

# FOR HIS GLORY

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An honest heart *welcomes godly reproof*. "Grace will teach a Christian to take those potions which are wholesome, though they be not toothsome" (Geo. Swinnock, 1660). "Rebuke a wise man and he will love you" (Prov 9:8), but hypocrites will resent it and fools rage at you. An honest heart prefers the bitters of gracious company to the dainties of the ungodly. He would rather be smitten by a saint than flattered by the unregenerate. He not only gives a permit to faithful admonition but, when in his right mind, invites to, "Let the righteous smite me: it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head" (Psa 141:5). "As oil refreshes and perfumes, so does reproof, when fitly taken, sweetens and renews the heart. My friend must love me well if he tells me my faults: there is an unction about him if he points out my errors" (C. H. S.) and a-bout me also if I heed him. —AWP



## THE BIBLE, BUTTER SHOPS AND MORE—MUCH MORE

By Charles H. Spurgeon

*"The pleasure of the LORD shall prosper in His hands."*  
Isaiah 53:10.

The work prospers in Jesus Christ's hands *in the calling out of each of the chosen by Effectual and Sovereign Grace*. I was thinking, this afternoon, what a book of wonders will be opened at the Day of Judgment if the conversions of Believers shall all be published! In what strange ways have men been brought to Christ! A sailor, whose mother had been dead some 14 years, happened to have, one day, an idle hour in London, so he stepped into St. Paul's Cathedral. Well, there was not much there, I would think, except at the special services, that was likely ever to convert a soul. That way of singing out the prayers must always, one would think, rather excite a disgust at such religion than not. I wonder whether they suppose that, when the penitent publican said, "God be merciful to me a sinner," he intoned it? It seems such a strange, strange thing. But it so happened, that day, a lesson was read in which these words occurred, "Pray without ceasing."

Well, Jack went away and forgot St. Paul's, forgot the text, forgot the lessons and the prayers. Seven years afterwards, it was one bright moonlight night and he was walking up and down the deck upon his watch and, all of a sudden something seemed to remind him of the words, "Pray without ceasing." And as he walked up and down, he thought, "Where did I hear these words—'Pray without ceasing?'" St. Paul's Cathedral came before his mind. "'Pray without ceasing?' he said, "why, I have never *begun* to pray! I have lived 40 years and I have never prayed in all my life." It was the thin edge of the wedge. The consciousness that he did not pray led to his remembrance that there were many other things that he had left undone. He thought to himself, "I wish I had a Bible. I fear there is not one on board the ship." So he walked on his beat, up and down the deck, until he thought, "I wonder whether there is one in my chest? I should not wonder but what my old mother put one in there." It was over 21 years since the chest had been packed up—and at the bottom of it lay a Bible, with a mother's prayer written in it. He took it out, and as he read it, God spoke the words of joy and peace to his soul and Jack became a believer in Christ!

(See *THE BIBLE* on page 2)

## "OF THE THOMAS ORDER"

By Charles H. Spurgeon

There is a company of professors—men of brain, but with less heart than brain—men of the Thomas order who need a great deal of evidence to convince them—who tarry *in the Mountain of Questioning*. We have some persons of this kind, who, we trust, are Christians, but they always have some question to ask—and they come to see the pastor about it. And after that one is answered, they ask another, and then another and another. We are very glad to see them so thoughtful—we wish everybody was thoughtful, and we do not want people to take things for granted just because we say them—we like to have them enquiring. But these people are always enquiring and they seem to have been always enquiring! If I have lost my way on a foggy night, I do not mind enquiring, but, I like to move on a little and not stand still and keep on enquiring which is the way! There are some people who are always in a fog and always enquiring—and every new heresy that is started gives them a new set of enquiries! It is a wretched life that they lead, themselves, and other people, too—

(See "*Of the Thomas Order*" on page 4)

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## THE BIBLE

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You would little have suspected that there was any connection between his idly strolling into St. Paul's Cathedral and his gloriously entering into the great Cathedral and Temple of the living God where they praise Him day and night!

Here is another case that shows how the Lord can make His work prosper in His hands. At Horselydown, a young man, in connection with a Religious Tract Society, went on board a vessel to distribute tracts. He saw nobody on board but one old gentleman who received his tracts very gladly and said he liked to see tracts and religious truth everywhere and anywhere. The tract distributor said he did not like to see the Bible used as it often was at the butter shops—he did not like to see pages of the Scriptures used to do up butter and cheese and such like things. “Well,” said the old man, “I am of a different opinion from you upon that point. It is 12 years ago,” he said, “and I was a wonderful smoker. One day I went into a shop—I was a godless, careless fellow—and bought an ounce of tobacco. It was done up in a leaf of the New Testament and, while I smoked my pipe, I looked at the leaf—and that was the means of making me a believer in the Lord Jesus Christ. And so,” he said, “I do not care what they do with it, as long as they put it where people may read it.” This was a strange instance of one who would never have been caught by any ordinary means, but, just indulging in his own habit, God meets with him and the Word of God comes as truly from Heaven as though an angel had come into his chamber and delivered the message! Truly, the Lord's work does prosper in Christ's hands—by some means or other, He brings home His banished ones!

You may remember, perhaps, the case of good Mr. Wilberforce, one of the best, most excellent and noble of all modern Christians.

When he was 23 years of age, Mr. Wilberforce was very far from being religious. He was said to be the crown and glory of Doncaster races! His affable manners and the geniality and humor of his bearing made him many friends among men of the world. He went to Nice on a journey and, while travelling there, he had for a companion, Dean Milner. They were talking about a certain clergyman in Yorkshire. Mr. Wilberforce said he thought that clergyman carried his religion a great deal too far. For his part, he considered religion a very good thing if it was kept within bounds, but he censured those who made too much of it. The dean said, “Mr. Wilberforce, if you read your Bible a little more, you would not think so, for I am persuaded there is no such thing as carrying religion too far.” Mr. Wilberforce said, “Come, now, you and I are together—I will read the New Testament through if you will.” “I will,” said Milner, and being both of them excellent Greek scholars, during their journey they read the New Testament through in Greek. Happy, happy, happy thought for Wilberforce! He who was to speak with voice of thunder—

*“Thus says Britannia,  
Empress of the sea,  
Your chains are broken,  
Africa, be free!”—*

must first hear the Scripture speak to him, and say, “Wilberforce, be free! Christ has borne your sins and carried all your sorrows. You are saved!”

There are, then, odd ways, strange ways, all sorts of ways, yet appropriate ways, fitting ways by which Jesus Christ brings His people to Himself! And as I look about, or read the narratives of their conversion, I can only say, “Truly, the pleasure of the Lord does prosper in His hands.”—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2963, Volume 51—UNMITIGATED PROSPERITY—Read/download the entire sermon, free of charge at <http://www.spurgeongems.org>.

## NOTABLE QUOTES OF CHARLES H. SPURGEON

“**God can** bring men to Himself, so let us never despair of any!”—1896, Sermon #2453

“**My Lord Mayor** is not more proud of his badge and chain than many a crossing sweeper is of his ragged trousers! Pride can live upon a dunghill as well as upon a throne! But God will hide pride from us, till, if we look about, we cannot find it and cannot see any reason for being proud.”—1896, Sermon #2453

“**It is** no new thing that we should be made a laughingstock to the enemies of the Cross of Christ because we cannot do what we have formerly done and are beaten in the very field where before we have achieved great and notable victories for our Master!”—1896, Sermon #2454

“**They err** from the Scriptures who make the Grace of God a reason for doing nothing—it is the reason for doing everything.”—1896, Sermon #2455

“**I have been** sometimes called to book for saying—yet I will venture to say it again—that if I lived in a village, or if I lived in any other place where I knew there was a Baptist or other Dissenting Chapel, before I decided to attend it, I would want to know, first, ‘Is the Gospel preached there?’ I am not so blindly wedded to any denomination whatever that I should cling to the denomination if it did not cleave to Christ! ‘Follow the Lamb wherever He goes.’”—1896, Sermon #2456

“**There was**, just now, a host of us bowing our heads in the attitude of prayer, but how many of us were really praying? The prayer that is offered in the “mass” often has no prayer in it. He who would have eternal life must ask for it for himself, and by himself. It is quite right to have family prayer—I bless God that I cannot remember a time when I was not one of those who gathered night and morning in my father's house to pray. It is a very delightful thing to have been brought up to attend Prayer Meetings and to join in public prayer with the people of God—but when a man is seeking Christ, he must pray alone.”—1896, Sermon #2458

“**There is** never a flood for the wicked without an ark for the righteous! Never shall a storm sweep over the earth till God has prepared a great rock wherein His people may be hidden.”—1896, Sermon #2459

“**Prayer is** refreshing, but praise is even more so, for there may be and there often is, in prayer, the element of selfishness—but praise rises to a yet higher level. Prayer and praise together make up spiritual respiration—we breathe in the air of Heaven when we pray—and we breathe it out again when we praise. ‘It is good to sing praises unto our God.’”—1896, Sermon #2462

# THE WARFARE

By Donald S. Fortner

*“Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant: I was as a beast before You. Nevertheless I am continually with You: You have held me by my right hand. You shall guide me with Your counsel, and afterward receive me to glory. Whom have I in heaven but You? And there is none upon earth that I desire beside You.”*  
(Psalm 73:21-25)

How beastly we are by nature! How often God’s saints in this world are compelled, like Newton of old, to sigh...

*“If I love, why am I thus?  
Why this dull and lifeless frame?  
Hardly sure can they be worse,  
Who have never heard His name.”*

Many of the doubts and fears God’s people experience in this world, regarding their saving interest in Christ, arise from a failure to realize that every Heaven-born soul lives in this world with two natures. In Scripture these two natures are referred to as “*the old man, which is corrupt according to the deceitful lusts*” and “*the new man, which after God is created in righteousness and true holiness*” (Eph 4:22-24), “*flesh*” and “*spirit*” (Gal 5:16-17). These two natures are constantly at war, the flesh lusting against the spirit and the spirit against the flesh.

## Re-generation not Re-formation

It is commonly assumed that in the new birth man (the natural, carnal man) is changed. That the old man is sanctified, that he who once loved sin is made to love holiness, that the enmity of the heart is slain and that the old man renewed by Grace grows more and more holy in progressive sanctification until he is ripe for Glory and the Lord takes him home.

That fanciful dream deludes multitudes, until, after being born again, they suddenly discover that the old lusts are still there. The discovery is sometimes shocking, simply because we have been taught that they would not be. How many there are who live in constant turmoil, knowing the abiding evil of their nature, but never daring to acknowledge it, lest they be scorned by others who pretend to be holy.

The new birth is not a *re-formation*, but a *re-generation*. The new birth is not reforming the old nature of fallen man, but a re-creation of life in man by the Spirit of God. The new birth is not transforming that which is sinful into that which is righteous, but the imparting of a new, righteous nature. In the new birth Christ is formed in us and we are made new in him (Col 1:27; 2 Cor 5:17).

## Two Natures

In every Believer there are two natures (sin and righteousness), two

Pray for unconverted spouses  
and children of  
your Christian friends. Thank our Master  
if all of your family know Him.

men (the old man Adam and the new man Christ), two principles (sin and holiness)—and these two constantly oppose one another. This fact is plainly declared in Scripture (Rom 7:14-24; Gal 5:16-22; Col 3:9-10; Eph 4:22-24). The old man, Adam, can never be sanctified! And the new man created in righteousness and true holiness, “*Christ in you the hope of glory*,” cannot sin (1 John 3:9).

Adam lives in us by birth. By natural generation we are made partakers of Adam’s nature. Christ lives in us by the new birth. By regeneration we are made “*partakers of the divine nature*” (2 Peter 1:4).

## Creation and New Creation

God created man in His own image and after His own likeness (Gen 1:26-27). When the Lord God had formed a body for Adam from the dust of the ground, He then “*breathed into his nostrils the breath of life and man became a living soul*” (Gen 2:7). Genesis 5:2 tells us that all men were created at one time in the creation of Adam. That is to say, every living soul descends by natural generation from Adam, partaking of his nature. All his sons and daughters are begotten in the image of their father, generation after generation (Gen 5:3; Psa 51:5; 58:3; Rom 5:12).

Every living soul was created in and simultaneously with “*the first man Adam*.” Being born of Adam, we are all partakers of his nature and we are called by his name, “*Adam*” (Gen 5:1-2). As it was in the original creation, so it is in the new creation.

As “*the first man Adam was made a living soul; the last Adam was made a quickening Spirit*” (1 Cor 15:45). All “*quickened spirits*” were created in and simultaneously with the “*last Adam*”—Christ. All, being born of Him, “*born of God*,” are made partakers of His nature, as the Holy Spirit declares (2 Peter 1:4). The children of the “*first Adam*” are born of the flesh and are earthy in all their feelings and affections. The children of the “*last Adam*” are born of the Spirit and are heavenly, or spiritual, in their feelings and affections. The children of the first are born for the earth. The children of the last Adam are born for Heaven. Those of the first are born of corruptible seed. Those of the last are born of incorruptible seed.

In the original creation we were made partakers of Adam’s nature, humanity. In the new creation of Divine Grace we are made partakers of the last Adam’s nature, “*the divine nature*.” That is the cause of the warfare within! These two are contrary, the one to the other. We wear our Savior’s name. He has given it to us in free justification and we have His nature. He gives that to us in free sanctification, regeneration. Christ is the Lord our Righteousness in justification (Jer 23:6; 33:16), and the Lord our Holiness in sanctification (Heb 12:14).

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## “OF THE THOMAS ORDER”

(Continued from page 1)

and I may well say to them, “You have dwelt long enough in this mountain.”

Just think, my Christian Brother, while you have been vainly trying to find out how many angels can stand on the point of a needle, your Brother has been winning souls for Jesus Christ! You have been sitting up at night seeking to discover the meaning of the tenth toe of the great image mentioned in the book of Daniel and of the little horn and the fourth beast! And you have been puzzling yourself as to what is going to happen at a certain period of the world’s history, but you have not found out much yet. Now, if you had been visiting the sick, the poor and the ignorant, and going after the lost sheep of the house of Israel, would not your occupation have been much more remunerative? Would it not have brought you a brighter crown at the Last Great Day? Enquire, certainly, as to all Truth of God revealed in the Scriptures, but many of you have already dwelt quite long enough in that Mountain of Questioning! It is time that you had ascertained that there are some things that are settled. I spoke with a man some time ago who said that he made his creed every week. I thought that he must be a disciple of the moon, though I did not call him a lunatic, yet he was very like one, and you might as well measure the moon for a suit of clothes as judge such a man by the creed which he is constantly changing!

Oh, but there are some things about which we are sure! And I bless God that some of us can say that the Gospel which we preached more than 20 years ago is precisely the same Gospel that we preach now! We are not conscious of having shifted our ground with regard to any of its doctrines, precepts, warnings, or invitations! It is a grand thing when an old Divine is able to say, as my own dear grandfather said to me not long before he died, “For 60 years I have preached the Gospel. And the sermon that I preached the first time I went into the pulpit, I could have preached the last time I went there, for I have made no alteration in my sentiments. The Truths that God taught me at the beginning, I have held fast, though I have been continually learning more and more of the meaning of them.” It is very necessary, if we are to do any good to others, though, for a while we go to the Mountain of Enquiry, that we should feel that there comes a time when we have made up our minds and have learned something which we never mean to question again—we have dwelt long enough in that mountain! —Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2947, Volume 51—ADVANCE!—Read/download the entire sermon, free of charge at <http://www.spurgeongems.org>.

## PRAY FOR GRACE TO BE HOLY

MY PRAYER FOR EACH OF YOU  
IS PAUL’S  
FOR THE EPHESIANS  
IN 3:17-19.

## LONG ENOUGH!

By Charles H. Spurgeon

*“The LORD our God spoke unto us in Horeb, saying, You have dwelt long enough in this mountain.”*  
*Deuteronomy 1:6.*

At Horeb, Moses divided the people and marshaled them and said that such-and-such a tribe should go first, and another second, and another last. He drilled them as an army, yet they were not always to be content with being marshaled and drilled—they were to go forward and possess the land of Canaan. They had dwelt long enough in that *mountain of marshalling and drilling*, and some of you Christian people have had quite enough marshalling and drilling! Is it not time for those of you who are not doing anything for Christ, to begin to do something for Him?

I do not think that when a young man is converted, he ought, at first, to begin working for Jesus Christ as the main business of his life. He should go to Christ’s school and try to learn something that he can afterwards talk about to others. I was very pleased with a dear Brother, a working man, who joined the church here a month or two ago. When I put to him the question, “What are you doing for Christ?” he said, “Well, Sir, I have the heart to do a good deal and I hope I shall yet do it, but, at the present time I am trying to learn more about Him, for, if I were to go and speak to some of my mates about Jesus Christ, they would be more than a match for me and I should not like to have my Savior made a subject of ridicule.”

I thought there was sanctified common sense in that answer and I would advise other young Christians to go and do likewise—only do not forget to serve your Master when you have learned the way to do it! You, Mr. Recruit, have surely practiced “the goose step” long enough—can you not now go forward? To my certain knowledge you have been in the army for a dozen years—could you not do a little fighting if you were to try? Could you not learn to load a gun and fire it? Have you been studying the properties of gunpowder all this time and done nothing else to prove that you are a soldier? Shame on you!

I fear that the Church of Christ as a whole has been tarrying far too long in the Mountain of Marshalling and Drilling. Some clever Brother draws up a fine plan and the next thing is to form a committee, with a president and a vice-president and all manner of officers. You are getting on, now, like a house afire and that is how the thing usually ends—in smoke! There is the paraphernalia. There is the marshalling. There is the grand parade and there is the army—on paper! But when will the army begin the battle in real earnest? When will the Church of Christ get to close quarters with sinners?

When will every Christian man and woman really begin working for Christ and cease talking about it? We have had the resolutions which have been proposed and seconded—and carried unanimously—and then forgotten! It is significant that there is no book containing the *resolutions* of the Apostles, but we have the *Acts* of the Apostles! And there will be something worth recording in the Lord’s “Book of Remembrance” if we turn our good resolutions into acts of holy service. Let us get to work, for we have tarried long enough in this mountain!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2947, Volume 51—ADVANCE!—Read/download the entire sermon, free of charge at <http://www.spurgeongems.org>.

Study of Ephesians

## ONE FAITH ~ PART 2

The next thing we must do is to explain what we mean by the doctrine of Justification by Faith. We have been demonstrating that the Bible speaks of faith in these terms, but we have not yet given a definition of it. The word, “justification,” comes from the word, “justify,” which means to absolve, to acquit, or to declare someone guiltless. Justification is a declaration which God makes. And what is it that He declares? In justification, God declares that the sinner is not guilty. But how can this be? If we know anything about God at all, we know that He is absolutely holy and just and righteous and pure. Does He cover His eyes, as it were, and pretend not to see the sin? Not at all! For not only does God know about every single sin of every single individual, but He is never neutral toward sin. He always hates sin. Every sin is an offense against God, Himself, whether it is intended that way or not. David said in Psalm 51:4, “Against You, You only, have I sinned, And done this evil in Your sight; That You may be found just when You speak, And blameless when You judge.”

Furthermore, God has made very plain statements about His view of sin. He banished Adam and Eve from the Garden of Eden because of their sin. He repeatedly expressed His hatred of sin in the giving of the Law to Moses. Through the Prophet Ezekiel, God said in Ezekiel 18:4, “Behold, all souls are Mine; The soul of the father as well as the soul of the son is Mine; the soul who sins shall die.” God will not sit idly by and let sin go unnoticed or fail to deal with it. Sin is against Him and deserves to be punished and God will see that it is punished. Paul writes in Romans 1:18, “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.” And later he says in Romans 6:23, “For the wages of sin is death.”

We are back to the question then—How can God declare anyone not guilty when He knows that everyone is guilty? How can He declare a person right with Him when His own holiness requires that His just wrath be upon that person? We find the answer in Romans 3:24-25, “being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed.” Here, Paul answers this great question as to how God can be both just and the Justifier of the ungodly. God justifies freely by His grace “through the redemption that is in Christ Jesus.” “Redemption” means to purchase something back by making payment for it. And what is the payment? God set forth Christ “as a propitiation by His blood.”

The word, “propitiation,” means to appease or to remove someone’s wrath. It also contains the idea of providing satisfaction. Jesus did something to remove the holy and just wrath of God that hangs over the sinner’s head. He did something to provide satisfaction to the just and holy Nature of God. He took the sins of His people upon Himself while hanging upon the Cross and He endured the full punishment and paid the full penalty which those sins required.

The Prophet Isaiah foretold this in those awesome words of Isaiah 53:4-6—“Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the

chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all.” God can declare the one who places his trust in Jesus Christ justified and forgiven because all of his sins have been placed upon Jesus and completely paid for.

But justification does not stop at that, as wonderful as that is. For there is a great exchange which takes place between Christ and the one who believes on Him. Not only are Believer’s sins transferred to Christ, but the perfect righteousness of Jesus Christ is freely given to the Believer. This great exchange is found in 2 Corinthians 5:21—“For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.” Jesus is the only One who ever offered to God perfect obedience to all that God commands and requires. He never sinned, not even once. He obeyed God’s Law in every detail and every moment of His life. He was born righteous and He earned the righteous favor of God by His perfect obedience. What happens to the person who believes on Christ, is that God takes the righteousness which belongs to Jesus and assigns it to the Believer. The Believer’s sins put upon and paid for by Christ and the perfect righteousness of Christ given to the one who believes—that is the great exchange.

This means that in salvation all the glory must go to God. It is the one Lord Jesus who was sent by the Father and lived a perfect life. It is the one Lord Jesus who took the load of sin upon Himself and who shares His perfect righteousness with His people. And how does anyone benefit from this work of the Lord Jesus? It comes to us through “one faith.” Our deeds and our accomplishments play no part whatever.

This “one faith” provides unity for the people of God because every single person who has ever become a part of the body of Christ, whether from the Old Testament period or the New Testament period, has entered by this “one faith.” Many today are confused about this. Some even go so far as to say that there was one way of salvation in Old Testament times and a different one since Christ has come. But the Scriptures are very clear—the way of salvation has always been by faith.

A good example of this is Abraham. He is called “the father of us all” because like he, anyone who is saved must come to God the same way he did. Paul tells us in Romans 4:1-5 how Abraham came—“What then shall we say that Abraham our father has found according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? ‘Abraham believed God, and it was accounted to him for righteousness.’ Now to him who works, the wages are not counted as grace but as debt. But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness.” If you read Hebrews 11, you will find that Abraham was not the first one to be saved by faith. That chapter describes Abel, Enoch and Noah as men who were made right with God by faith. And the same is true today. As Paul summarized in Ephesians 2:8-9, “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.”

Because of this Truth of God, what we have been doesn’t matter. All of man’s standards of measuring good or bad are irrelevant. Whether we

(See *ONE FAITH*—2 on page 7)

# UNDERSTANDING ROMAN CATHOLICISM

By Rick Jones

## Mary: Perpetual Virgin?

The Catechism records that Mary remained a virgin throughout her entire life:

“Mary remained a virgin in conceiving her Son, a virgin in giving birth to him, a virgin in carrying him, a virgin in nursing him at her breast, always a virgin.” (Page 128, #510)

“And so the liturgy of the Church celebrates Mary as Aei-parthenos, the ‘Ever-virgin.’” (Page 126, #499)

Either Mary remained a virgin or she didn’t. The position you will take depends upon whom you believe...the traditions of men, or God’s Word.

The Bible states that after giving birth to Jesus, Mary bore other children:

“Is not this the carpenter’s son? Is not His mother called Mary? And His brethren, James, and Joses, and Simon, and Judas? (Matt 13:55).

“Is not this the carpenter, the son of Mary, the *brother* of James, and Joses, and of Judas, and Simon? And are not His sisters here with us? And they were offended at Him” (Mark 6:3)

The Apostle Paul wrote: “But other of the apostles saw I none, save James the Lord’s brother” (Gal 1:19).

Because these verses so clearly contradict Catholic doctrine, the Catechism gives this explanation:

“The Church has always understood these passages as not referring to other children of the Virgin Mary. In fact James and Joseph, ‘brothers of Jesus,’ are the sons of another Mary, a disciple of Christ...” (Page 126, #500)

Another Mary? Why the twisting of Scripture? These verses clearly refer to Mary, the mother of Jesus. So why does the Catholic church deliberately mislead its members?

Is it to propagate an image of Mary as this divine creature who is above having a normal marital relationship with her husband, Joseph? Is it to make Mary appear more like current priests and nuns, leading a celibate life? These are questions you must answer for yourself.

## The Pagan Connection

Why elevate Mary to this “ever-virgin” state? Although it is beyond the scope of this book, there is an amazing resemblance between the Mary of Roman Catholicism and pagan deities that were worshipped in Old Testament times. It should be disconcerting to all Catholics that the Mary of their religion more closely resembles a pagan deity than the Mary of the Bible.

## Conclusion

Was Mary this mystical “ever-virgin” or wasn’t she? Your choice is again the same. Accept the traditions of men and reject the Word of God. Or believe God’s Word as it is written:

“Your Word is true from the beginning: and every one of Your righteous judgments endures forever” (Psa 119:160).

## What Is A Christian?

By Ken Wimer, Pastor  
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Today the term, “Christian,” has become popular, but sadly means something totally different than its origin. In Acts 11:26 we read that it originated in Antioch, a city of Asia Minor, where the Lord raised up a church in the early century. The name itself means “anointed ones.” We believe that our Lord Jesus is the Christ, the One anointed and appointed of God the Father to be the Savior of His elect, Isaiah 42:1-4.

Therefore it is apparent that any who are united with Him in truth are also the anointed of God in Him, 1 John 2:27. When the Apostle Peter made the declaration, “You are THE Christ, THE Son of the Living God,” our Lord Jesus answered, “Blessed are you, Simon Barjona: for flesh and blood has not revealed it unto you, but My Father which is in Heaven,” Matthew 16:16, 17.

To be a Christian is based solely on a work of God in the sinner’s heart, revealing the Lord Jesus in him or her, in accordance with His Word, Colossians 1:27. It is God uniting the sinner to His Son by faith, and giving him the very glory of His Son as Savior and Redeemer, Romans 8:17.

If you are a Christian, all the work of righteousness that He fulfilled has been put to your account, Titus 3:5, 6. His righteousness is all the righteousness that God requires for you to stand justly before Him. All the forgiveness you need as a sinner is through His death on the Cross, Colossians 2:13. All the Divine Grace you need to live for His glory in this world is from Him.

All the good works that you may do are of Him, by Him, through Him, and to Him alone, Ephesians 2:8-10. Although “Christian” became a term of derision and suffering, (Acts 26:28, 1 Peter 4:16), yet it was more than likely developed by Believers as a term to show the unity of Jews and Gentiles in one Gospel and assembly. Previously differentiated as “the circumcision” vs. “the uncircumcision,” yet in Christ they were now Christians.

United *to* Christ and *in* Christ, there is but one body, one hope of their calling, one Lord, one faith, one baptism, and one God and Father of all, Ephesians 4:4-7. Wherein many who call themselves “Christian” differ in doctrine and practice, this is no excuse for error. We are to weigh every doctrine and practice in accordance with His Word. Our Lord warned, “Howbeit in vain do they worship Me, teaching for doctrines the commandments of men,” Mark 7:7. The true Christian wants nothing but THE TRUTH as it is in CHRIST!

PRAY FOR CATHOLICS AND MUSLIMS!

PRAY FOR OUR MEN AND WOMEN  
IN THE ARMED SERVICES

## ONE FAITH—2

(Continued from page 5)

grew up in the ghetto or going to church all our lives doesn't matter. It is what Christ does that matters—and we all need Him.

Now all of this means that the quickest way to destroy unity is to add anything to this one faith. Roman Catholicism has been generally guilty of this. Their official teaching has been that faith in Christ is needed, but in addition you must have good works or you must borrow some of the “extra” good works of the saints in order to contribute to salvation. This totally contradicts what the Apostle Paul says on this subject in Romans 11:6—“And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.” Once you add even the smallest good work as a requirement for salvation, you have, in effect, canceled grace and destroyed all possibility of salvation. In effect, the one who adds to faith is implying that the work of Jesus Christ is not sufficient to save. But the writer of Hebrews says in Hebrews 7:25, “Therefore He is also able to save to the uttermost those who come to God through Him.”

Oh let us learn to come the way the hymn writer puts it—“Just as I am WITHOUT ONE PLEA, but that Your blood was shed for me; and that You bidd'st me come to Thee, O Lamb of God, I come.” That is the one faith. Do you have this one faith? May we be enabled to say with Paul in Galatians 6:14, “But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.”—PF

### PRAY YOUR PASTOR MAY BE DELIVERED FROM THE BLEATING OF THE SHEEP!

If you learn of Jesus you will have rest from the fear of men. I remember, before I came to London, being at a Prayer Meeting where a very quaint Brother prayed for me that I might be delivered from the “bleating of the sheep.” I understood it after awhile. He meant that I might live above the fear of man, that when such a person said, “How much we have been edified today,” I might not be puffed up. Or if another said, “How dull the discourse was today,” I might not be depressed. You will be delivered from “the bleating of the sheep” when you have the Spirit of the Good Shepherd.—CHS

## DO YOU TRUST THE LAMB?

Do you trust the Lamb? I warn you, if you have a religion which has no blood of Christ in it, it is not worth a thought—you had better be rid of it—it will be of no use to you. I warn you, also, that unless you love the Lamb you cannot be married to the Lamb. For He will never be married to those who have no love to Him. You must take Jesus as a Sacrifice, or not at all. It is useless to say, “I will follow Christ's example.” You will not do anything of the sort! It is idle to say, “He shall be my Teacher.” He will not acknowledge you for a disciple unless you will acknowledge Him as a Sacrifice.

You must take Him as the Lamb, or have done with Him. If you despise the blood of Christ, you despise the whole Person of Christ. Christ is nothing to you if He is not your Atonement. As many of you as hope to be saved by the works of the Law, or by anything else apart from His blood and righteousness, you have un-Christianized yourselves!

You have no part in Jesus here and you shall have no part in Him hereafter, when He shall take to Himself His own redeemed Church, to be His spouse forever and ever. God bless you, for Christ's sake. Amen.

—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2096, Vol. 35—THE MARRIAGE OF THE LAMB—Read/download entire sermon on [www.spurgeongems.org](http://www.spurgeongems.org).

### Mohammed

“Although just now somewhat shorn of his power to persecute, Mohammed, the prophet of Mecca, still practices his sorceries, maddens the passions of men, holds the cup of carnal delight to the lips of his besotted worshipers and endeavors to light up the horrors of the grave by pointing to a Paradise of sin!—William S. Plummer, *The Rock of Our Salvation*, 1867.—Gleaned from GRACE GEMS!, A Treasury of Ageless Sovereign Grace Devotional Writings—<http://www.gracegems.org>

Suppose we could be accepted in ourselves. Adam was, while he was obedient—he was accepted in his own works. Yet how soon he fell! And then his acceptance fell, too. He stood on his own feet and therefore he soon fell. Suppose you and I had kept the Law up till now. I think I hear you say, “Oh, I wish I had! I wish I could come before God as a perfectly righteous man.” O Soul, you would not be half as safe as you are now in Christ! If I had no sin I would ask that I might be in Christ—for I might sin someday—and then down I would go! That which is built upon a fallible creature is built upon sand. And if the structure had up to now been without one rotten timber, yet, since the basis is the will of man—and that might change—damnation might shortly overtake us. After all, we had done better, surely, to stand in Christ, who cannot fall.—CHS

**PRAY THE HOLY SPIRIT WILL GIVE US  
A CLEARER UNDERSTANDING OF  
HIS HOLY WORD.**

# Letters to Mike Gendron Of Proclaiming the Gospel:

ptg@pro-gospel.org ~ www.pro-gospel.org

**P. D., Dublin, Ireland**—I always enjoy it when I see your messages on the internet as you have a nice, gentle but firm approach in your reaching out to and proclaiming the Truths of God to those still in Catholicism. I have recently bought a copy of Halley's handbook and have thoroughly enjoyed his thread of Church History. It can make one angry with Roman Catholics but I am reminded that many of them have never had the light of Christ and His Word shine in their hearts. I am mindful that I once was there not too long ago. Now I want to keep on reaching out to those still in the darkness of that pagan religion. I am thankful that your ministry was one which helped me start walking the straight and narrow path to eternity.

**P.M., Norfolk, VA**—I was given a copy of *Preparing Catholics for Eternity* by a very good friend of mine who attended Countryside Bible Church several years ago, and who heard Mike's message at Calvary Baptist in PA recently. I'm a recent "Reformed Ex-Catholic" and have found the book to be a fantastic summary of the myriad evidence which convicted me out of the RCC and into the Gospel of Jesus Christ. It will be a ready resource for me as I minister to my family and my RC friends. My wife has moved on to another RCC church recently, which is a small blessing in itself, as the pastoral failings of the priest there had shrunken her view of God and Jesus. We have five incredible kids and I yearn for the Spirit to work in their lives so they can experience together the joy of our salvation in Christ and we can be unified in our worship of our loving Savior. I thank you and Mike for your ministry. I thank Mike for writing this book. And I want everyone at Proclaiming The Gospel to know that I'm praying for perseverance and loving kindness as you engage in this very important ministry. I hope we can speak sometime in the future.

**Barbara B., Internet**—How very sad it is to witness someone with such venom about our Catholic Church. I feel deep sorrow for you. Obviously, your main focus and purpose is to criticize and show contempt for Catholics. (Christ has a better purpose for all of us). You must be a very miserable person. As a Catholic, I have NEVER been taught to show such anger and hatred for another religion.

**Brother Mike responds**—My life's work is to proclaim God's Gospel of man's redemption faithfully and with clarity. In doing this, it is necessary to expose any doctrines that oppose or nullify the Gospel of Grace so that people can repent and come to a knowledge of biblical truth (2 Tim 2:23-25). Those who have a passion for the Truth of God will hate the lies that blind people from the only Gospel that will save them. All of our resources demonstrate a deep and genuine love for individual Catholics who are woefully deceived by a false gospel of works. If you note any venom, anger or hatred from me, it is against the religion that shuts the Kingdom of Heaven to those who desire to enter (Matt 23:13). My prayer is that you would exchange your religion for a relationship with the One who created you. You can do this by obeying His first command, "Repent and believe the Gospel" (Mark 1:15).

**M. W., Humble, TX**—Your work in calling for the repentance of Catholics is outstanding. I am all for you in that regard. Unfortunately, I differ from you on your views of "Calvinism." I do however agree with you and our friend Dave Hunt on witnessing to Catholics. If you are able, I'd love your help in witnessing.

**Brother Mike's response**—My theology is built on the Word of God. You won't find any mention of Calvinism in any of my messages or articles. As a Catholic for over 30 years, I followed the teachings and traditions of fallible men and I will never make that mistake again! If you study and embrace the Doctrines of Sovereign Grace as taught by the Lord Jesus Christ and His Apostles you, will be blessed with increasing joy and peace!

**J.C. Lake Dallas, TX**—Excellent article on "Why Evangelize if God Has Chosen Whom He Will Save?" As is your style, you let only the Word of God explain this Doctrine of God. I believe you need to write a book about God's Doctrine of Election using your unique style. In my old age I am no longer interested to know what "Calvinism" teaches. I want to know exactly what Jesus Christ and the Apostles taught on this amazing doctrine! I believe I counted about sixty Bible verses in your short article confirming the fact that this hated Biblical Doctrine is found throughout the Holy Scriptures.

**S. Z., Edina, MN**—I was so moved by your message on witnessing to Catholics. You have simplified so much information and made things so clear. Anyway, just like the lepers that got healed and only one came back to thank Jesus, I must come back and thank you and Jane and Jesus for opening my eyes in so many ways. Truth is so satisfying, it does wonders for the soul! By the way I give out your tracts every week!

**M. F., Hyattsville, MD**—I am overjoyed at the prospect of learning more about your ministry and how to reach Catholics. I grew up Catholic but praise God I heard His call and heeded it. I used to ask the priests questions all the time until finally I was asked to leave and not come back. That was the best day of my life—not having to sit through another high mass and listen to the repetitious garble. Unfortunately it took many years for the Lord to reach me but He was faithful to send someone into my life that had His Truth. When I heard a clear Gospel message, it was like a huge weight had been lifted from me. Jesus did all this for me! I cried bitterly thinking how foolish I had been. I cried both tears of sadness and joy.

**J. M., Director, Kingwood, TX**—There are some ground rules that will need to be followed if you attend the *Fullness of Truth Catholic Evangelization Conference*. You will not be allowed to pass out any materials, or engage in theological discussions (proselytize) any of our guests, nor take any more time from our speakers than they are willing to give you. We expect that you and your wife will conduct yourselves in a professional and charitable manner at all times. Our speakers are very aware of you and your activities. If at any time we feel you have overstepped these requests, we will then ask you to cease, and if unwilling, to kindly leave the premises.

**PRAY DAILY FOR BROTHER MIKE GENDRON TO BE  
USED MIGHTILY IN FINDING THOUSANDS  
OF THE ELECT—AND USED AS AN  
INSTRUMENT TO BRING THEM TO CHRIST.**

## CALVINISM: ITS PLACE IN BAPTIST HISTORY (2)

By DANIEL E. PARKS ~ Saint Croix, U. S. Virgin Islands

<http://grace-for-today.com/redeemerbc.htm>

**Post-Reformation Baptists are spiritual descendants of certain ancient Anabaptists.** The term *Anabaptists* was coined by the Roman Catholic church prior to the Reformation. It was branded by Rome upon those churches and sects which did not accept the baptism of infants administered by it as Scriptural Baptism and who consequently baptized all persons who converted to their faith from Romanism. Such churches and sects were therefore called by Rome, *Anabaptists*, or *Rebaptizers*.

The term *Anabaptists* was applied to both orthodox and heretical Rebaptizers. The most notorious of the heretical were the Munsterites. The most exemplary of the orthodox were the Waldensians, from whom today's Baptists descended.

Waldensians trace their history all the way back to the Apostles of Jesus Christ. They therefore existed as true churches of Christ centuries prior to the rise of the Roman Catholic Church and for 1500 years prior to the Reformation. Their doctrine of salvation was what we today call Calvinism (see last month's article).

During and after the Reformation many Christians throughout Europe and Britain embraced the doctrine of the Waldensians regarding Believers' Baptism. They also were known as Anabaptists. Eventually, the prefix *ana* was dropped from their name, and hence the name *Baptists*.

**Britain's Baptists have a rich Calvinist heritage.** The most notable group of them were the English Particular Baptists, so named because of their emphasis on the doctrine of Particular Redemption, the third point of Calvinism (also known as Limited Atonement). This term distinguishes them from the General Baptists, so named because they embraced the Arminian doctrine of Universal (or General) Atonement.

The General Baptists trace their beginning in England to the church founded in London about 1611 by Thomas Helwys, who had returned there after suffering severe religious persecution in Amsterdam. Many of their churches were eventually closed due to declining numbers, and others became Unitarian. The few General Baptists who remained were revived during the revival of Arminianism under the ministry of the Methodist, John Wesley, and formed the New Connection General Baptists in 1770.

The story of the Particular Baptists is far more glorious. Their first church was established in London in 1638, under the pastorate of John Spilsbery, by two groups who had left an Independent church in 1633 and 1638. They were devoutly Calvinistic.

Seven such churches set forth their beliefs in the *London Baptist*

*Confession* of 1644, which was reissued as the *First London Confession* in 1646. The British Presbyterians adopted in 1647 the *Westminster Confession* which contains what is generally acknowledged as a foremost presentation of the Scriptural doctrine of salvation. Its articles regarding salvation were included in the confession adopted by the British Baptists in 1689: the *Second London Confession*, also known as the *Baptist Confession of Faith of 1689*. All these confessions are thoroughly Calvinistic, without a whit of Arminianism.

Some of the greatest champions of the Baptists—and of the Christian Church at large—have come from the ranks of these English Particular Baptists and their peers in other parts of Britain. For example: **John Bunyan** (1628-88), the greatest allegorist of the English language and author of *Pilgrim's Progress*. **Benjamin Keach** (1640-1704), introducer of congregational hymn-singing in British churches. **John Gill** (1697-1771), unexcelled in his day as being all three—expositor, theologian, apologist—writing voluminously in all three areas.

**Andrew Fuller** (1754-1815), a founder of the modern foreign mission movement. **William Carey** (1761-1734), the first missionary to the Indian sub-continent. **Robert Haldane** (1764-1842), a Scotsman in Geneva and teacher of Merle d'Aubigne (who became a leading historian of the Protestant Church and of the Reformation). **Adolphe Monod** (who became the foremost French Protestant preacher of the 1800's), and **Cesar Malan** (who evangelized throughout western Europe).

**Christmas Evans** (1766-1838), one of the two greatest preachers of his time, if not of all time, in Wales. **William Gadsby** (1773-1844), "The Apostle of the North," who traveled more than 60,000 miles in his preaching tours and delivered between 10-12 thousand sermons. **Alexander Carson** (1776-1844), a Greek scholar and perhaps the most eminent of Ireland's Baptists. **J.C. Philpot** (1802-69), editor for more than 20 years of one of the leading Christian periodicals of Britain, the *Gospel Standard*. **Charles Haddon Spurgeon** (1834-92), acknowledged as the greatest preacher of the Gospel since Paul the Apostle. All these were devout Calvinists.

**Europe's Baptists have a rich Calvinist heritage.** However, the Baptist legacy in Europe is not nearly as sterling as in Britain. The most influential Baptist on that continent was probably **Johann Gerhard Oncken** (1800-84) of Germany. This home of the Reformation was, in the 1800's, a hotbed of infidelity. Oncken gathered

(See *Calvinism* on page 10)

### NOTABLE QUOTE OF CHARLES H. SPURGEON

"The love of Christ is the grandest stimulant of the renewed nature that can be known! It enables the fainting man to revive from his swooning. It causes the feeble man to leap up from his bed of languishing and it makes the weary man strong again. Are you weary, Brothers and Sisters, and sick of life? You only need more of Christ's love shed abroad in your heart! Are you, dear Brother, ready to faint through unbelief? You only need more of Christ's love and all shall be well with you. I would to God that we were all filled with it to the fullest, like those Believers were on the day of Pentecost, of whom the mockers said that they were full of new wine! Peter truly said that they were not drunk, as men supposed, but that it was the Spirit of God and the love of Christ filling them with unusual power and unusual energy and, therefore, men knew not what it was! God grant to us, also, this great power—and Christ shall have all the glory of it!"—1896, Sermon #2459

# —CALVINISM—

(Continued from page 9)

the first German Baptist church of the modern era in Hamburg on April 24, 1834. The Englishman C. H. Spurgeon assisted in the inaugural service. Oncken evangelized throughout the Netherlands, Hungary (and Romania), Poland, Latvia, Lithuania, Estonia, Denmark, Norway, Sweden, and Finland. Oncken and his peers were devout Calvinists.

**America's Baptists have a rich Calvinist heritage.** One of their first was **Roger Williams** (1604-84), founder of Rhode Island colony, the first democratic state of modern times. Another of their first was **John Clarke** (1609-76), who gathered a Baptist church in Providence, Rhode Island, in 1639. This church is said by many to be the first Baptist church established in America. From the roots planted by Williams and Clarke, Baptists spread prolifically throughout New England, and from there throughout the rest of the American colonies. Williams and Clarke were devout Calvinists.

Colonial Baptists formed associations to aid their fellowship and joint endeavors. The foremost was the Philadelphia Association. It issued in 1742 the *Philadelphia Confession of Faith*, which was in essence a reprinting of the *Second London Confession* of 1689. This thoroughly Calvinist confession was used by churches throughout the American colonies.

These American Baptists also produced their own champions, including: **Henry Dunster** (1609-59), the first president of Harvard College until he embraced the doctrine of Believer's Baptism. **Isaac Backus** (1724-1806), a leading spokesman for Baptists and a champion for religious liberty. **John Leland** (1754-1841), leader in the abolition of taxes on churches. **Adoniram Judson** (1788-1850), the first American missionary to the Indian sub-continent. All these were devout Calvinists.

**The Southern Baptist Convention has a rich Calvinist heritage.** Although it is in the main Arminian today, it was thoroughly Calvinist at

its inception in 1845. Its Calvinist founders and first shapers include, among others, its first three presidents, **W. B. Johnson**, **R. B. C. Howell**, and **Richard Fuller**. Also **Basil Manly, Sr.**, first president of its Domestic Mission Board. **J.P. Boyce**, founder of Southern Baptist Theological Seminary in Louisville, Kentucky, and author of the seminary's textbook for theology, *An Abstract of Systematic Theology*. **B. H. Carroll**, founder of Southwestern Baptist Theological Seminary in Waco, Texas. **John A. Broadus** and **Basil Manly, Jr.**, for whom Broadman Press is named.

How glorious is the Baptist heritage! But how inglorious is their station today. Arminianism prevails over Calvinism. Exalting God's Sovereign Grace has been replaced by exalting man's supposed free will. Preaching Christ has been replaced by enlarging churches at any cost. Adherence to the Truth of God has been replaced by compromise for the sake of unity.

We are witnessing what was also witnessed after the death of the generation of Moses and Joshua—"When all that generation had been gathered to their fathers, another generation arose after them who did not know the LORD nor the works which He had done for Israel" (Judges 2:10). Most of today's Baptist ministers are like the infidel sons of Eli—"Now the sons of Eli were corrupt; they did not know the LORD" (1 Sam 2:12).

Here and there are yet a few Baptists still proclaiming the glorious Gospel of God's free and Sovereign Grace in Jesus Christ—that doctrine nowadays known as Calvinism. We need many more! Let us pray the Lord of the Church will raise up many more!

## IN THE OLD DAYS OF PERSECUTION...

By Charles H. Spurgeon

*"Hereby perceive we the love of God, because He laid down His life for us."  
1 John 3:16.*

In the old days of persecution, there were always some noble souls who tried to hide away the Christians from those who sought their lives, although they did so at the risk of their own lives. And many a Christian has given himself up to die in order to save the lives of his fellow Christians. Some of the old people came tottering before the judge because they thought that they would not be so much missed from the Church as the younger ones would be and, possibly, some of them also thought that they had more faith than the younger ones had—and if they had more faith, they were more ready to die and so to let the younger ones live on until they grew stronger in faith and hope, and love. But, on the other hand, sometimes the young men would gently push back the fathers and say to them, "No, you are old—you had better linger here awhile and teach the young. We young people are strong, so we will go and die for Christ." And there was many a contention in the Church of God, in persecuting times, as to who should first die for Christ! They were all willing to lay down their lives for their Brothers and Sisters!

Where has this self-sacrificing love gone? I would like to see some of it! I would even wear microscopes over my eyes if I thought that I could so discover it—but I am afraid I cannot. Why, if we loved each other, now, as Christians loved each other then, we would be the talk of the town and even worldings would say, "Look how these Christians love one another!" Yet this is only what we ought to do, so, Brothers and Sisters in Christ, let it be what we will do! God help you to do it for Christ's sake! Amen.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2959, Volume 51—GOD'S LOVE TO SAINTS—Read/download the entire sermon, free of charge at <http://www.spurgeongems.org>.

# SPURGEON SPEAKS PLAINLY

A man of note once said to me, “Why do you keep on preaching to those thousands at Newington? Preach so that the mob will leave you and the elite will support you.” I answered that if one man’s soul was of less value than another, his was of the least value who could talk so slightly of others. Those who make no pretense to culture are often far more sensible people than those who reek of superiority. The man who thinks that he is intellectual and talks in that fashion is a miserable snob and has scarcely a soul at all.

When a man despises the multitude, he deserves to be despised himself. But, my dear Sir, if the salvation of Christ is very simple and very plain, is it not so much the better? Have you not enough of philanthropy to make you feel that if you could have a Gospel only for the elite it would be a matter of deep regret? Is not a Gospel for the multitude the thing to be desired? Do you not desire the vast mass to be saved? I hope you do. But I fear you make nothing of Christ when you despise His Gospel because you imagine that it is not deep enough and philosophical enough for you. The most profound science in the world is the science of the Cross! Christ Himself is the highest wisdom—for He is the wisdom of God.

Others treat Christ with contempt because they confide in *themselves*. They think themselves quite good enough without a Savior. If they are not quite perfect they believe that they can make themselves so and be saved without an atoning sacrifice, or a new heart, or union to Christ. They are doing their best and they have no doubt whatever that they will find their way to Heaven as well as others. Do you thus think? You are in grave error!

There was a learned Romanist who once ventured to say that if salvation could only be had on terms of free Grace, he would not have it. Do you know what happened? Why, he did not have it—that was all. And that is what will happen to you if you will not have salvation as a free gift of Divine Grace! Without any merit to purchase it, you must go without it, and perish in your sin! The terms of free Grace will never be altered to suit the pride of the human heart.

If any man sets up his righteousness in the place of Jesus Christ, the sin-removing Lamb, why then he has made nothing of Christ and the Lord will make less than nothing of him! Alas, that any man should be so profane as to think himself so good that he does not need God’s Grace and the atoning blood! Such pride treats the Lord Christ with contempt and will bring sure destruction upon the man who is

guilty of it.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Vol. 34—Sermon #2051—SETTING JESUS AT NOTHING—Read/download the entire sermon, free of charge at <http://www.spurgeongems.org>.

**PRAY FOR GRACE TO DO ALL  
YOU DO FOR  
THE HONOR AND  
GLORY OF JESUS CHRIST.**

# I LOVE MY MASTER

I love my Master—because He loved me first. First? He loved me before He created any of us—before He created the universe. Amazing! I love my Master—by His Grace I love Him. I love my Master because He loved me first and because of His Grace.

I love my Master because He knows *me*. He *knows* me. He knows my needs and my desires. He knows my every fault and still He loves me. I love my Master because He loves me, in spite of who I am.

I love my Master because of His Word. He provided me a very comprehensive Book about Himself—and He sent His Holy Spirit to teach me to discern it enough to recognize Him. I love my Master because of His Bible.

I love my Master because of His great saints—men like Brothers Pink and Spurgeon. In His goodness He has allowed their works to be printed—Brother Pink’s *Studies* and Brother Spurgeon’s *Sermons*. I love my Master because of His goodness to me.

I love my Master because of another saint, too. A young woman, now Home with Him, who He used to introduce me to Himself. I love my Master for His bringing Kathleen Kmiecik into my life.

I love my Master for His kindness in introducing me to many Brothers in prison. Many of my best friends are incarcerated or were incarcerated for their sins. My Master, in His Providence, kept me out of prison, died for my sins, died for my Brothers’ sins. I love my Master for my Brothers and how they minister to me in His name, by His Grace.

I love my Master for the greatest temporal gift He has given me—my wife, Ann. In June, by His grace, we were married 36 years. In August, also by His grace, we marked 27 years of those 36 as my being a gimp—over two-thirds of our marriage I have marveled at my “helpmeet” and God’s Grace in providing this woman for me. I love my Master for His gift to me of Ann.

I love my Master because of the doctrines in His Word which make up what is commonly referred to as “Calvinism.” I love my Master because His Word tells me I was born *totally depraved*—dead in my sins and yet in eternity past my Master and His Father made an Everlasting Covenant that because His Father, and mine, Jehovah God, *elects* me—chose me—for eternal life, my Master agreed to die for my sins! I love my Master because of the amazing doctrines of the Total Depravity of Man and of Election.

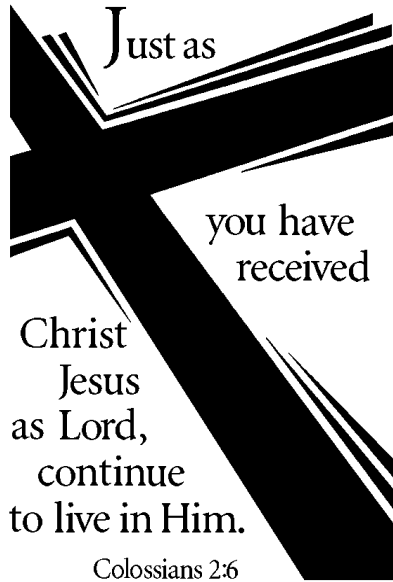
I love my Master because of the doctrine of the *Irresistible Grace* of the Holy Spirit. Understanding total depravity, by His Grace, I understood my very *nature* was depraved and there could be no way I could change my nature. I love my Master because His Holy Spirit, through supernatural power, *changed* my very nature, thus giving me the *gift* of *desiring* my Master, Jesus Christ.

I love my Master because in His sovereignty He makes it clear in His Word that He died on the Cross for *mysins* and for those of His Elect. I love my Master for His doctrine of *Limited Atonement*. I love my Master because He promises me that even as I fall into sin daily, His blood guarantees my *Final Perseverance*—that I will finally be in Heaven with Him.

By His Grace, I love my Master.—Emmett O’Donnell [Used and updated at least once a year in this publication since the year 2001.]

**PRAY FOR OUR BROTHERS AND SISTERS IN PRISON  
AND FOR THEIR SPOUSES AND CHILDREN.**

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



Pray for Grace to be holy.

**In This Issue...**

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

I shall have nothing new to tell you. It will be as old as the everlasting hills and so simple that a child may understand it. Love's commendation. "God commended His love toward us, in that while we were yet sinners, Christ died for us." God's commendation of Himself and of His love is not in words but in *deeds*. When the Almighty God would commend His love to poor man, it is not written, "God commended His love towards us in an eloquent oration." It is not written that He commended His love by winning professions—but He commended His love toward us by an *act*, by a *deed*—a surprising deed, the unutterable Grace of which eternity, itself, shall scarcely discover. He "commended His love toward us, in that while we were yet sinners, Christ *died* for us."

Let us learn, then, upon the threshold of our text, that if *we* would commend ourselves it must be by *deeds* and not by words. Men may talk fairly and think that thus they shall win esteem. They may order their words aright and think that so they shall command respect. But let them remember—it is not the wordy oratory of the tongue, but the more powerful eloquence of the hands which wins the affection of "the world's great heart." If you

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Romans 5:8***

would commend yourself to your fellows, go and *do*—not go and *say*. If you would win honor from the excellent, talk not, but *act*. And if before God you would show that your faith is sincere and your love to Him real—remember, it is not pleasing words, uttered either in prayer or praise—but it is the pious deed, the holy act—which is the justification of your faith and the *proof* that it is the faith of God's elect. Doing, not saying—acting, not talking—these are the things which commend a man.

Let us imitate God, then, in this. If we would commend our religion to mankind, we cannot do it by mere formalities, but by gracious *acts* of integrity, charity and forgiveness which are the proper discoveries of Grace within. "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." "Let your conversation be such as becomes the Gospel of Christ." And so shall you honor Him and "adorn the doctrine" which you profess.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0—Vol. 2—*Sermon #104—LOVE'S COMMENDATION*—Read/download the entire sermon, free of charge at <http://www.spurgeongems.org>.