

# FOR HIS GLORY

Volume 15, Issue 1

January, 2012

Many men turn aside from religion when their interest would be compromised. If I see two men walking together I cannot tell who is the master of the dog that is behind, but I shall discover directly. One of them will turn to the right and the other to the left—now I shall know who is the master of the dog, for when it comes to the turning point the dog will go with its master, and leave the stranger. You cannot always tell whether it is God or Mammon that a man is serving when virtue is *profitable*—but when it comes to the turning point, and the man has to be a *loser* for Christ in what he gives up for Christ's sake—then sincerity is tried! Turning points are places where we may judge ourselves, for they are the only true criteria of our real character.—*C. H. Spurgeon*



## COMMENTS ON THE CONDITION OF THE CHURCH IN 1865 ENGLAND

By Charles H. Spurgeon

*"Sing, O barren, you who did not bear. Break forth into singing, and cry aloud, you who did not travail with child: for more are the children of the desolate than the children of the married wife, says the Lord."*

*Isaiah 54:1*

I now intend to use the text, as God helps me, in reference to ANY ONE CHURCH. I do not think that what I have to say now will have very special reference to the Church which meets in this place, for we have reason to thank God that through eleven years or more we have had about as high a flood tide of revival as we could well endure. And I do not know if God had given us more conversions, what we would have done with them. He has already increased our numbers so marvelously that we scarcely know how we shall oversee the whole, and it has become almost a matter of necessity that some should swarm off to form other churches.

But still a part of what is said may, nevertheless, apply to our case. And as there are many Brothers and Sisters here from the country, and yet since some twenty or thirty thousand will read these words, I shall not speak without having an audience even though not a word may belong to the members of this Church. Let us observe, then, that there are some separate churches which are in a very sad condition, and may most truly be said to be barren and desolate. Do we not know some in our land which are cursed with a lifeless ministry? A ministry which murders the Truth of God by a drawling, careless utterance of it? A ministry without force or life?

Some ministries are not truthful. They may preach part of the Truth, but not the whole—ministries, which for some reason or other, give prominence to one or two Doctrines—while other parts of the Truth of God, equally precious, are kept back from the people; and the whole of what is preached is too often delivered in a cold, official, ministerial manner—without passion or earnestness, and so the Church,

*(See Interesting on page 2)*

## "Fear Not, You Worm Jacob"

Isaiah 41:10-20

By Don Fortner, Pastor  
Grace Baptist Church  
Danville, KY

THERE IS HOPE FOR WORMS. God's people are men and women who, by the Grace of God, have been made to know that they are wretched, weak, worthless worms. For us to be called worms, maggots, is to insult those lofty creatures who never sinned against God, and compliment us! Yet, vile, base, and disgusting as we are, we take our proper place in the dung-hill before the holy Lord God as worms, knowing that there is hope for worms.

Christ became a worm that He might save worms like WE (Psa 22:6). When the Lord Jesus Christ, the Son of God, was made to be sin for us, and hung upon the cursed tree as our Substitute, He became a worm so that He might lift worms from the dung heap of fallen humanity, and transform us into the sons of God! In ancient times the crimson, or scarlet grub would be crushed to death, and its blood used to dye the garments men wore.

The Lord Jesus Christ was  
*(See Praise God on page 4)*

### *Inside:*

Calvinism: Its First Point - Daniel E. Parks	3
Have We Shamed the Face of Jesus? - Dr. Tom White	6
Letters to Mike Gendron of Proclaiming the Gospel	9
The Power of the Cross - Charles H. Spurgeon	11

## INTERESTING COMMENTS ON THE CHURCH IN ENGLAND IN 1865

(Continued from page 1)

necessarily, I may say, becomes barren. And how many churches have to complain of worldly Church officers?

We cannot help observing with grief and regret that certain church officers are far more active when they are in the world than they are in the church! And that if they show some little common sense in conducting their own business, they show little enough in managing Christ's business. They put out both their hands, and all their heart when the matter is one of personal gain, but when it is only that the Church of God may be fed, or that the boundaries of Zion may be enlarged, they go about it as though it were a thing of no consequence, or of very small importance!

And worse than this, for the church might still live even with a lifeless ministry, and a worldly deaconship and Eldership, but often there is a lifeless membership! How many churches are there where a large portion of members scarcely think of assembling themselves together for supplication? Where, if there is any life, it seems to expend itself in quarrelling and fault-finding? They do not contend earnestly for "the faith once delivered to the saints," against the common foe, but they wrangle over that faith, and make foes of one another!

Oh, how many Christians there are who can boast of respectability—there are no end of carriages at the door! They can talk of the wealth, the large subscriptions which they can give to God's cause, but where is their zeal, and the sounding of their hearts over dying men? Where are the tears that move the heart of God? Where are the sighs and cries which bring down a blessing upon the preached Word? Alas, in many of our churches, echo can only answer to the question "Where are they?" with the refrain, "Where are they?" for they are gone, and gone so long that some Christians seem content that they should be gone forever!

They scarcely remember the time when they were in earnest—the period when the bedewing of the Holy Spirit rested upon them! I hesitate not to say solemnly that I know in our own denomination there are many, many churches in such a state of desolation—if the places where they worship were closed, it would be small loss to the neighborhoods in which they stand! And if the ministry to which they listen were put out and silenced, it might be almost a gain—for it only enables the people to wrap themselves up in the idea that they are all right, and that they have the Spirit of God among them when they have only the name to live, and are dead!

This being their present state, Brothers and Sisters present this morning who are in earnest will ask me what is their present duty as members of such churches? I reply, Brethren, your duty is very plain! Labor to be conscious of the sad barrenness of the church to which you belong! Has the Baptism pool not been stirred for the last five or six years? Will you be easy about that? Have there been no additions to the church for many months? Can you be satisfied about that? Do you observe an absence of all earnestness, of all passion and vehemence for the promotion of the Savior's Kingdom? Can you be quiet about that? If so, my dear Friend, I really cannot say anything to you about what you can do, for it seems to me that you are not the person to whom I ought to appeal in this matter.

But I will say, do labor, dear Brethren, if you are members of churches that are not prospering, to be conscious of the sad mischief that you are doing. If the salt has lost its savor, it is therefore good for nothing! It is neither fit for the land nor for the dunghill, and men cast it out. We can manage to struggle on with a bad trader, for he may make a good politician or philosopher—but a dead church is good for nothing, good for nothing of any sort or in any way—it is only fit to be cast out.

Even the dunghill rejects a dead church. Oh, if we did but know it, the existence of the devil is not more pretentious of evil than the existence of a church that has lost spiritual life! Mind, I am not exaggerating, for I have a proof of it! What is the Church of Rome in its deadly operation upon the world but the greatest curse that

could ever come from Hell itself? I question if Hell can find a more fitting instrument within its infernal lake than the Church of Rome is for the cause of mischief!

And your church will in its measure be the same if bereft of the Spirit. I do not care if it is Wesleyan, Baptist, Independent, or what it is—when the life is gone, it becomes good for nothing; it is not even fit to fertilize the ground, as the contents of the dunghill are, but men cast it out, and tread it under foot. Get conscious of that, and then let those of you who are humbled in the sight of God meet together and spread the case before the Lord. We ought to have great faith in the power of the twos and threes, for, "Where two or three are gathered together in My name, there am I in the midst of them," says the Lord.

The long thin red line, which has often won the battle, will yet win it in England—I mean the thin line of the few that sigh and cry for the desolations of the Church! If you, my Brother, an earnest man, are the only member of the church that does really sigh and cry before God, God intends to bless that church yet—for He has already blessed it in sending you to it! Look out for others of a kindred sort, and without murmuring, without raising divisions, without seeking to expel the minister or make any changes in the discipline, just set to work and pray down, as Elijah did, the fire from Heaven upon the sacrifice!

This is the one thing which is needed. The wrong in organization, the mistakes in government, the unfitness of the church officers—all this will come right enough if you once get the Divine Life; but without this, though you should rectify everything else, you would have done but little to any real purpose. Let me beg of you, therefore, to spread the case before Jehovah, and be sure that you look away from everything that you, yourself can do, and look to Him, and to Him alone! What can the barren woman do? What can she who is desolate do? Why, she can take this promise before God, and say, "You have said, 'Sing, O barren'—Lord, make me sing! You have said, 'The children of the desolate shall yet be many'—Lord make our children many!"

The desolate woman can do this, and your poor desolate heart, though you sigh and cry over the fewness of the congregation, and the coldness of the church members—your desolate heart can do the same! And doing it, you shall get an answer of peace! But mind you, do not pray without proving the sincerity of your prayers by *action*. Do bestir yourself! I have noticed that many who complain of a lack of brotherly love are just the people who have least themselves! And those who see no spiritual life in a church are often the people who have no spiritual life themselves. They see outside what they see within!

(See 1865 Church on page 4)

## CALVINISM: ITS FIRST POINT

By DANIEL E. PARKS, PASTOR

SOVEREIGN GRACE BAPTIST CHURCH, PO Box 305, Frederiksted, Virgin Islands, 00841

The foremost theologian of the Reformation of the 1500's was John Calvin (1509-64), the Reformer of Geneva, Switzerland. He systematized the Doctrine of Salvation earlier defended by Augustine (345-430), inscripturated by Paul the Apostle, and divinely inspired by the Holy Spirit. His Doctrine was embraced by fellow-Reformers throughout Europe and the British Isles.

The most noted protest against the Doctrine of John Calvin was raised by disciples of Jacobus Arminius, professor in the university at Leiden, the Netherlands, 1603-09. They started their protest, called the Remonstrance, in 1610, one year after Jacobus Arminius' death. Their disagreement with John Calvin's Doctrine of Predestination was presented to the Dutch Reformed Church's Synod of Dort in 1618-19 in what has come to be called the Five Points of Arminianism:

1. *Free Will or Human Ability*: Fallen man is not totally incapable of saving himself; rather, he can respond to the Gospel call through an act of his own free will.

2. *Conditional Election*: Election to salvation is not an act of God's Grace alone; rather, God's choice is based upon man's choice, as God chose to salvation those whom He foresaw choosing Him of their own free will to be their Savior.

3. *Universal Redemption or General Atonement*: Jesus Christ did not die for the elect alone; rather, He died for all mankind, but only those who of their own free will believe in Him will benefit from His death.

4. *Resistible Grace*: The Holy Spirit is not irresistible in the application of the benefits of Christ's Atonement; rather, man is, of his own free will, capable of successfully resisting the work of the Holy Spirit.

5. *Falling from Grace*: Not all the saved will persevere to the end in salvation; rather, some will of their own free will eventually lose their salvation.

The Synod of Dort condemned the Five Points of Arminianism as heresy, and affirmed as Scriptural truth all that Arminianism denied. This affirmation of the Synod of Dort is commonly called the Five Points of Calvinism.

We will here consider the first of the five points of Arminianism and of Calvinism (as they are summarized in *The Five Points of Calvinism* by David N. Steele and Curtis C. Thomas).

### Arminianism Point #1: Free Will or Human Ability

"Although human nature was seriously affected by the Fall, man has not been left in a state of total spiritual helplessness. God graciously enables every sinner to repent and believe, but He does so in such a manner as not to interfere with man's freedom. Each sinner possesses a free will, and his eternal destiny depends on how he uses it. Man's freedom consists of his ability to choose good over evil in spiritual matters. His will is not enslaved to his sinful nature. The sinner has the power to either cooperate with God's Spirit, and be regenerated, or resist God's Grace and perish. The lost sinner needs the Spirit's assistance, but he does not have to be regenerated by the Spirit before he can believe, for faith is man's act, and precedes the new birth. Faith is the sinner's gift to God, and it is man's contribution to salvation."

This first point of Arminianism denies what Holy Scriptures teach regarding the human will and ability in the following respects.

1. Arminianism teaches: "Although human nature was seriously

affected by the fall, man has not been left in a state of total spiritual helplessness." Holy Scriptures teach otherwise. Man is by nature, that state in which he was born, "dead in trespasses and sins" (Eph 2:1) as the result of his sin and consequent death in Adam, his federal head (Rom 5:12). He is therefore both *blind* and *deaf* to the things of God, and "every intent of the thoughts of his heart are *only evil continually*" (Gen 6:5; 8:21; Eccl 9:3; Jer. 17:9; Mark 7:21-23). His "mind is *enmity* against God; for it is not subject to the Law of God, *nor indeed can be*. So, then, those who are in the flesh *cannot* please God" (Rom 8:7f). Consequently, "the natural man does *not* receive the things of the Spirit of God, for they are foolishness to him; *nor can he know them*" (1 Cor 2:14).

2. Arminianism teaches: "God graciously enables every sinner to repent and believe, but He does so in such a manner as not to interfere with man's freedom." Holy Scriptures teach otherwise. God does not interfere with man's freedom, because man has none (see next point). God does not prevent anyone from repenting and believing, and instead exhorts all to, "Look to Me, and be saved, all you ends of the earth" (Isa 45:22). But as none are of themselves able to repent and believe, He has graciously ascertained that "as many as had been appointed to eternal life [by He, Himself] believed" (Acts 13:48).

3. Arminianism teaches: "Each sinner possesses a free will, and his eternal destiny depends on how he uses it." Holy Scriptures teach otherwise. Man's will is by nature in *bondage* to Satan, "having been taken captive by him to do his will" (2 Tim 2:25). Consequently, he is a "slave of sin" (John 8:34; Rom 6:17, 20; Titus 3:3) and "under the sway of the Wicked One" (1 John 5:19). He has from his birth "walked according to the...prince of the power of the air" (Eph 2:2). And he has done so *willingly*, as such persons are said by Jesus Christ to be "of your father the devil, and the desires of your father you *want* to do" (John 8:44).

4. Arminianism teaches: "Man's freedom consists of his ability to choose good over evil in spiritual matters; his will is not enslaved to his sinful nature." Holy Scriptures teach otherwise. "Can the Ethiopian change his skin. or the leopard its spots? Then may you also do good who are accustomed to do evil" (Jer 13:23). "There is *none* who understands; there is *none* who seeks after God...There is *none* who does good, *no, not one*" (Rom 3:11f).

5. Arminianism teaches: "The sinner has the power to either cooperate with God's Spirit, and be regenerated, or resist God's Grace and perish." Holy Scriptures teach otherwise. No sinner will, of his own will, cooperate with the Holy Spirit because unregenerate men are told, "You *always* resist the Holy Spirit" (Acts 7:51). The sinner, therefore, does not cooperate in his own regeneration by the Holy Spirit, and is, instead, totally passive in it. He, therefore has no more to do with his second birth than he did with his first (John 1:13; 3:3-8). Jesus Christ declared God "gives life to *whom He will*" (John 5:21).

6. Arminianism teaches: "The lost sinner needs the Spirit's assistance, but he does not have to be regenerated by the Spirit before he can believe, for faith is man's act, and precedes the new birth."

Holy Scriptures teach otherwise. Life *precedes* faith! The Doctrine of Jesus Christ in John 3 accordingly presents regeneration ( vv 3-8)

(See *Calvinism's First Point* on page 11)

# 1865 CHURCH

## PRAISE GOD THERE IS HOPE FOR WORMS LIKE YOU AND I!

(Continued from page 2)

But I hope I am addressing myself to nobler men than these. You feel that you would not willingly and willingly make any false accusation against God's saints, nor impeach them for anything in which they are not guilty. You love the church too well! You would rather paint her with your finger upon her spots, than magnify her blemishes. Well, dear Brothers and Sisters, if such is your state of heart, live and labor for Jesus Christ yourselves, and give the Lord no rest till this Word of His servant Isaiah is fulfilled to the very letter!

This, my message, may seem to be of no importance to some here present, yet I hope it may be fraught with usefulness to churches represented here by gracious and godly men and women!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, Version 1.0, Volume 11, Sermon #649—*SONGS FOR DESOLATE HEART*—Read/download all 63 volumes of Brother Spurgeon's sermons at <http://www.spurgeongems.org>

### “BUT I AM A WORM”

**“But I am a worm, and no man; a reproach of men, and despised of the people.”**  
(Psa 22:6)

Christ calls Himself “a worm”...on account of the opinion that men of the world had of Him...The Jews esteemed Christ as a worm and treated Him as such. He was loathsome to them and hated by them. Everyone trampled upon Him, and trod Him under foot as men do worms...The Chaldee paraphrase renders it here a *weak* worm. Though Christ is the mighty God, and is also the Son of Man, whom God made strong for Himself—yet there was a weakness in His Human nature, and He was crucified through it (2 Cor 13:4).

It has been observed by some that the Hebrew word ‘towla’ here used signifies the *scarlet* worm, or the worm that is in the grain or berry with which scarlet is dyed. And like this scarlet worm did our Lord appear, when, by way of mockery, He was clothed with a scarlet robe.

And especially when He appeared in His dyed garments and was red in His apparel as one that treads in the wine vat. And when His body was covered with blood when He hung upon the Cross, which blood was shed to make crimson and scarlet sins as white as snow.—John Gill

(Continued from page 1)

crushed to death under the wrath of God, and His blood has purged away our sins. It has made the garments of salvation pure and white. He was abased that we might be exalted. He was crushed that we might be blessed. He was made to be sin, a despicable thing, that we might be made the righteousness of God in Him, a delight to God! He was crushed to death under the penalty of sin that we might be raised up to life, and freed from sin. **Do not refuse to take the name “worm.” Being a worm identifies you with the Son of God in His most glorious character as the sinners’ Substitute.** There is hope for worms. God promises to help worms. As a worm you may call upon the Lord God to pity you, and to help you. Christ came to save worms! Christ died for worms! Christ has mercy on worms!

THOUGH WE ARE BUT WORMS, WE HAVE NO CAUSE TO FEAR. Notice in verse 14 that all three Persons in the Triune Godhead have avowed themselves to help this wretched, weak, worthless worm, Jacob. “*I will help you, says the LORD*”—Jehovah. That is God our Father speaking. “*I will help you, says...your Redeemer.*” That is God the Son, the Second Person of the blessed Trinity, speaking. “*I will help thee, says...the Holy One of Israel.*” That is God the Holy Spirit speaking. “*If God is for us, who can be against us?*” In verses 10-17, the holy Lord God, Father, Son, and Holy Spirit, makes eleven promises by which He would both remove our fears, and encourage us to trust Him. Mark them and lay them to heart.

Are you alone? God says, (1) “*Fear not, for I am with you,*” not only within reach, but in you! Are you dismayed by the power of your enemies or the greatness of your trial? The Lord says, (2) “*Be not dismayed; for I am your God.*” Are you weak? Your God says (3) “*I will strengthen you.*” Are you destitute? God says three times, (4) “*I will help you.*” Are you about to fall, or already fallen? The Lord says, (5) “*I will uphold you with the right hand of My righteousness!*”

Are your enemies a terror to you? Your God says (6) He will confound them, bring them to nothing, and slay them every one (vv 11-12). Are you fearful of failure? The Lord your God says, (7) “*I will hold your right hand*” (v 13). Are you made to weep? (8) “*You shall rejoice in the Lord*” (v 16). He will make you triumphant at last! Are you now abased? (9) “*You shall glory in the Holy One of Israel*” (v 17). Glory awaits you! You will enter Glory with your Lord! You will enter by His power, and by His Grace. You will possess all the inheritance of Glory unto which you were predestinated by God.

Once there, you will glory in the Lord forever. Do the heavens appear to be as brass to you? God says, (10) “*I the Lord will hear them*” (v 17). Does it sometimes seem that God has forsaken you? He has not! He says, (11) “*I the God of Israel will not forsake them*” (v 17). Do you need more? Read Isaiah 43:1-5. Mark the promises of God, and realize that though you are a worm, you have a great and mighty God. You have no reason to fear anything or anyone ever!

#### GRACE BAPTIST CHURCH of DANVILLE

2734 Old Stanford Road—Danville, Kentucky, 40422-9438

Telephone (859) 236-8235 - E-Mail [don@donfortner.com](mailto:don@donfortner.com)

<http://www.donfortner.com>

<http://www.freegraceradio.com>

—Adapted from a weekly *Grace Bulletin*.

**Pray for God's called pastors,  
that they might open their  
mouths boldly to make known  
the mystery of the Gospel of  
Christ Crucified!  
Ephesians 6:20.**

**~JOHN 3:18~  
READ IT, AND  
THEN READ  
JOHN 3:16...**

## THIS IS NOT A “POP QUIZ”

By Charles H. Spurgeon

Now, I want to put you to the test this morning, by appealing to you all whether you know anything about this. [Our union in Christ.] A great many will say, “Well, it is a very odd thing, we do not understand it.” Take heed to yourselves, then; deal honestly with your spirits; inasmuch as you do not know what it is to be in Christ, then you are without Christ! And then you are without hope, and there remains nothing for you but a fearful looking for judgment, and of fiery indignation. No man out of Christ can be saved! In Christ the branch lives; but divided from Christ, men gather up the useless branches and cast them into the fire, and they are burned.

Come, now, I want to try you! The first question I ask you, to ascertain whether you are in Christ, is this—is He all your *dependence*? For the union of the saint with Christ is set forth by the union of the stone with the building. Now, the stone in the building lies upon the foundation; there it rests and abides, being cemented fast to it. Do you rest upon Christ? I ask you, is He all your trust? There is a blessed text in one of the Prophets, “I will fasten him as a peg in a sure place, and they shall hang upon him all the glory of his father’s house, as well the cups as the flagons, they shall all hang on him.”

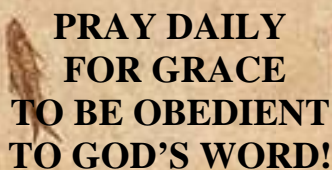
Do you so hang on Him? Can you feel today that without a falsehood all your trust on Him is set, that you bring from Him all your standing, all your confidence, all your peace? If so, let us hope that your union is a true one. And if it is so, then, as I have sometimes seen stones in the old walls of Roman castles which could scarcely have been separated from the fabric, even by gunpowder itself, without the blasting of the fabric, too; so is it with you. Unless the foundations can be removed, you cannot be moved, for if you depend on Him by a living faith, you are so a part of Christ that the living stone has grown into the living foundation, and separated from Him you never can be in time or in eternity!

Another question. If you are today in Christ, then do you bring forth some *fruit* unto Him; for Christians are represented as being in Christ, as the branch is in the vine. “Every branch in Me,” said Christ, “that bears fruit, He purges it that it may bring forth more fruit.” What do you say? What are your fruits? Is there humility of mind? Holiness? Do you seek to walk like Jesus did? My dear Hearers, this is a very sharp question to put to you, but I put it to each of you personally, for by your works you must be judged at the Last Great Day. His servants you are, whom you obey; if you give yourselves up to the pleasures of this world, to the lusts of the flesh, to your own selfishness—then you are the servants of sin. “Be not deceived, God is not mocked.” “Whatever a man sows that shall he also reap.”

Do you of the Spirit bring forth fruits of the Spirit? Do you walk and act as the elect of God, putting on a heart of mercy and compassion? Have you a single eye to Christ’s Glory, and do you live to His service? If so, then thanks to God, no pruning knife shall cut away the branch that brings forth fruit! It is the branch which brings forth no fruit, which is not vitally in Christ, that is to be severed, cast away! But if you are in Him so as to bring forth fruit unto Him, then fruit to eternal life shall you bear evermore!

Another question—Do you *love* Christ? Does your heart go out after Him? Do you pant to be in His arms? Is His company your Heaven? Is His absence your Hell? Remember, another figure which is used, is the union of the husband with the wife. Marriages that are made in Heaven are cemented not by gold or beauty, but by love. In Christ there is an Infinite Love towards His people, insomuch that He left His Father and did cleave unto His wife, and they two became one flesh. “This is a great mystery,” said Paul, when he spoke concerning Christ and His Church. Are you wedded to Him by an affection which no time can alter except it is to deepen it? Are there ties which bind your heart to Him which torture and racks cannot separate? If there are, then you are married to One who will never put you away, One who will never leave you a widow, for your Maker is your Husband, and He loves faithfully. He is One who calls you His Hephzibah, His soul delights in you! And your land He calls Beulah, for He has married it.

Is there such a union? Are you thus in Christ? Then a last question, and I will leave this point. Is there a *life* in you? Is Christ the life of your spirit? If you tell me you have nothing more in you than what nature gave you, then you are in nature’s death! There is a supernatural life which is imparted by the Holy Spirit. Therefore, we read in Scripture that Believers are one with Christ as the members are one with the head. They are one in living union. If you cut away the head, the whole dies. Yes, and mark you, the head dies, too. So Christ is one with us if we are really His; because He lives we shall live also; if we die, Christ dies, and if Christ lives, we live! And since He always lives to make intercession for us, our eternal life is sure! But, oh, we must have this life! “Except a man eats My flesh,” says He, “and drinks My blood, there is no life in him,” as if there could not be spiritual life till Christ Himself were there, and Christ not there without becoming life to our souls.—Sermon #471, Volume 8—“ACCEPTED IN THE BELOVED”—by God’s Grace, read/download all 63 volumes of CH Spurgeon’s sermons, and over 400 Spanish translations, free of charge, at [www.spurgeongems.org](http://www.spurgeongems.org).



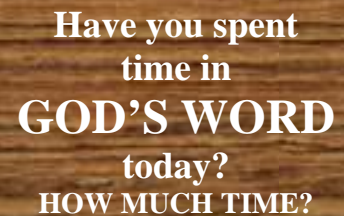
**PRAY DAILY  
FOR GRACE  
TO BE OBEDIENT  
TO GOD’S WORD!**



**PRAY FOR GRACE  
TO BE HOLY!**



**PRAY DAILY  
FOR  
YOUR  
PASTOR**



**Have you spent  
time in  
GOD’S WORD  
today?  
HOW MUCH TIME?**

**Muslims in Our Pulpits****HAVE WE SHAMED  
THE FACE OF JESUS?**

By Dr. Tom White  
**The Voice of the Martyrs**  
 P.O. Box 443  
 Bartlesville, OK 74005  
 Tel. (918) 337-8015  
 Fax (918) 338-0189

Website: <http://www.persecution.com>

It was called the “Congress of the Cults.” [The year was 1945.] Over 4,000 priests, pastors, and ministers from all denominations were assembled. They had elected Joseph Stalin as their honorary president. One after another went to the podium proclaiming that Christianity and communism were fundamentally the same. They could coexist. They could “all get along.”

A young Christian woman could bear it no longer. She looked at her husband, a Lutheran pastor, and said, “They are spitting on the face of Jesus. Go wash the shame off His face.” Her husband warned her, “If I speak against the communists, you will no longer have a husband.” The pastor’s wife, Sabina Wurmbrand, simply replied, “I do not wish to have a coward for a husband.”

So Pastor Richard Wurmbrand, a lone voice among the 4,000, went to the microphone. He was well known in Romania, and everyone believed he would go along with the assembly for the sake of “peace.” He didn’t. He spoke only of loyalty to Jesus Christ. He could not “coexist” with any entity that opposed the Great Commission principle.

For his simple protest, Richard paid dearly—as did countless Christians who refused to “bow down” to the ways of communism.

Today we face the same scenario. Jesus is being spit upon in American churches. Christians are selling their soul for a “peaceful coexistence” found in deceit. But who will come forward and wipe away the shame? I cannot take it any longer. How many of our Brothers and Sisters must be beaten, tortured, burned or decapitated before we realize that Christians and Muslims DO NOT serve the same God?

We love the Muslims. Many of our coworkers put aside their own safety to reach them for Christ. We print special literature in their languages. We produce and broadcast special programs into the Middle East. We are willing to give our own lives to win the soul of a single Muslim. But we will never, never align ourselves with Islam and its militant teachings. To do so would destroy the very witness many of our Brothers and Sisters are dying for.

Across America pastors and Christian leaders are allowing representatives of the Islamic faith to freely speak in their pulpits. This happened at Willow Creek Community Church, [October 2, 2001] the largest church in America, where a Muslim man named Faisal Hammouda was allowed to share the pulpit. During the interview with Pastor Bill Hybels, Hammouda claimed: “As a matter of fact, we, all of us... believe in Jesus. I believe in Jesus. I believe in Mohammed and all the prophets. So our mission here is to introduce people to God.” He also stated, “We believe in Jesus more than you do, in fact.”

But the Koran says, “O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah ‘Iesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word.” The Koran also claims that Jesus was never crucified. Muslims do not recognize the sovereignty of Jesus Christ or His sacrifice. They do not accept the way of the Cross. So how could this be the same God? (Read 1 John 2:22-23)

Faisal went on to say, “Jihad means striving to improve oneself, striving to

change conditions to better conditions, striving against evil.” Even the *Chicago Tribune* noted that laughter could be heard “rolling” through the audience as Hammouda discussed the “true” definition of a “jihad” saying, “It even could refer to a personal holy war to overcome, say, a desire to eat more candy.”

How foolish have we become? Three Sundays after Faisal Hammouda gave his “enlightening” presentation, 16 of your Brothers and Sisters were gunned down in a church in Pakistan. You may blame this on the war against terrorism, but you would be mistaken. If it was against America, why did the gunmen target their own countrymen? If Faisal is right, and Islam is “peace-loving” why are our Brothers and Sisters in ALL Islamic-controlled countries facing severe persecution? Unfortunately, in his interview, Pastor Hybels left that question out. This may sound harsh. It isn’t. The treatment that the Body of Christ is facing in Islamic countries is harsh. We feel truly sorry for Willow Creek. In an effort to “love,” they left out the Truth of God.

There is no love in deceit. We are in danger of loving the Muslims to Hell. What will they say before Christ? Will they say, “But we all served the same God. We even spoke in Your churches. When did we persecute You?” God forbid we trade salvation for “safety.” Could Christ have peacefully coexisted with the religious rulers of His time? Could the Apostle Paul have “just gotten along” with the religious and political powers of his time and avoided martyrdom?

Jesus said that if they hated Him, they will hate us. Nevertheless, we are called to be a witness. We are not called to figure out a way to get people to accept us. If you love the Muslims, tell them about the Jesus they so fervently persecute. If you love the Muslims, support those who are willing to lay down their life to be a witness among them (John 15:13). If you want to reach your congregation and help “bridge the gap,” invite Christians who have converted from Islam to speak to your congregation.

The simple fact is Muslims do not “peacefully coexist” with Christians. Faisal Hammouda did not speak for Islam. If he thought he did, he was deceived. Islamic teachings offer no tolerance for those who reject Mohammed for Christ. Read the Koran for yourself. Study Islamic history. Learn the truth about what is happening right now in Sudan, Saudi Arabia, Pakistan, Indonesia, Bangladesh, Yemen, Iran, Nigeria, Tunisia, Egypt, Tajikistan and other countries where Islam has a foothold. Remember, less than one percent of the Muslim population in the world lives in America.

If you study Islamic history you will learn that Mohammed traveled to Mecca and offered a peaceful doctrine. But it was not accepted. In fact, he was even persecuted. So he later traveled to Medina where his teachings took on a more hard-line militant form. Once he gained a following, he ruled by force. Now his teachings dominate in many nations. Islam struggles, fights, and even kills for its faith. Once it gains power, its real face is revealed. “Accept Allah and his prophet Mohammed, or die.” This is happening right now in Indonesia where the largest population of Muslims exists.

We challenge Pastor Hybels and other American pastors who believe Islam and Christianity can peacefully coexist to visit the Maluku islands of Indonesia or the capital of Islam, Saudi

(See *Proclaim Jesus Christ* on page 8)

**STUDY OF EPHESIANS****The Relationship of Believers to Christ, and to One Another—3**

We now come to our second point, which is the relationship of Believers to Christ. We have looked at what Ephesians 4 says about the Believers' relationship to other Believers. But behind it all is the Believers' relationship to Christ.

Notice what the verse goes on to say. Believers are joined and knit together, and each one acts as a supporting ligament. But HOW? The verse answers, "according to the effective working by which every part does its share."

What is this referring to? What is the effective working by which every part does its share? Here we must go back to the end of verse 15. For verse 16 is not a complete sentence and it does not make sense unless you go back to the end of verse 15 to get the subject of this final clause in the verse. How does the body grow? How is it joined and knit together? How is it that each Believer has a part to play and a contribution to make? Verse 15 answers "from Him who is the Head, Christ."

Jesus Christ is the answer to how everything takes place. Note again how the end of verse 15 supplies the subject for everything stated in verse 16. How is the body joined and knit together? It says, "Christ, from whom the whole body is knit together." What causes the growth of the body for the edifying of itself in love? CHRIST causes growth of the body for the edifying of itself in love. And what is being referred to here in the middle of verse 16 by "the effective working by which every part does its share? Again, the answer is Christ. Christ is the effective working in every Believer and in the body as a whole.

Now this leads us to an important principle. All that we have been saying about the unity of Believers to one another is dependent upon the unity which each Believer has to Christ. And what the Church needs to understand in our day is that it is CHRIST, the Head of the Church, who is acting through His Church. Jesus is the originator of EVERYTHING in the Church. At least, He should be. Each part of the Church, each local Church, and each denomination should be asking itself this question: "What is the source for what is going on in us?"

Again, come back to the analogy of the body. What do I expect my body to do? I expect it to do what I tell it to. I do not want my body to act independently of me. In fact, do we not feel quite sorry for someone who has epilepsy or some other disorder of the nervous system and is not able to control the movement of his body? He may have convulsions or seizures without any notice whatsoever. We want our bodies to do only what our minds initiate. The effective working by which each part of a normal body functions is by the commands sent to it from the brain. The mind decides it wants to do something, and the brain sends the messages which move the various parts. When a person with some disorder is having a convulsion, he may expend an enormous amount of energy. But sadly that energy is wasted. It has no purpose. It is accomplishing nothing useful.

And so it is with the Church. If the Church is acting independently of her Head, the Lord Jesus, then she may expend an enormous amount of energy and yet be serving no useful purpose. The critical thing for everyone in the Church to be considering at this time is whether or not the activity we in the Church are currently engaged in is the result of the effective working of Christ, or the independent acting of our own ideas. Is it not a fair question to ask in this day where so much is going on in the Church? What is the fruit of all the activity? Could it be that so

much of what is going on is the expending of energy and money in misguided ways? We must ask whether what we are doing is on our own initiative or based upon that of Christ, the Head of the Church.

Another important question arises at this point: How can we know that we are doing what Christ the Head wants us to do or whether we are like a body out of control and acting independently of the Head? The answer is made plain in the Bible. We must be sure that we are using the means which Christ Himself has given and which He has said that He will bless.

There are many in the Church today who have made a correct evaluation of the situation. They see that the Church has lost its impact on society and that the Church in many ways has become lifeless. But the critical thing is what approach they will take to correct the problem.

It is sad to see that much of the Church is trying new things. They seek to bring about renewal with means that are not found in God's Word when all the while, the answer is plainly revealed and constantly repeated in the Scriptures. The means Christ has ordained are preaching and prayer. Why are the churches empty? Preaching has been reduced to giving little "talks." The authority of the Bible has been so undermined by modern thinking that the Church has backed down and does not forcefully proclaim it. Yet, what is the Bible but the very words of Christ?! How can we expect Christ to bless what the Church does if the Church ignores His very message?

Equally as bad is the fact that the Church does not pray. Look at the mid-week meetings of Protestant churches today, that is, if they still have a mid-week meeting. Prayer is being pushed out of the schedule. Yet, prayer is the umbilical cord which Christ has given to His Church to keep it in contact with Him who is the life source. Is it any wonder that spiritual life is rapidly draining out of the Church and that spiritual life is almost non-existent when there is no communion with Christ Himself?

Oh dear brethren, may we examine ourselves and may the whole Church examine itself and seek once again the only effective working by which every part may do its share. Let us repent and seek to have the life of the Head flowing in us once again. Let us not cease to pray that God will send His Spirit in mighty reviving power. To think that we can invent better and more effective methods than those prescribed in the Word of God is the epitome of arrogance.

But thank God that there are also signs that the Church is once again beginning to wake to these things. There is somewhat of a renewed interest in and outcry for revival in the Church. Oh, may Believers once again realize that it is knowing Christ and being filled with Him that is most important. May the Church realize that we should be spending our time pleading with God in prayer to send His Spirit, and may we wait upon Him for the blessing rather than asking Him to bless the new schemes that we cook up. Revival is simply the Church receiving fresh outpourings of life from Jesus Christ, her Head.

And the same is true for each one of us in our individual Christian lives. Before we DO something, Christ wants us to BE something. Before we will be a blessing to our family and to our Church and to this world, we must be filled with Christ. We must have life and energy from Him. We must live constantly in the awareness that without Him we can do nothing.—PF

## PROCLAIM THE DEITY OF JESUS CHRIST!

(Continued from page 6)

Arabia, where no church is allowed. We ask you to speak with your Brothers and Sisters who secretly worship there. (We have). We invite you to learn the truth, then decide if you will join with them in winning Muslims for Christ or sell your soul for a shroud of peace.

The main issue at stake is the Deity of Christ, not mutual understanding, dialog or feeling good about each other. Any question-and-answer session or dialog where Christ is not clearly presented as the only way (John 14:6) and as the complete Godhead in the flesh (such as Colossians 1:15-20 and 2:8-10, and 1 John 2:22-23) is blasphemy and a shameful attack on the Cross. Christ described His way as narrow, not an “all faiths club.”

The issue is about access and power, not about negotiating away our Christianity. In Matthew 25:31-32 Jesus proclaimed this path and power as solely His. As a result, in Matthew 26:3-4 the chief priests and scribes consulted that they might kill Him.

Muslims wish to neutralize Jesus for the same reasons the chief priests and scribes did. Some Christian leaders may try to squirm out of this conflict to maintain a politically correct, man-pleasing church. Choose this day whom you will serve. If we begin to present a fuzzy God (such as, “we all worship the same God”), we are opening the doors of Hell to our people, not the door of Heaven.

We may be able to peacefully dialog with a Muslim man in America or in another Western culture. But this is a distorted reality. It is a partial truth at best. And when we present Islam as another truth, we spit on the face of Christ and those who serve His Kingdom in Islamic countries.

We do not hate the Muslims. We hate deception. We do not advocate violence. We advocate love and truth. We desire peace but will not trade it for compromise. We will reach out to Muslims, but will not deny the sovereignty of Christ and the Cross as the only way to salvation. And we will not turn our back on our family members who are suffering and being killed under Islam for their faith and witness in Jesus Christ. Islam is the dominant force trying to eradicate Jesus Christ in their nations, and neutralize Him worldwide as another “prophet.” We will not prostitute the Gospel for a politically correct peace. Should any of us do otherwise?

If you find any news articles or sermons endorsing all faiths “serving the same God” in your community, please send this material to us as we take a stand together for Christ. This will help us as we try to gain a better understanding of the American church and how it is addressing Islam. If you or your pastor needs more information about Islam, please call our office. Thank you for standing with our persecuted family.

In Christ and for the martyrs,  
Dr. Tom White

**PRAY DAILY FOR OUR BROTHERS  
AND SISTERS IN PRISONS. ASK FATHER TO USE  
THEM FOR HIS HONOR AND GLORY—AND  
PRAY FOR THEIR SPOUSES  
AND CHILDREN.**

## A WORD TO CALLED MINISTERS OF THE GOSPEL

By C. H. Spurgeon

*“Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then said I, Here am I! Send me.”*

*Isaiah 6:8.*

Isaiah’s history is a picture of what many, and many a true Christian laborer may expect. Isaiah was sent to preach very unpleasant Truths, but like a true hero he was very bold in preaching it. “Isaiah is very bold,” says the Apostle. Now if you are called of God either to preach or teach, or whatever it is, remember the things you have to preach or teach will not be agreeable to your hearers! Scorn on the man who ever desires to make the Truth of God palatable to unhallowed minds! If he modulates his utterances or suppresses the Truth which God has given him even in the slightest possible degree to suit the tastes of men, he is a traitor and a coward!

Let him be drummed out of God’s regiment, and driven from the army of God altogether! God’s servants are to receive God’s message, and whether men will hear or whether they will not, they are to deliver them to their hearers in the spirit of old Micaiah, who vowed, “As the Lord my God lives, whatever the Lord said to me, that will I speak.” But this is not the hardest task. The most severe labor is this—we may have to deliver unpleasant Truths of God to people who are resolved not to receive them—to people who will derive no profit from them, but rather will turn them to their own destruction!

You see in the text that ancient Israel was to hear, but *not to receive*—they were to be preached to, and the only result was to be that their heart was to be made fat, and their ears dull of hearing. What? Is that ever to be the effect of the Gospel? The Bible tells us so. Our preaching is a savor of death unto death, as well as of life unto life. “Oh,” says one, “I should not like to preach if that is the case.” But remember, Brother, that the preaching of the Cross is a sweet savor of Christ either way! The highest objective of all to a Christian laborer is not to win souls—that is a great goal—but the *greatest* objective is to *glorify God*. Many a man has been successful in this who did not succeed in the other. If Israel is not gathered; still, if we bear our testimony for God, our work is done.

No farmer thinks of paying his men in proportion to the harvest. He pays his workers for work done, and so will it be with us, by God’s Grace! And if I happen to be a very successful laborer here, I boast not, nor claim any large reward on that account. I believe that had I preached the Gospel with earnestness and waited upon God, and if He had denied me conversions, my reward would be as great at the last, in some respects, because the Master would not lay to my door a non-success which could be attributed to myself.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software—Sermon #687, *Messengers Wanted*, Volume 12.

# Letters to Mike Gendron Of Proclaiming the Gospel:

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

**L. W., Leonardtown, MD, writes—**

I have found each of your newsletters to be a slightly distorted version of what the Catholic Church actually teaches. As you can probably guess, I am a devout Catholic Christian, recognizing that justification has been merited for us by the death of Christ (CCC, para#1992). **Like many Catholics, I unfortunately never studied the Bible as a child.** When I got into high school, however, I joined Young Life, and began to study the Bible. I learned that “Scripture Alone” is unscriptural, and that Jesus Christ left us Sacred Tradition to follow as Christians. I have since re-embraced the Catholic faith, and my relationship with Jesus has never been stronger, because He abides in me and I abide in Him through the Eucharist.

**Brother Mike answers—**

*The most effective means of deceiving people about theology is to mix truth with error. Few people would believe a statement that is 100% false, but if you hide the error with a veneer of Biblical truth, the lie can be propagated as a revelation from God. The paragraph you cite is a good example. The same paragraph states “Justification is conferred in Baptism, the sacrament of faith.” Since the sacrament is normally received by 7-day old babies, who have no capacity to believe the Gospel, it cannot be a sacrament of faith. Furthermore, according to Canon 9 of the Council of Trent, anyone who believes solely in the merits of Christ for justification is condemned. “If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification...let him be anathema.” Regarding your comment on “tradition,” have you considered that all the references to “tradition” in the New Testament fall into two categories? One includes **warnings** that man’s tradition can nullify the Word of God, hold people captive, cause vain worship, and a neglect of God’s commandments (Matt 15:6; Mark 7:7-13; Col 2:8-9). There is also a category of Sacred Tradition that Christians are to follow. Please note these are always given **by Apostles**, and always presented in the **past tense**, “the tradition which you **were taught**,” (2 Thess 2:15); “which you **have heard**” (2 Tim 2:2); and, “as I **delivered them** to you” (1 Cor 11:2). **Any traditions that crept into your church after the Apostles went to Glory are what Christians are to earnestly contend against** (Jude 3). Some Catholic traditions that nullify the Word of God or hold Catholics captive (which are not found in the New Testament) include: priests offering sacrifices for sins, indulgences, purgatory, clergy forbidden to marry, infallible men, salvation dispensed through sacraments, the perpetual virginity and sinlessness of Mary, holy days of obligation, rosaries, scapulas, holy water, crucifixes and statues.*

**L. S., Van Nuys, CA, writes—**

After reading your tracts, it’s clear you stand completely opposed to Christ’s teaching and ministry. You have no authority nor have you suffered in the flesh to obtain such. Jesus Christ holds the keys to Heaven and Hell, Mr. Gendron, not you nor anyone else on this earth! Atone for your sins Mr. Gendron. He is watching you, and so am I. If you are interested, I would be more than happy to share the Good News with you. Your interpretation of my spiritual condition is not your job, nor were you ever given such an authority. You are now counted among the false prophets Christ warned us of, of that I have no doubts.

**Brother Mike answers—**

*You are right, I have no authority! It is for this reason I point everyone to the most trustworthy authority on this earth— the Holy Scriptures. As for the keys to Heaven, Jesus passed them on to His Church (Matt 16:18; 18:18; John 20:23). The only key that opens the gates of Heaven is the Gospel of Jesus Christ. The gates are opened to those who believe the Gospel, and remain locked to those who reject the Gospel. Every Christian has been given the great privilege of taking the message of Christ to those who are perishing. Through the power of God in the Gospel, we can proclaim “your sins are forgiven” to those who believe! The fact that you asked me to atone for my sins is a clear indication that you have been taught well by your priests, but have not understood the Gospel. “No man can by any means redeem his brother, or give to God a ransom for him; for the redemption of his soul is costly, and he should cease trying forever” (Psalm 49:7-8). The Lord Jesus Christ has atoned for my sins. Through faith in His blood I have been forgiven completely, reconciled to God for all eternity, redeemed from the bondage of sin and nothing can separate me from Him again (Rom 8:28-39). If you have better news than that I’d be interested.*

Visit <http://www.eternallifeministries.org> for free Bible-based resources—postage paid in the USA!

Visit <http://www.spurgeongems.org> for all 63 volumes of Spurgeon sermons in modern English—free!

# REFLECTIONS

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

## Matthew 16:24-28.

The disciples could not bear the thought of crucifixion. They dreamed of worldly honors and temporal rewards in their Master's service. They did not understand that true Christians, like Christ, must be made perfect through sufferings. Hence our Lord's solemn teaching. If men follow Christ they must make up their minds to trouble and self-denial (v 24). It is good for us to see this point clearly. The flesh must be crucified daily. The devil must be resisted daily. The world must be overcome daily. There is a warfare to be waged, and a battle to be fought. All this is the inseparable accompaniment of true religion. Heaven is not to be won without it. Never was there a truer word than the old saying—"No cross, no crown!"

There is nothing so precious as a man's soul (. 26). Our Lord teaches this lesson by asking one of the most solemn questions that the New Testament contains, which ought to sound in our ears like a trumpet whenever we are tempted to neglect our eternal interests. He reminds us that there is nothing so precious as a man's soul. There is nothing that money can buy, or man can give, to be named in comparison with our souls! The world and all that is in it is temporal. It is all fading, perishing, and passing away. The soul is eternal. That one single word, "eternal" is the key to the whole question. Let it sink down deeply into our hearts.

The Second Coming is the time when Christ's people shall receive their rewards (v 27). Our Lord knows the heart of man. He knows how soon we are ready to be discouraged. He therefore holds out a gracious promise reminding us that when He comes, we shall receive good things. The bitter must come before the sweet, the cross before the crown, humiliation before glory, but it shall come.

We have seen the necessity of taking up our cross and denying ourselves. Have we? We have heard of the value of a soul. Do we live as if we believed it? We have heard of Christ's Second Advent. Do we anticipate it with joy?

## Matthew 17:1-8

We have in these verses a striking pattern of the glory in which Christ and His people will appear when He comes the second time. There can be little doubt that this was one of the main objectives of this vision. It was meant to encourage the disciples by giving them a glimpse of good things yet to come. That "face shining as the sun," and "raiment white as the light" were intended to give the disciples some idea of the majesty in which Jesus will appear to the world when He comes the second time. The corner of the veil was lifted up to show them the Master's true dignity. They were taught that if He did not yet appear in the guise of a King it was only because the time for putting on royal apparel was not yet come. This is what Peter says (2 Peter 1:16).

We have reason to thank God for this vision. We are often tempted to give up Christ's service because of the cross and affliction which it entails. We see few with us and many against us. We find our names cast

out as evil, and all manner of evil said of us because we believe and love the Gospel. Year after year we see our companions in Christ's service removed by death, and we feel as if we knew little about them except that they are gone to an unknown world, and that we are left alone. All these things are trying to flesh and blood. No wonder that the faith of Believers sometimes languishes, and their eyes fail while they look for their hope.

Let us see in the story of the Transfiguration a remedy for such doubting thoughts as these. The vision of the holy mount is a gracious pledge that glorious things are in store for the people of God. Their Crucified Savior shall come again in power and great Glory. His saints shall all come with Him, and are in safe keeping until that happy day. We may wait patiently (Col 3:4).

Part of this Glory was actually seen by the three competent witnesses on the mount. One of them records this fact (John 1:14). Such witnesses may be surely believed!

## Mark 9:14-29

How dependent Christ's disciples are on the company of their Master and His help! When our Lord comes down from the mount, He finds His little flock in confusion. His nine Apostles were besieged by a party of malicious scribes, and baffled in an attempt to heal one possessed by a devil, the very disciples who a short time before had done many miracles, and cast out many devils now met with a case too hard for them. They were learning by humbling experience that without Christ they could do nothing (John 15:5). It was useful lesson, no doubt, and overruled to their spiritual good, but it was a bitter lesson at the time. How much we learn from such lessons! We do not love to learn that we can do nothing without Christ.

We need not look too far to see many illustrations of this Truth of God in the history of God's people in every age. The very men who at one time have done great exploits in the cause of the Gospel, at another time have failed entirely, and proved weak, and unstable as water. Some great Reformers temporarily recanted under pressure. The holiest and best of Christians have nothing that they have not received. They have only to provoke the Lord to leave them for a season, and they will soon discover that their power is gone. Like Samson when his hair was shorn, they become weak like other men.

Let us learn a lesson of humility from the failure of the disciples. Let us strive every day to realize our need of the Grace and the Presence of Christ. With Him we may do all things (Phil 4:13). With Him we may overcome the greatest temptations. Without Him the least may overcome us! Every morning we need to pray that He will not leave us to ourselves, but that His Presence might go with us, for we do not know what will happen in any day.—From J.C. Ryle's (1816-1900) *Expository Thoughts*, found in *Daily Readings From All Four Gospels*, Published by Evangelical Press, Auburn, MA, 2001, July 8, 9, 12 Devotions.

**DO YOU SINCERELY LOVE JESUS CHRIST?  
YOUR PROFESSION OF CHRISTIANITY IS  
WORTHLESS, IF YOUR ANSWER IS NO!**

# THE POWER OF THE CROSS!

By Charles H. Spurgeon

Hearken, Sinner, do you not know the name of the second Person in the Trinity? It is Jesus Christ, the Son. Now, if you need merit, has He not enough of it? For what cause do you think He lived on earth 33 years, and kept God's Law? Did He keep that for Himself? What need for God to be a man, and to become subject to Law at all? He must have kept that Law for someone, then—but not for righteous men, for such have kept the law themselves! He must have kept it for the *unrighteous*!

Now, can you not take that which Christ has worked out, and take it to yourself when He freely bids you take it? You talk of sin, but have you never heard that my Lord Jesus died? Why Man, you have heard this hundreds of times! But I pray you open your eyes and *see* it! Do you see that Cross, the center one of the three? Thieves hang upon the other two, but God Himself hangs upon the one in the middle! God, in the form of Mary's Son, hangs bleeding out His life in acute sufferings exquisite, unutterable! For whom does He die? Not for Himself! What cause that God should be a man and die? He suffers! He suffers for SIN! For whose sin, then? Not for His own, for He had none; For the sins of *good* people? What need of that? He dies for the sins of those who have committed sins—for the sins of transgressors such as you and I!

Oh Soul, do you not hear the voice that said, "Look unto Me and live"? What? Jesus, am I not to *do* anything by way of merit? Am I not to *be* anything by way of preparation? Am I to stand and simply *look* at You, and feel my sins forgiven? Blessed be Your name! What a simple plan of salvation! Now I feel my heart begin to melt! Now I hate the sins that nailed You there! Now do I give myself to You, to serve You all my life!

This is good evidence of salvation when a man can thus speak: "I hate sin, and I desire to serve Christ." You can see that he is saved from the power of sin—the power of the Cross has made him a new man! Oh Sinner, if you have no merit, you need not wish for any! Take Christ in your hands, for He is made of God unto you wisdom, righteousness, sanctification, and redemption! And all this for every soul born of Adam who trusts in Him alone!—Adapted from *The C. H. Spurgeon Collection*, Sermon #684, Volume 12—*HOPE, BUT NO HOPE—NO HOPE, YET HOPE*—Version 1.0, Ages Software.

**PRAYERFULLY CONSIDER SUPPORTING  
THE VOICE OF THE MARTYRS—  
SERVANTS OF THE PERSECUTED CHURCH SINCE 1967.  
P.O. BOX 443, BARTLESVILLE, OK 74005-0443  
PHONE: (918) 337-8015  
<http://www.persecution.com>**

## CALVINISM'S FIRST POINT

(Continued from page 3)

*prior* to faith (vv14-21). And Scriptures declare the saved have been "begotten again *to* a living hope" (1 Peter 1:3).

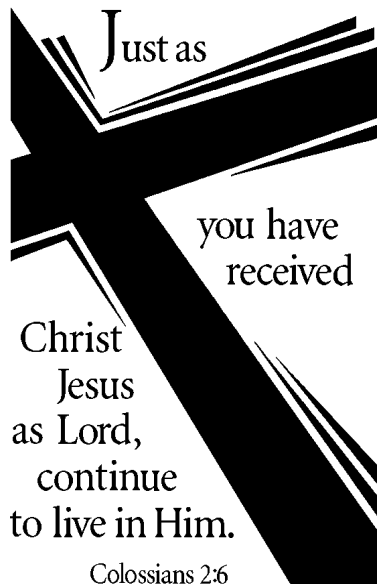
7. Arminianism teaches: "Faith is the sinner's gift to God; it is man's contribution to salvation." Holy Scriptures teach otherwise. Saving faith is "*not of yourselves; it is the gift of God*, not of works, lest anyone should boast" (Eph 2:8f). The saved are therefore said to have "believed through *grace*" (Acts 18:27), and told "to you it has been *granted* on behalf of Christ...to believe in Him" (Phil 1:29).

The Synod of Dort therefore rightly condemned this first of the Five Points of Arminianism as heresy, and affirmed as Scriptural Truth all that it denied. The synod's first response was:

Calvinism Point #1: Total Inability or Total Depravity

"Because of the Fall, man is unable of himself to savingly believe the Gospel. The sinner is dead, blind and deaf to the things of God: his heart is deceitful and desperately corrupt. His will is not free, it is in bondage to his evil nature, therefore, he will not—indeed he cannot—choose good over evil in the spiritual realm. Consequently, it takes much more than the Spirit's *assistance* to bring a sinner to Christ—it takes *regeneration* by which the Spirit makes the sinner alive, and gives him a new nature. Faith is not something man contributes to salvation, but is of itself a part of God's gift of salvation—it is God's gift to the sinner, not the sinner's gift to God."

**For HIS Glory  
Prison Ministry  
Emmett and Ann O'Donnell  
P.O. Box 291301  
Kerrville, TX 78029-1301**



**Pray for our men and women in the armed forces.**

**In This Issue...**

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

Some sinners say they hate sin. Not at all! Sin in its essence is pleasing enough—it is only a glaring shape of it which they dislike. Heedlessness indicates that self is not subdued. You say that you have given up a certain sin, but you will not attend to such-and-such a command of Christ—what does this prove? Why, that the great *I* is still predominating!

Self is never subdued unless it is subdued in all matters. Unless I can say, “Lord, I delight to do *all* Your will, and I long to be thoroughly conformed to it in all respects,” self is not subdued! That is a proud spirit which says, “I shall do this, but not that.”

An employee is not to pick and choose as to his duties—he becomes the *employer* then—he has arrogated to himself a position to which he has no right if he makes any selection whatever in what his employer bids him do. Self is unhumbled, and the soul is unrenewed, however high the pretensions, unless the man is willing to *submit* to Christ in *everything*.

Again, your faith is not a *living*



**And Now,  
By God’s Grace,  
You Believe!  
So What Are You  
Going to Do  
About BAPTISM?**  
By Charles H. Spurgeon

faith. We are saved by faith in Christ, and not by our works, but if, my dear Friend, you can harbor and pamper any one sin, and delight in it, you have not the faith of God’s elect! If, my Brother, there is some known command of God against which you set yourself, and say, “Though I know it to be the command of Christ, yet I shall not obey it,” you are not acting consistently with the obedience of faith—for Faith must *obey* her Master’s will as well as trust His Grace!

I know that what I am saying is not very pleasant

to certain of you—but we are not sent to preach pleasant things to you—we are to deliver the healthful Truth of God. I pray it may be sanctified to my own soul, and to yours, also. You do not wish to be deceived, any of you. I am sure the most earnest Christian here is the man who is most willing to search himself. Better for us to have our eyes opened here, than to go dreaming on and find out our mistake in Hell!

The Lord give us never to be afraid of a cutting Truth of God nor a cutting sermon—but rather to invite a heart-searching minister to deal faithfully with us! Beloved, I pray you to remember your spirit cannot have been humbled, and your faith cannot be a living faith if it makes exceptions with regard to the Master’s will and kicks at this or that!

You do really, in fact, rebel against God Himself when you rebel against His will.—Adapted from Volume 12, Sermon #685—*HEEDLESSNESS IN RELIGION*.

<http://www.spurgeongems.org>