blood, then can we suppose that God will suffer His most avowed enemy to rob His Son of any of them?

Were that to happen, the Redeemer's name would be rendered meaningless, for God Himself said, "you shall call His name Jesus, for He *shall save* His people from their sins" (Matt 1:21). Were that to happen, it could not be true that the Redeemer "shall see of the travail of His soul and be satisfied" (Isa 53:11).

Since Christ bore our sins, and was condemned in our place. Since by His expiatory death the claims of Divine Justice are answered and the holiness of the Divine Law is maintained, who can condemn those for whom He died? O, what security is this for the believer in Jesus! Standing beneath the shadow of the Cross, the weakest saint can confront his deadliest foe and every accusation alleged and every sentence of condemnation uttered he can meet by pointing to Him who died.

In that one fact he sees the great debt cancelled, the entire curse removed, the grand indictment quashed and "No condemnation to them that are in Christ Jesus" written as in letters of living light upon the Cross!—(Adapted from Brother Pink's October, 1942 *Studies in the Scriptures*).

PRAY THE HOLY SPIRIT WILL BURDEN PROTESTANT MINISTERS TO STUDY TO UNDERSTAND THE BLASPHEMY OF THE ROMAN CATHOLIC CHURCH

What are you *doing* my Friends? What are you doing, my Brothers and Sisters, for Christ? But I will not censure you—I censure myself if I censure you. But I will confess my own iniquities and leave you to confess yours. I do try to serve my Master, but I do not serve Him as I would. Each act that I perform is marred, either by lack of prayer for a blessing upon it, by lack of faith in my Lord, or by pride in looking back upon it. I find too continually a tendency to serve *myself* instead of serving Christ—a constant longing to get through the work rather than to do it acceptably. And oh, when I think upon it, I must say I am an unprofitable servant! Have mercy, O gracious Lord, on my good works as well as on my bad ones, for my good works are but bad in the best and cannot be acceptable in themselves.—(Adapted from *The C.H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #262, Vol. 5—*Distinguishing Grace*—Read/download entire sermon at www.spurgeongems.org.)

ADVICE FOR THE NEW YEAR!

(Continued from page 1)

have your own way and go your own route to Heaven"—would you dare, even with God's permission, to draw a new chart? If you should have that presumption, I know the result—you would find that you had gone the wrong way!

You would soon be glad enough to retrace your steps and with many tears you would go to your heavenly Father and say, "My Father, I have had enough to do with the helm of this ship! It is hard work to hold it. Do what You will with me—steer which way You please, though it be through the deepest floods and the hottest flame. I am weary. I sleep at the tiller. I cannot guide the ship. My tears fall fast from my eyes, for when I think I am wise I find myself to have committed folly. When I thought I was promoting my own advantage in my scheme, I found I was rushing into a sea of losses."

God, then, has gone before you in the decree of His predestination. And remember, God has gone before you in all your future journey in the actual preparations of His Providence.

I say again, you are not going through a land that God has not prepared for you. O Israel, there was a well of Elim made for you long before you came out of Egypt—and there are palm trees that have been growing there that they might just come to the fruit-bearing state and have fruit upon them when you get there!

O Israel, God is not going to extemporize a Canaan for you! It is ready made, it is even now flowing with milk and honey! The vines that are to bear you grapes of Eshcol are already there and coming to perfection. God has forestalled your trials and troubles for the next year. The Lord Jehovah has gone before you.—(Adapted from *The C.H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #230, Vol. 5—*The Vanguard and Rear-Guard of the Church*—Read/download entire sermon at www.spurgeongems.org).

Spurgeon on Long Handles

There are many great men with long handles to their names who know little of the Gospel, while some of the poor unlettered ones spell out the whole secret and become perfect masters in divinity. If they had degrees who deserve them, diplomas should often be transferred and given to those who hold the plow handle or work at the carpenter's bench. There is often more divinity in the little finger of a plowman than there is in the whole body of some of our modern divines! "Don't they understand divinity?" you ask. Yes, in the letter of it. But as to the spirit and life of it, D.D. often means **DOUBLY DESTITUTE**.—(Adapted from *The C.H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #265, Vol. 5—*The Meek and the Lowly One*—Read/download entire sermon at www.spurgeongems.org).

C. H. Spurgeon Speaks on the Ordinance of Baptism

Pardon me for a moment, if I should risk the displeasure of some I love by referring to an ordinance of the Church about which we are likely to disagree. The sacred rite of Baptism is administered in a great number of churches to little infants upon the sponsorship of their guardians or friends, while many of us consider that Holy Scripture teaches that *Believers only* (without respect to their age at all) are the proper subjects of Baptism and that upon a personal profession of their faith in Christ.

I see a man take up an unconscious infant in his arms and he says he baptizes it. When I turn to my Bible I can see nothing whatever of this sort there. It is true I find the Lord Jesus saying, “Suffer little children to come unto Me,” but that affords no precedent for carrying a little child to the *minister*, that could not come, that was too young to walk, much less to think and understand the meaning of these things. Yet more, when Jesus said, “Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven”—they *did come* to Him!

But I do not find that He baptized or sprinkled them at all. He gave them His blessing and they went away. I am sure He did not baptize them, for it is expressly said, “Jesus Christ baptized not, but His disciples.” So, then, it is quite clear that passage does not favor the Paedo-baptist.

I am informed however, that the reason why children are baptized is that we are told in the Bible that Abraham’s children were circumcised. This puzzles me. I cannot see any likeness at all between the two things. Who were the persons circumcised? They were Israelites. Why were they circumcised? Because they were Israelites. That is the reason.

And I say I would not hesitate to baptize any Christian, though he is a babe in Christ, as soon as he knows the Lord Jesus Christ. Were he only eight days old in the faith, if he proves that he is an Israelite in the spirit himself, I will baptize him!

I have nothing to do with his father or his mother in religion. Religion is a personal act all the way through. Another man cannot believe for me nor can he repent for me. And another person cannot give for me the answer of a good conscience toward God in Baptism and have it done in my name. By the Grace of God we must act on our own individual responsibility in religion or else the thing is virtually not done at all.

I do believe many godly people sincerely worship God at this altar of infant baptism. But I am equally clear that it is my duty to do my utmost to break it down, for it is not God’s altar. God’s altar is Believers’ Baptism. What said Philip to the Eunuch? “If you believe with all your heart, you may.” “Lo! here is water,” said the Eunuch.

Yes, but that was not all. There must be *faith* as well as water, before there could be legitimate Baptism. And every Baptism that is administered to any man, unless he asks it himself on profession of his faith in Christ, is an altar at which I could not worship—for I do not believe it to be the altar of God, but an altar originally built at Rome, the pattern of which has been adopted here, to the marring of the union of the Church, and to the great injury of souls.

Now, all I ask from those who differ from me in opinion is simply to look at the matter honestly and calmly. If they can find infant baptism in the Bible, then let them practice it and worship there. If they cannot,

let them be honest and come and worship at the altar of Jerusalem, and there alone.

An old woman was once promised a Bible if she could find a text that sanctioned infant baptism. She could only find one and that was, “Submit yourselves to every ordinance of man for the Lord’s sake.” The minister gave her the Bible for her ingenuity, admitting that it was an ordinance of *man*, and no mistake.

I quote this instance of infant baptism as only one out of many corruptions that have crept into our churches. It is quite clear that all denominations cannot be right. They may be right as to the main points essential to salvation, though in their discrepancies with one another they betray errors. I do not want you to believe that I am right. Rather turn to *Scripture* and you see what is right. The day must come when Episcopacy, Independency, Wesleyanism, and every other system must be read by the Word of God—and every form given up that is not approved before the Most High!

I hope I shall always be able to lift up my voice against that charity growing up in our midst which is not only a charity towards persons but a charity towards doctrines. I here fervent charity towards every Brother in Christ who differs from me. I love him for Christ’s sake and hold fellowship with him for the Truth’s sake—but I can have no charity for his errors, nor do I wish him to have any for mine.

I tell him straight to his face, “If your sentiments contradict mine, either I am right and you are wrong, or you are right and I am wrong. And it is time we should meet together and search the Word of God to see what and who is right.”—(Adapted from *The C.H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #238, Vol. 5—*Reform*—Read/download *entire sermon* at www.spurgeongems.org).

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HAVE
YOU
PRAYED
FOR
YOUR
PASTOR
TODAY?

A New Year's Message For 1943—And The Year 2010

By A. W. Pink (1886 – 1952)

As we launch out into another year the very uncertainty of what the morrow may bring forth fills many with uneasiness and trepidation. But how different should be the state of God's children! If the poor worldling is concerned with *what* lies before him, it is the blessed privilege of the Believer to be occupied with *Who* goes before him, the One who is his Captain, his Guide, his Forerunner. "The LORD! *He* it is that goes before you" (Deut 31:8). What a difference that makes!

The Lord has gone before you in the grand decree of His *predestination*. Your future has all been marked out for you. You shall not tread a step which is not mapped on the grand chart of God's foreordination. All your circumstances have been Divinely ordered for you. Ah, Christian Reader, what an immense difference this makes that you are not a child of *chance*—that your lot is not decided by the caprice of fickle fortune. Infinite wisdom and infinite love have arranged everything!

You will go nowhere during this year but where God has decreed. A predestinating God has appointed "the bounds of your habitation" (Acts 17:26). You may be thrust into the furnace of affliction, yet you will not be deserted. You may be brought low, yet it will be for your future blessing. You may be chastened, yet the rod is in the hands of your Father.

The Lord has gone before you in the preparations of His *Providence*. "My God shall supply all your need" (Phil 4:19). Full provision has *already* been made for it. Jehovah does not have to improvise. No unexpected emergency can overtake Him—"known unto God are all His works from the beginning of the world" (Acts 15:18). Therefore is it written, "And it shall come to pass that before they call I will answer" (Isa 65:24).

Before we reach a place God has provided for us—wherever the road leads—all has been made ready. "...Who went in the way *before you*, to search you out a place to pitch your tents in" (Deut 1:33). And He will not do less for His people today!

Here is comfort for the preacher, too—"The LORD, *He* it is that does go before you," to prepare hearts for the message, for the reception of the Truth.

The Lord has gone before you *in Person*. The path which He calls you to tread has first been traversed by Himself. None other than the Lord of Glory became Incarnate, entered this world of ours and tabernacled here for 33 years in the flesh that He might be the

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PRAY FOR GRACE
TO BE
HOLY

REFLECTIONS

Gems gleaned by Jim Robinette

<http://www.actionuganda.net/>

Reflections is a Christian meditation sent by ACTION Uganda Ministries and is meant to encourage and edify.

Many that think that they repent of sin have no proper sorrow on account of sin against God, but only on account of the punishment it is likely to bring upon themselves. It is not sin they hate, but Hell. Were it possible for them to enjoy sins and yet be happy, they would never think of repenting—and hence, repentance is really a hardship in their view. Need I tell you that such a servile, forced repentance is good for nothing? If the criminal is very sorry, not because he has offended but because he is executed for it, would you call him a true penitent? If a child cries and trembles, not from a sense of his offense against you but for fear of the lash, do you think he truly repents of it? No! It is self-love and not the love of duty. It is fear of punishment and not the hatred of the crime that is the principle of this servile, ungenerous repentance.

Hence, you see, you may be very sorry for your sin because it may fix a scandal upon your character, because it may have injured your temporal estate, or because it may ruin you in the eternal world. I say, you may be very sorry for sin for such servile reasons as these and yet know nothing of true repentance. True repentance is more kindly and generous. It proceeds from an affecting sense of the baseness and malignity of sin in itself. Sin appears, to the true penitent, as some sort of poison to us—it is not only hateful because it is deadly and destructive, but hateful and nauseous in itself. I do not mean that the fear of punishment is no ingredient in true repentance. The love of God and of self are very consistent if the latter is kept in due subordination to the former. Therefore, the fear of punishment has great weight even with the evangelical penitent. What I mean is that the fear of punishment is not the principal, much less the only spring and motive of true repentance. The true penitent hates sin even when he is not thinking of Heaven or Hell, but only viewing it in its own nature. If he were allowed to go Heaven in the ways of sin, he would by no means choose it. Heaven itself would be the less acceptable to him if it were the end of such a course.

He is also deeply sorry for sin, as it is against God's authority, and contrary to Him. Sin, as rebellion against God's authority, as a contrariety to His holiness, as an opposition to His will and pleasure, as a most base and ungrateful return for all His goodness and so the cause of all the agonies of the blessed Jesus, he hates, he mourns over with ingenious and kindly relenting of heart. It was sin in this view, as against God, that lay heaviest upon David's heart. He seems to have forgotten the injury he had done to Uriah and his wife while all his attention was engrossed by the horror of his crime against God. "Against You, You only, have I sinned and done this evil in Your sight" (Psa 51:4).

It was this view of sin that armed Joseph, in the heat of his youth, with power to resist the advances of his master's wife. "How can I do this great wickedness, and sin against God?" (Gen 39:9). Oh, the thought of sinning against God, against so glorious and excellent a Being, pierced him to the heart, and he could not bear it! Thus it is with every true penitent. It wounds him to the heart to think that he should treat so good and holy a God so basely. The thought would break his heart even though sin should be attended with no danger to himself. In fact, it grieves and melts down his soul into generous sorrow even when he has not one thought of his own danger.—From Samuel Davies' (1723-1761) sermon *The Nature and Necessity of True Repentance*

STUDY OF EPHESIANS**CHRIST THE GIVER OF GIFTS**

Today we are resuming a thought from verse 7 of Ephesians 4 which the Apostle Paul temporarily interrupted. In the opening verses of the chapter, the Apostle spoke about unity in the body of Christ and the basis of that unity. Then, in verse 7, in order to prevent the misunderstanding that unity in the body means uniformity among all the members of the Church, the Apostle explains to us that Christ has given gifts to everyone in the Church. Each one has a unique and important function for the body. Then the Holy Spirit led Paul to explain to us HOW Christ came to have those gifts. We saw in verses 8-10 that Jesus received those gifts as the reward for His mighty victory won at the Cross.

That brings us to verse 11, where the Apostle now picks up the thread of what it appears he was going to say at the end of verse 7. Verse 11 mentions SOME of those gifts referred to in verse 7. I say, SOME, of those gifts because it is by no means an exhaustive list. But these are what might be called the teaching and preaching gifts which Christ has given to the Church. In Ephesians 4:11 we read “And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers.”

Our first point is to see that it is the Lord Jesus Christ who sovereignly distributes spiritual gifts to His people. The New King James version rightly reflects a strong emphasis in the Greek. What Paul actually says in verse 11 is, “He HIMSELF gave some.” The Apostle is making a very important point that it is not men who call people into the ministry or decide what spiritual gifts the various members of the body of Christ are to have. Rather, it is Christ HIMSELF! I wonder how many people today are doing something in the Church because someone else told them they ought to do that thing, not because they believe it is what the Lord has called them to do or given them spiritual gifts to perform? Some people might enter the ministry simply because they want to. They do not do so because they believe they are called by Jesus Christ.

Let me give you a very clear instance that has become increasingly popular in our day. Look at how many women are now in the ministry. How many of these women have been called by the Lord Jesus Christ into the ministry? Is it not the Word of the Lord which says in 1 Timothy 2:12, “And I do not permit a woman to teach or to have authority over a man, but to be in silence.” How then, if the Scripture forbids a woman from having a role in the Church in which she teaches and has authority over men, can we say that any woman has been called to be a pastor? I do not hesitate to say that it is *not* the Lord Jesus Christ who put women into the ministry! In the same way, there may be many men in the ministry who don’t belong there for the simple reason that they were not called by the Lord Jesus Christ. Perhaps they were sincere and godly men who wanted to do something for the Lord and thought it would be good to go into the ministry.

Many have entered the ministry, viewing it like any other profession which a man might choose to go into. However, we must realize that we are not talking about professions, but about *spiritual gifts* which are sovereignly distributed by the Lord Jesus Christ. As far as professions go, the Lord gives His people a great deal of liberty to choose what they will go into. But when it comes to *spiritual gifts*, He decides who gets what gift and what function each one is to have in the spiritual body of Christ. Each of you is free to decide how you will make a living, but it is the Lord Jesus Christ who decides how any of us is to function in His body.

An important point which Dr. Martyn Lloyd-Jones points out in his sermon on this passage is that the need is not the call. We might look at the

condition of the Church today and become saddened by the fact that there are not many who are faithfully preaching the Gospel. In addition, we look at some of the foreign mission fields and see tremendous opportunity to go to these lands with the Gospel message. Some countries are actually begging for missionaries. In light of these things, the temptation is to say that we must train men and get them out there. And indeed, this is partially true. But we must be careful that it is not the Church who is deciding who should go. There have been people who have spoken at missions conferences who have actually said to all the Christians present at the meeting that they ALL should go to the mission field! Young Christian men who show a zeal for God are often told that they should go to seminary and enter the ministry because the need is so great. But brethren, that is not what the Bible says. It says that Christ HIMSELF is the One who gives the gifts and who decides who is to do what in the body of Christ. In fact, we find that when the Church allows the fact that there is a great need out there to lead them to take matters into their own hands, many disasters occur.

Some who have been encouraged to enter the ministry have hurt both themselves and the congregations to whom they have ministered. Some who have gone to the mission field have returned after a short time. Statistics show that in some missions organization, one in three missionaries return from the mission field without completing their first term. Now we know that these things can happen, even when a man does have a call from the Lord. Yet they are certain to happen when the Church takes matters into its own hand and thrusts people into positions into which Christ has not called them.

We should look at the matter from the other side and realize that sometimes it’s harder not to go into some place of service than to go. There is frequently the temptation which arises in us which wants to be a spiritual hero and go to some difficult place of service. Sometimes Believers do these things as the result of a guilty conscience and try to settle their conscience by doing something they don’t really want to do. But brethren, have we considered the fact that we must be just as willing to stay right where we are? And sometimes this is very much more difficult. Sometimes to be a witness to those who know us well and to live ordinary lives of service is more difficult than to go to some place where no one knows us and to proclaim the Gospel.

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More, Lord willing, next month.—PF

STUDY THE SCRIPTURES!

IS RIGHTEOUSNESS IMPUTED, IMPARTED, OR INFUSED?

By Daniel E. Parks, Pastor
Caribbean Ministries, PO Box 305, Frederiksted, VI 00841

One often hears in Christian circles the terms “imputed righteousness,” “imparted righteousness” and “infused righteousness.” What do these terms mean? And are they Scriptural?

I. The doctrine of “imputed righteousness” teaches that God graciously charges to the account of Believers in Christ the righteousness worked by Christ. This doctrine is Scriptural. It is at length expounded in Romans 3:21-4:25. Here we are taught that the righteousness worked by Christ during the days of His Incarnation is imputed to, or charged to the account of Believers by God in justification.

The justified acknowledge Christ to be not only “Jehovah Our Righteousness” (Jer 23:6), but also their *only* righteousness (Psa 71:16). And they pray to 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” (Phil 3:9).

It may aid one in understanding this doctrine if he will always bear in mind that in justification, righteousness is imputed, not imparted. And justification does not *make* one righteous, but merely *declares* him to be so. And the imputation of righteousness does not change one inwardly and subjectively—this being the work of sanctification, not justification.

II. The doctrine of “imparted righteousness” teaches that God bestows righteousness to Believers. This term and its doctrine are problematic. If by the righteousness imparted one refers to the righteousness worked by Christ, this term is a misnomer. That righteousness was a merit *earned by Christ*. And the merit of one person cannot be imparted to another. Just as surely as the guilt of Adam was imputed, not imparted, to all his race, the righteousness of Christ is imputed, not imparted, to all His people.

Some theologians use the term *imparted righteousness* to identify the righteous nature imparted by God to Believers when He regenerates them. They thereby become “partakers of the Divine nature” (2 Peter 1:4). This “Divine nature” (not God’s essential Nature) is the new one placed in men in regeneration and which is always in conflict with the old Adamic nature. It is the “seed” of God placed in man which

“cannot sin” (1 John 3:9).

While the doctrine here set forth is Scriptural, it is problematic to call it “imparted righteousness.” That which is imparted is a righteous *nature*, not righteousness. Another problem associated with the term *imparted righteousness* is that many who use it mean by it the heresy of *infused* righteousness.

III. The doctrine of “infused righteousness” teaches that God justifies in accord with a righteousness merited by Christ instilled into the Believer and maintained by good works. This doctrine, especially prominent in the Roman Catholic Church, is anti-Scriptural, but in accord with its doctrine of *justification by works*. It affirms the Believer receives both imputed and infused righteousness, the latter becoming his inherent righteousness and one is justified on the basis of what he personally does with it.

This doctrine may be illustrated by three statements made by a certain gentleman upon hearing a Gospel message on the subject of the wedding garment of Christ’s bride (Rev 19:8). His first statement was an objection to the preacher’s declaration that the imputed righteousness of Christ is the *only* righteousness of the saints, on the ground that they possess also imparted righteousness.

His second statement was his declaration that he furthermore possessed a “personal righteousness through Christ.” His third statement was his response when told Isaiah 64:6 declares “all our righteousnesses are like filthy rags”—“I would not call that which is done through the Holy Spirit a filthy rag!” In other words, he believed he was capable of performing works God would declare to be “righteous,” not, “filthy rags.”

It was very clear that what he called imparted righteousness manifested itself as infused righteousness and that his “personal righteousness” was “self-righteousness.”

Saints at the final day will be clothed in the imputed righteousness of Christ alone (Rev 9:8; Isa 54:17; 61:10; Phil 3:9). In what will you be clothed?

FOR MINISTERS

BY C. H. SPURGEON

I will tell you a story. It shall be none the worse because it is of myself, for we are gathered here to bear and hear personal testimony. One Sunday I preached a sermon from this text—“My God, My God, why have You forsaken Me?” What I then spoke was in the agony of my heart, for I felt that I was, myself, for a while, forsaken. Such was the sorrowful dread of my spirit.

I could not tell why I should have been made to feel in this way. I was not sick. I could see no physical cause. I had not wandered from God and I could see no moral cause. But after the sermon there came into the vestry a man of about sixty, whose very hair seemed to stand on end and his eyes were bright with a strange luster. He took my hand and stood and held it, and wept. I looked at him and I saw that I had before me a man dazed, if not crazed. “Birds of a feather will flock together.” It struck me that he was a madman and I was not much mistaken. Then he said to me, “Nobody ever preached my experience before! I have now been for years in a horrible gloom of great darkness and could not find God, but this morning I learned that I was not the only man in the thick darkness, and I believe that I shall get out.” I answered, “Yes, that was the reason why I was put into the dark, that I might help you. And now that I know the reason, I am already out of the prison!”

WILL YOU BE?

By C. H. Spurgeon

*“And I was left.”
Ezek 9:8.*

I have to call your very particular attention to the persons who escaped—who could each say, “And I was left.”

We are told that those were marked for mercy who did “sigh and cry for the abominations that were done in the midst thereof.” Now, we must be very particular about this. It is no word of mine, remember—it is God’s Word and, therefore, I beg you to hear and weigh it for yourselves. We do not read that the devouring sword passed by those quiet people who never did anybody any harm—no mention is made of such an exemption! Neither does the record say that the Lord saved those professors who were judicious and maintained a fair name and reputation until death. No, the only people who were saved were those who were exercised in heart—and that heart-work was of a painful kind—they sighed and cried because of abounding sin.

They saw it, protested against it, avoided it and, last of all, wept over it continually. Where testimony failed, it remained for them to mourn. Retiring from public labors, they sat down and sighed their hearts away because of the evils which they could not cure. And when they felt that sighing, alone, would do no good, they took to crying in prayer to God that He would come and put an end to the dreadful ills which brooded over the land! I would not say a hard thing, but I wonder, if I were able to read the secret lives of professors of religion, whether I would find that they all sigh and cry over the sins of others? Are the tenth of them thus engaged?

I am afraid that it does not cause some people much anxiety when they see sin rampant around them. They say that they are sorry, but it never frets them much, or causes them as much trouble as would come of a lost dime or a cut finger! Did you ever feel as if your heart would break over an ungodly son? I do not believe that you are a Christian if you have such a son and have not felt an agony on his behalf. Did you ever feel as if you could lay down your life to save that daughter of yours? I cannot believe that you are a Christian if you have not sometimes come to that! When you have gone through the street and heard an oath, has not your blood chilled in you? Has not horror taken hold upon you because of the wicked? There cannot be much Grace in you if that has not been the case.

If you can go up and down in the world fully at ease because you are prospering in business and things go smoothly with you, if you forget the woe of this city’s sin and poverty and the yet greater woe which comes upon it, how dwells the love of God in you? The saving mark is only set on those who sigh and cry—if you are heartless and indifferent, there is no such mark on you!

“Are we to be always miserable?” asks one. Far from it! There are many other things to make us rejoice, but if the sad state of our fellow men does not cause us to sigh and cry, then we have not the Grace of God in us! “Well,” says one, “but every man must look to himself.” That is the language of Cain—“Am I my brother’s keeper?” That kind of talk is in keeping with the spirit of the Wicked One and his seed, but the heir of Heaven abhors such language! The genuine Christian loves his race and, therefore, he longs to see it made holy and happy. He cannot bear to see men sinning and so dishonoring God and ruining themselves.

If we really love the Lord, we shall sometimes lie awake at night sighing to think how His name is blasphemed and how little progress His Gospel makes! We shall groan to think that men should despise the glorious

God who made them and who daily loads them with benefits! It sometimes lies upon my heart like a huge mountain which rushes my spirit, to think that Jesus should be rejected and that in this land of Bibles, where Latimer lit a candle which shall never be put out, the old madness is returning and many are again bowing before the images of jealousy which the priests have set up!

Yes, we have priests among us again! You can see them in their long and ugly garments in every street! And women have begun to confess to them! Shame! Shame! I marvel that the crimson blush does not mantle the cheek of everyone who dares to ask or answer the questions appointed for the confessional! And yet the questions are asked, modesty is outraged and the multitudes tamely look on!

My countrymen are going back to Rome! Their fathers’ noble blood was shed for God and none was left for the veins of their sons. In vain the conflicts of the years gone by! In vain a Cromwell’s mighty arm and the purging of the land! In vain the Puritans driven from their pulpits and witnessing in poverty and persecution! Must England go back, again, to wear the fetters forged by papal Rome? My God, prevent it! Prevent it if it costs the lives of thousands of us, for we would be glad to die to save our country from so dire a curse!

If you never sigh and cry because of the spread of Ritualism, I do not understand you! What stuff are you made of? “Oh, but my business goes on exceedingly well.” Yes, and so does mine when souls are saved, but when they are led away into error, my business cannot prosper and I have loss upon loss! I am happy enough when I think Christ’s Kingdom comes, but nothing beneath the sky can give me solid satisfaction if my Lord’s work is at a standstill! I would to God we were all so taken up with the Glory of God that the wickedness of mankind would grieve us to the heart!

But it was not their mourning which saved those who escaped—it was the mark which they all received which preserved them from destruction! We must all bear the mark of Jesus Christ! What is that? It is the mark of faith in the atoning blood. That sets apart the chosen of the Lord and that alone! If you have that mark—and you have it not unless you sigh and cry over the sins of others—then in the Last Day no sword of Justice can come near you! Did you read that word, “But come not near any man upon whom is the mark.” Come not even *near* the marked ones lest they be afraid! The Grace-marked man is safe even from the near approach of harm! Christ bled for him and, therefore, he cannot, near not die! Leave him alone, you bearers of the destroying weapons!

Just as the angel of death, when he flew through the land of Egypt, was forbidden to touch a house where the blood of the lamb was on the lintel and the two side posts, so is it sure that avenging Justice cannot touch the man who is in Christ Jesus! Who is he that condemns since Christ has died?

Have you, then, the blood mark? Yes, or no? Do not refuse to question yourself upon this point. Do not take it for granted, lest you are deceived. Believe me, your all hangs upon it. If you are not registered by the man clothed in linen, you will not be able to say, “And I was left.”—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #3377, Volume 59—THE GREATEST WONDER OF GRACE—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

**PRAY DAILY FOR OUR LEADERS AND OUR
MEN AND WOMEN IN THE MILITARY.**

ALL IS WELL, FOR HE IS THERE!

By Walter Sanders, Pastor
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2501 Turner Way
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Just before dawn this morning, as I walked out to pick up my morning paper, I noticed that there was no wind stirring. Old Glory, usually waving proudly and briskly in the breeze, was hanging limply in place, and a quiet calm pervaded what was, only yesterday, a windy and turbulent day. As I looked about me, marveling as always at God's control of the elements, I was struck with the thought, "*God is so good, and so wonderful and gracious to His creatures!*"

I was reminded of another day, long ago, when the disciples were on a little ship, and a storm suddenly raged about them, so much so that the ship was tossed about and filling rapidly with water. The disciples were filled with fear, knowing that the little ship was about to sink. They found Jesus sleeping and cried, "*Master, Master, do You not care that we perish?*" At this point, Jesus arose and rebuked the winds and the waves, saying to the storm, "*Peace, be still,*" and immediately, there was a great calm. The disciples marveled, saying, "*What manner of Man is this, that even the winds and the sea obey Him!*"

As I contemplated these things, I looked toward Heaven and exclaimed from my heart, "*What an awesome God we serve, Creator of all there is! Sovereign, supreme, seated in majesty and splendor upon the throne of His Glory!*" Then I lifted my voice and said, "*Thank You, Lord, for ruling and reigning over the vastness of the works of Your hands, yet taking note of me, as I simply walk out for the newspaper!*"

A sense of joy flooded over my soul as I gazed heavenward, and I thought within myself, "*All is well—well with my soul, well with the world, and well with time and eternity, for He is God, and He is upholding all things by the Word of His power.*" Oh yes, Dear Ones, I am His, and He is mine! I have His assurance that I shall never perish, that I shall one day see Him in His fullness, for Christ has redeemed me unto Himself, having died on the Cross in my stead, shedding His own blood to pay my sin-debt in full, thus securing eternal redemption for me. He has promised to keep me along the journey of life, supplying all my need, until that blessed day when I shall see Him face to face. I trust that you know Him as well, Precious Ones. *Oh what a Savior is ours!*

**Pray that God would
bring confusion and
tribulation to
internet
pornographers.**

HERE GOES CHUCK—AGAIN!

By Mike Gendron

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A coalition of 150 Catholic, Orthodox and evangelical leaders, united "as Christians," are calling for everyone to take a stand against abortion, same-sex marriage and anything that betrays their religious beliefs. On November 20th, last year, a 4,700-word document called the *Manhattan Declaration: A Call of Christian Conscience* was released (<http://manhattandeclaration.org/>). The document was drafted by Chuck Colson and Princeton University professor Robert P. George, a Roman Catholic. This is clearly another attempt to bring ecumenical unity to all of professing Christianity and blur the lines that separate apostates from true Christians. Why are evangelicals putting their signatures on another accord drafted by Colson, who has stated that the following differences should not divide Catholics and Evangelicals as "Brothers and Sisters in Christ"—baptismal regeneration, the Eucharist, sacramental grace, justification by works, purgatory, indulgences, the role of Mary and the saints in salvation, and salvation for those not evangelized? (1997 ECT II).

Many of the signers of Colson's *Evangelicals and Catholics Together Accord* have given their name to this accord as well. Purposefully, the Gospel is never defined, explained or presented in the Manhattan Declaration. This is because of the contradictory and opposing views on the issue of justification and salvation that are held by the signatories. The implication throughout the document is that Roman Catholics, Eastern Orthodox and Protestant Evangelicals share a common faith. This blatantly ignores the fact that there can be never be unity between true Christianity and apostate Christianity, between Believers and unbelievers or between light and darkness (2 Cor 6:14-18). The Apostle Paul never signed unity accords with people who perverted the Gospel of Jesus Christ! He condemned them with anathema (Gal 1:6-9). It was Paul's great fear that, just as the serpent deceived Eve, we would put up with counterfeit Christians who preach another Jesus and another gospel (2 Cor 11:4). He warned us that these false apostles and deceitful workers who disguise themselves as our Brothers in Christ, would corrupt our minds and lead us astray (2 Cor 11:13).

Whereas it is good to unite as co-belligerents with a united voice to fight moral and political issues, any accord that attempts to overlook, dismiss, nullify or compromise the Gospel is antithetical to the command for all Christians to earnestly contend for the faith. We can never deny the profound importance of protecting the life of every baby and the sanctity of marriage between one man and one woman. We must earnestly contend against those who seek to destroy both. However, we must remember that this is a *spiritual* battle which can only be won through fervent prayer and the proclamation of the true Gospel, a Gospel that is denied by every Catholic priest when he offers the Eucharistic Christ upon his altar for the forgiveness of sins! If Evangelicals *must* put their names on accords, why not draft our own accord that first and foremost starts with a God-honoring, Christ-exalting unity in the one and only Gospel of Grace?

Charles Spurgeon said "To pursue union at the expense of the Truth is treason to the Lord Jesus." Since we have been sanctified by the Truth of God, we must remain separate for God's glory and purpose. Let us pray to our sovereign Lord, proclaim His glorious Gospel and contend earnestly for the faith.

Brother Pink Writes His Readers in 1943— Surely Appropriate for Us Today!

(Continued from page 5)

Captain of our salvation (Heb 2:10). “When He puts forth His own sheep, He goes *before* them” (John 10:4). “Christ also suffered for us, leaving us an example that you should follow His steps” (1 Peter 2:21).

What comfort is there here—that the trials we endure for the Truth’s sake—that the unkind treatment we meet with from professing Brethren because we *dare not compromise* are an essential part of the process of our being conformed to the image of God’s Son! Shall we be called upon to pass through the valley of the shadow of death? Well, the Christian has nothing to fear for Christ has gone before Him and extracted its sting!

The Lord has gone before you in the directions of His *precepts*. “Your Word is a lamp unto my feet and a light unto my path” (Psa 119:105), revealing the way of peace and blessing through this dark world. Especially is that true of its preceptive portions, for they make known the paths of righteousness which we are to tread.

Ignorance of God’s will concerning the way we should go is inexcusable—for He has already clearly and definitely made known His will. The highway of holiness does not have to be made by *us*—it is there plainly enough before us in the Word and it is ours to walk in it. “You shall guide me with Your counsel and afterward receive me to glory” (Psa 73:24).

The Lord has gone before you in the provisions of His *promises*. What are the Divine promises but so many anticipations of our varied needs and guarantees that God stands pledged to supply? They are so many proofs of His Omniscience which foresaw what would meet our requirements. They are so many tokens of His loving kindness to manifest His tender concerns for us long before we had any historical existence.

They are so many evidences of His faithfulness that He will withhold no good thing from them that walk uprightly. Whatever tomorrow may hold, the Divine promises assure the Christian that the Lord has gone before and made every provision for him.

The Lord has gone before you into *Paradise*. Did He not expressly announce before He left this scene, “In My Father’s House are many mansions: if it were not so I would have told you: I go to prepare a place for you”? (John 14:2). Not for Himself but for His redeemed! Nor would He entrust this task unto the angels! How it tells of the love of the Bridegroom for His bride! Christ has entered Heaven on our behalf, taking possession of it in *our* name: “where the Forerunner is for us entered, even Jesus” (Heb 6:20).

Here, then, is real substantial comfort and what shall be my response? “The LORD, He it is that does go before you” (Deut 31:8). Then, first, my eyes should be constantly fixed upon Him: “*looking unto Jesus*” (Heb 12:2)—looking away from all else, trusting none other.

Second, it is my business to *follow* Him—for what other purpose is a Guide?—“when He puts forth His own sheep, He goes before them and the sheep follow Him” (John 10:4). And as they do, so they find that He makes them to lie down in green pastures, that He leads them beside the still waters. Ah, who would not follow such a Shepherd?! O that the Lord may say of us as He did of Caleb, “he has followed Me fully” (Num 14:24).

Third, *fear* should be entirely *banished* from my heart. And will it not be so if faith really lays hold of this: “The LORD, *He* it is that does go before you, He will be with you, He will not fail you, neither forsake you; fear not, neither be dismayed”?

The Lord has gone before *the preacher*. This little message would

hardly be complete if we failed to include a special word for the minister of the Gospel. Nor has God overlooked him at this very point. “Behold *He* goes before *you*” (Matt 28:7) is addressed immediately unto the servants of Christ and it is for their faith to appropriate the same. According as they do so will their hearts and hands be strengthened.

If you are really the servant of Christ, your Master has not called you to draw a bow at a venture, but has appointed your specific place in His vineyard and has ordered everything in connection therewith. That does not mean all will be smooth sailing. It did not mean that for the Apostles, as the book of Acts shows. But it *did* mean that they were not left without a Pilot. *He* not only went before them but gave assurance, “Lo, I am *with you* always, even unto the end of the world” (Matt 28:20). That is the grand consolation of this writer. May it be yours, too.—Adapted from Brother Pink’s *Studies in the Scriptures*, January, 1943.

DO YOU LONG TO DEPART AND BE WITH THE LORD?

It may be there are some of you now present who call yourselves Believers who look into a future state with shuddering and awe. Possibly there may be but few here who have attained to the position of the Apostle, when he could say that he had a *desire* to depart and to be with Christ.

I believe that our view of our own death is one of the readiest tokens by which we may judge our own spiritual condition. When men *fear* death it is not certain that they are wicked, but it is quite certain that if they have faith it is in a very weak and sickly condition.

When men *desire* death we may not rest assured that they are, therefore, righteous, for they may desire it for wrong reasons. But if for right reasons they are panting to enter into another state, we may gather from this not only that their minds are right with God, but that their faith is sanctified and that their love is fervent.—(Adapted from *The C.H. Spurgeon Collection*—Ages Software, 1.800.297.4307—Sermon #274, Vol. 5—*Paul’s Desire to Depart*—Read/Download entire sermon at www.spurgeongems.org).

WHEN JOHN GOT TO HEAVEN

“When I get to Heaven, I shall see three wonders there. The first wonder will be to see many people there whom I did not expect to see. The second wonder will be to miss many people whom I did expect to see. The third wonder and greatest of all will be to find myself there.”

JOHN NEWTON

Letters to Mike Gendron Of Proclaiming the Gospel:

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www.pro-gospel.org

D. N., El Segundo, CA, writes—Thank you again for your ministry. I enjoy your newsletter so much and just read *Tell The Truth*. What a great book! I can't wait to apply the wise words of the Bible in witnessing. I'm just so excited. I think you should push this book more. Christians don't witness because they're afraid—they simply don't know enough. This book helps you by teaching the right way through the Bible. We should ask the Lord Jesus to go before us and open our mouths in the right way. I've decided I will read the book twice and start witnessing correctly, asking the Lord to help me. Thank you again from the bottom of my heart for the truth.

M. B., Arab, AL, writes—Just wanted to let you know that I went to St. Louis this past weekend to visit a pastor. We ate at a restaurant in “The Hill,” which is an Italian section of St. Louis. After eating we went into a famous old Catholic church and placed your Gospel tracts in many of the pews. I wanted you to know in case you receive any e-mails or phone calls.

H. R., Dallas, TX, writes—I loved reading this newsletter, it's so “of God.” Thank you for letting Him speak and work through you and Jane. What a privilege and pleasure to be involved in His ministry to the lost, especially the Catholics. From your fellow unworthy servant, who by His grace and mercy, I am made worthy by being washed in His blood. I'll send your newsletter out with great pleasure and with prayers that it will reach its mark, hit the bull's-eye, reap an abundant harvest, glorify Him and achieve His purposes. All praise and glory be to Him!

Pastor J. J., Redding, CA, writes—Thank you for sending your Bible study outline for Will Metzger's book *Tell the Truth*. I looked it over and it's great, I can't wait to use it. After your seminar here, the Lord spoke to my heart about my lack of evangelizing when I am out in public. He also used your example of faithful witnessing to really convict me of not using every opportunity to tell people about the good news of Jesus. I would appreciate your prayers with regard to this issue as I truly want to be obedient and faithful. Thank you. The RC structure does not follow the teachings of Jesus. It attacked and killed those who tried to get the Gospel to us common folk through the centuries. They've tried to keep their captives from reading the Bible for themselves. It is not a Christian religion at all, and it hurts to see people fall for it. But the blinders are now coming off of so many as the Holy Spirit works powerfully.

P. K. Chicago, IL, writes—This morning when I came out of Mass, one of your pamphlets was on my windshield. After reading it and discovering that you obviously don't know the teaching of the Catholic Church, I decided to go to your website. It was there that I saw that you were a Catholic for over 30 years. I realized that you never learned about the teachings of your church. So I felt compelled to send you some information for you to read, however, I will not get into a debate with you.

Brother Mike's response—No one would be foolish enough to copy a \$100 bill and trust that it would have purchasing power. Yet you and all your Catholic loved ones are trusting the sacrifice of the Mass (a blasphemous copy of Calvary) as a sin offering to God! Just as a counterfeit bill cannot be redeemed, neither can a soul be redeemed by the counterfeit offering of the Eucharistic false Christ. The reason someone left our Gospel tract on your windshield was to point you to the One and only offering that can satisfy the righteous demands of God's perfect justice. It is the one time, all-sufficient, finished sacrifice of Christ. He died once for all sin for all time. There are no more offerings for sin. The perfect High Priest offered Himself once, the perfect Sacrifice to a perfect God who demands perfection. May God grant you repentance as you read the ninth and tenth chapters of Hebrews.

A.M., Brooklyn Center, MN, writes—My mom bought your book *Preparing Catholics for Eternity* at the *Understanding the Times Conference*. It has been a very helpful resource for us as we learn more about the RCC and prepare ourselves for witnessing to our family. I have a question. My mom was born-again two years ago and has since been going to a Bible church. Recently she was told by a couple of different women at her church that she should go back to the RCC with my dad. Since the Scriptures tell wives to submit to their husbands, I am not sure how to counsel her.

Brother Mike replies—The situation in which your mom finds herself is a difficult one. God's Word outlines the role, duties and priorities of wives in relation to their husbands. God has established husbands to have authority over wives. This is how He designed the family to function. Thus submission of the wife to the husband (and the husband to Christ) is to be done willingly and voluntarily. It is the will of God to give up one's independent rights to the God ordained authority. Submission however is different from obedience. There may be times when a wife must refuse to submit. Her obedience is to the Lord. If a husband asks her to do something against the commands of God, she must refuse with a gentle and quiet spirit (1 Peter 3:3-4). Knowing that God hates idolatry, she must refuse to attend the blasphemous worship of a false Christ in the Catholic Eucharist. She should continue to honor God by being the kind of worshipper He seeks—those who worship Him in Spirit and Truth (John 4:24).

SIX FACTS

By Don Fortner, Pastor
Grace Baptist Church, Danville, Kentucky, USA

*“We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.”
(2 Peter 1:16)*

Here are six facts revealed in the Gospel of God our Savior. They are facts. They may enrage you, but they cannot be refuted. They may, when faithfully proclaimed, destroy churches, but they cannot be denied. They may be mocked and ridiculed by preachers, theologians and religious leaders, but they cannot be resisted. They are facts of Divine Revelation.

1. ***All men and women by nature, since the fall of our father Adam, are sinners, alienated from God.*** “All have sinned and come short of the glory of God” (Rom 3:23). As sinners, we are alienated from the life of God and have become enemies unto God. The wages of our sin and enmity to God is death. Every transgression must receive its just recompense of reward (Heb 2:2). All sin must be punished, either in the sinner or in the sinner’s Substitute. The Law of God, being broken, accuses of sin, condemns the sinner and demands death. Unless satisfaction is made, the sentence of the Law must be executed. The sanction of the Law is death. It can never be abrogated, changed, altered or abated. God will never relax His justice! “The soul that sins, it shall die!” (Ezek 18:2). But:

2. ***It is the will of God to save sinners.*** “He delights in mercy!” God has decreed the salvation of some. Christ came to save some. There are some people in this world who must and shall be saved because it is the will of God to save them—and God’s will cannot be frustrated (John 10:16). Every chosen sinner (2 Thess 2:13-14), every predestined son (Rom 8:29-30), every heir of the Covenant (Eph 1:3-7), everyone whose name was written in the Lamb’s Book of Life from the foundation of the world must be saved (Rev 13:8). There is no possibility that even one of God’s elect will perish! However:

3. ***It is impossible for a holy and just God to save any sinner apart from the satisfaction of justice.*** “Without shedding of blood is no remission” (Heb 9:22). The God of Glory declares, “I will by no means clear the guilty” (Exo 34:7). I know that God is omnipotent, almighty and sovereign. He does what He will! But God cannot do that which is contrary to His nature and character. We do not rob God of His sovereignty when we repeat the declaration of Scripture and say, “God cannot lie.” He who is the Truth cannot lie. Neither do we rob God of His sovereignty when we assert this truth of Holy Scripture—God cannot forgive sin without the satisfaction of justice. The just, holy and true God must punish sin.

4. ***The only way the justice of God could ever be satisfied is by the substitutionary sacrifice of the Lord Jesus Christ*** (Job 34:23; Rom 3:24-26). God could not die, and man could not satisfy—but the God-Man both died and satisfied. Two facts demonstrate clearly that there was no other way for justice to be satisfied. First, the love of God the Father for His Son proves it. Would God Almighty slay His darling Son if there were any other way to save His people from their sins? God forbid! Second, the prayer of Christ in Gethsemane proves it (Matt 26:39). If the salvation of His people could be accomplished by any means other than His death upon the Cross, would not God the Father have granted His tormented Son the desire of His soul?

5. ***It is impossible for God in His holiness to punish any sinner for whose sins justice has been satisfied by the blood of Christ*** (Isa 53:11; Rom 7:14). The law has no claim upon an executed felon! All for whom Christ died, died with Him (2 Cor 5:15). And, dying with Him, we are dead to the law (Rom 7:4).

6. ***Every sinner who trusts the Lord Jesus Christ has been chosen, redeemed and called, and must be forever saved.*** It is written in the Book of God, “Believe on the Lord Jesus Christ, and you shall be saved” (Acts 16:31). May God the Holy Spirit now enable you by His sovereign grace to trust the Lord Jesus Christ. If you trust the Son of God, your faith in Him is the fruit and evidence of His grace to you, upon you and in you.

YOU MUST BE WHOLLY FOR CHRIST OR WHOLLY FOR HIS ENEMIES!

By Charles H. Spurgeon

When I was pastor at Waterbeach there was a young man who joined the Church and who seemed to run well for a time. But the village feast came round and there was a good deal of drunkenness and all sorts of low merriment. The young man went into the dancehall, but he had not been there many minutes before someone came to him and said, “Don’t you belong to Spurgeon?” He tried to deny it, but there were many others who knew it was true and, before long he was thrown out of a window. The *world* pitched him out as a hypocrite! And shortly afterwards, the *Church* also turned him out as a hypocrite, so that he was disowned by both the Church and the world.

And I think that by the Grace of God, this led him to a hearty and true repentance. I was thankful that the worldlings kept such a watch over the members of my Church that they would not see them acting wrongly without making them suffer for it! And I hope they will serve you in the same way if any of you try to act as that young man did.

You must be one thing or the other—either wholly for Christ or wholly for His enemies! If you are not prepared to be out-and-out for Jesus Christ, do not pretend to enlist in His army! If you want to “hold with the hare, and run with the hounds,” we shall certainly not ask you to join our ranks. There must be nothing of this kind of spirit among good soldiers of Jesus Christ. May God keep us free from it!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #3188, Volume 56—DISCIPLINE IN CHRIST’S ARMY—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

PREACHER, YOU MAY BE A “SUCCESSOR OF THE APOSTLES”

By Charles H. Spurgeon

But then, our fourth point is that GOD WILL NEVER DO WITHOUT HIS MINISTERS AS LONG AS THIS DISPENSATION LASTS because Jesus Christ said, “Neither pray I for these alone, but for them, also, which shall believe on Me through their word.” Hence it follows that there always will be, as long as this dispensation lasts, a people who are to be gathered and ministers to gather them in. As long as there are unsaved and unconverted persons who are the elect of God, there will be some ministers to preach to them. As long as there are those who are under conviction of sin, He will have some who will proclaim the message of pardon. Christ says in the text, “Neither pray I for these, alone, but for them, also, which shall believe on Him through their word.”

Someone may object, and say, “Yes, but ‘their word’ signifies the word of the Apostles.” Then another might ask, “Are you the successors of the Apostles?” There has been a vast deal of fudge in these days about “the successors of the Apostles.” We have people who pretend to be the successors of the Apostles. There are the Roman Catholics. But, I think, if Peter and Paul were to come and see those who claim to be their successors, they would think there was a mighty difference between themselves and them! By way of parable, suppose the Virgin Mary, Peter and Paul should come one Sunday, and go to a certain cathedral? Well, when they entered, the Virgin would hear them singing together to her honor, and praise, and glory. She wd nudge Peter and say, “What are these people doing? They are worshipping me! My Son said to me, ‘Woman, what have I to do with you?’ *He* never worshipped me! Let us get out of this place.” They stay a little longer and they hear one of them say that the Apostle Peter was the Head of the Church—and his successor, the Pope, was therefore the Head. Peter nudges the Virgin Mary and says, “What a lie that is! I was never Head of the Church at all! Did I not fall into sin? I, the Head of the Church? A pretty Head I was.” Soon afterwards, Paul hears them preaching justification by works. “Let’s go,” he says, “there is no Gospel here! I preached justification by faith without works, and they are preaching justification by works!” And so, upon that, they all three of them leave! By-and-by, they come to a place where they hear the people singing, “Glory, honor, praise and power be unto the Lamb that sits upon the Throne!” And they hear them speak of those who were “kept by the power of God through faith unto salvation.” “Ah,” says Peter, “this is the right place, and here I will stay.”

Those are the successors of the Apostles who are like the Apostles! Are those the successors of the Apostles who take our money from us by force to pay for their religion? Are those the successors of the Apostles who go to Brother So-and-So’s house and take away his table and his spoon, and his candlestick, to pay rates for a religion in which he does not believe? I have never read about a church-tax in Corinth, or about the Apostle Paul seizing some property of someone in Jerusalem! Such men successors of the Apostles? They may be in godliness, for holy men are sometimes very much mistaken, but I say again, those who are like the Apostles are their successors—not men who are ashamed to speak to anybody else because they think they are above them—not those who cannot speak plain words! Have we not some ministers, to understand, whom you need to take a dictionary

always to Chapel with you? Do you call them the successors of the Apostles? Your judgments answer, “No.” A downright honest man who speaks what can be understood, who declares God’s Gospel in unmeasured terms, as God would have him speak it—He is a successor of the Apostles! And it is through “*their*” word (the Apostles’ word, and the word of the successors of the Apostles), that men are to be saved! Successors of the Apostles! I am as much a successor of the Apostles as the Bishop of Bath, the Bishop of London, or the bishop of anywhere else—and perhaps more so. We are all bishops who are called of God, ordained by the Most High! We trace our ordination to the hands of the Almighty who has put His hands on our head! There will always be successors of the Apostles! The Christian ministry shall never cease till the last period of time! Never has there been a spiritual night so dark as that there have been no stars to illuminate it—never a sky so clouded that the sun could not shine through it. There always have been some lights and, until the last hour, there always shall be some who are girded with the strength of the Omnipotent and made strong in the almighty God, Jehovah, who shall testify their word, which is, after all, God’s Word, that thereby men shall be saved!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #3133, Volume 55—CHRIST’S PRAYER FOR BELIEVERS—Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>]

SPURGEON ON THE DOCTRINES OF GRACE

I have often confessed that when my spirit gets depressed, nothing will sustain it but the good, old-fashioned, Calvinistic Doctrine. You may be content with the fare set before you by the modern school of preachers when you are not hungry. You may enjoy it when there is fine weather. But when storms of tribulation are howling around you, when you are conscious of a great need of soul-satisfying food, then I do believe that the old Augustinian Doctrine—which is the Doctrine of the Apostle Paul and of His Lord and Master, Jesus Christ—is the only fare upon which your heart can feast with rejoicing!

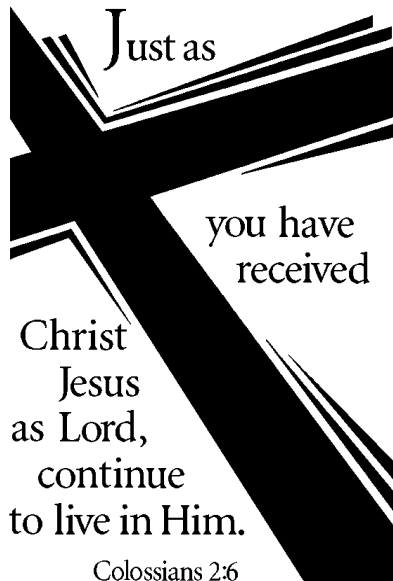
How sweet it is, at such a time, to fall back upon the eternal purposes of God in Christ Jesus! To know one’s calling and election sure, to know that “all things work together for good to them that love God, to them who are the called according to His purpose”—this is, indeed, “a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wine on the lees well refined.”

King Lemuel’s mother said, “Give strong drink unto him that is ready to perish, and wine unto those that are of heavy hearts.” And in a Spiritual sense, it is the strong drink and the nourishing wine of the Doctrines of Grace that can alone sustain those who are spiritually ready to perish and heavy of heart

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In This Issue...

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

ABOUT KNOWING AND BELIEVING

By Charles H. Spurgeon

You may *know a great deal about faith*, but the only saving faith is belief concerning Christ. “I know *whom* I have believed.” To believe Doctrine will not save a man. You may hold all the creed and be orthodox—and then be no better than the devil, for I suppose that the devil is a very sound theologian. He surely knows the Truth. He believes and trembles! But you may know it and *not* tremble—and so you may fall short of one virtue which even the devil possesses!

A firm belief in what is preached to you is well enough in its way, but to believe a Doctrine as such cannot save you. Some have a belief in their minister—and I suppose that is so flattering to us that you will hardly expect us to speak against it—but of all vices, it is one most surely to be dreaded because it is so very dangerous! We charge you in the sight of God, always weigh what we have to say to you—and if it is not according to Scripture, cast it away as you cast away refuse! Take nothing merely because we say it! Let nothing that we preach be received upon our *ipse dixit*, but let it be tried and tested by the Word of God, for otherwise you may be led by the blind. And “if the blind lead the blind, they shall both fall into the ditch.”

Ah, what multitudes of persons there are in England who are beginning to get their fellow man to perform their religion for them! They are too lazy to think! They are too idle to use whatever brains they have and so they get some mere simpleton who thinks that God is pleased with his putting on a white gown or a blue dress, or a black gown or green dress, a scarlet gown or mauve dress—that He is pleased with burning candles in the daylight and pleased with making a pungent odor in the church—they get such a creature as this to do their religion for them and then they lie down at night to rest, feeling perfectly satisfied that God is satisfied and they are all right!

Oh, I charge you, believe not this delusion! It is not believing in a priest that will save you! Believing in the priest may be your ruin, but believing in Christ is the really vital point—the one thing that truly matters! He that believes in Christ is saved! But he that believes in even the Pope of Rome shall find that he believes to his own eternal ruin!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #3331, Volume 58—KNOWING AND BELIEVING—read/download the entire sermon free of charge at <http://www.spurgeongems.org>