

FOR HIS GLORY

Volume 12, Issue 10

October, 2009

HEARING THE ROD

By A. W. Pink

*"The LORD'S voice cries to the city—Wisdom shall see Your name:
Hear the rod! Who has appointed it?"
Micah 6:9*

"Man is born unto trouble, as the sparks fly upward" (Job 5:7). How can it be otherwise, living as he is in a world which is under the curse that Adam's sin entailed and, what is worse, under God's judgment because of its casting out of His beloved Son? Yet the subject of "trouble" needs to be "rightly divided" if we are to properly heed that exhortation, "Be you not unwise, but *understand* what the will of the Lord is" (Eph 5:17), an important part of which consists in understanding the meaning and message of our Father to us in all the "trouble" which we encounter and experience.

As we turn to the Holy Scriptures for light upon this subject of Trouble, Suffering, Affliction, Tribulation, Persecution, etc., we discover two distinct and different lines of Truth thereon running all through the Word. On the one hand, we read that, "We must through much tribulation enter into the Kingdom of God" (Acts 14:22), parallel with which are such passages as Luke 6:26; 2 Timothy 3:12, etc. But on the other hand, we read that, "the curse causeless shall not come" (Prov 26:2), that God does not "afflict willingly" (Lam 3:33), and that, "if we would judge ourselves, we should not be judged" (1 Cor 11:31). Much of the "trouble" and "affliction" experienced by us we bring upon ourselves through our own folly. We see this plainly exemplified in the natural realm—how many are now suffering bodily ills through intemperate eating and drinking? How many are nervous wrecks as the result of "burning the candle at both ends"?

The same principle holds good in the *spiritual* realm—the chastening rod of God is upon many of His children because of their self-will and self-pleasing. Some of them are passing through sore financial straits because their "sins have *withheld*" God's temporal mercies (Jer 5:25). Still others, who have been favored with clear and definite light from God as to a certain course of duty—e.g., separating themselves from religious associations which dishonor Christ—and because they have not *walked* therein, the Lord has "hedged up their way with

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LET JOHNNY TELL YOU OF THE POWER OF PRAYER!

By C. H. Spurgeon

*"I will make darkness light before them."
Isaiah 42:16*

Brothers and Sisters, always believe in the power of prayer, for if God promises to make your darkness light, He will be required to do it for you. And when you enquire of Him to do it, He will do it because He has so promised. I wish we believed in prayer. I am afraid most of us do not. People will say, "What a wonderful thing it is that God hears George Muller's prayers!"

But is it not a sad thing that we should think it wonderful for God to hear prayer? We are come to a pretty pass, certainly, when we think it wonderful that God is true! Much better faith was that of a little boy in one of the schools at Edinburgh who had attended the Prayer Meetings, and at last said to his teacher who conducted the Prayer Meeting, "Teacher, I wish my sister could be got to read the Bible. She never reads it."

"Why, Johnny, should your sister read the Bible?" "Because if she should once read it, I am sure it would do her good, and she would be converted and be saved." "Do you think so, Johnny?" "Yes, I do, Sir, and I wish the next time there's a Prayer

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To wait on the Lord means *to go to Him for all your strength*, to be entirely dependent upon the spiritual power which comes from the Holy Spirit and not at all upon the power which you fancy dwells within yourselves. All the strength that there is in any man by nature is perfect weakness as to *spiritual* things. I like the saying of a man who declared to his minister that God had done His part in his salvation and he had done the rest. "Well," said his minister, "What part did you do?" "Why," said the poor man, "God did it all and I stood in His way." That is about all that you and I shall ever do in our own strength! Human strength only opposes the work of Grace until the Divine strength comes in and sweeps our human strength away and finds in our perfect weakness a reservoir into which the strength of God may pour itself to fill us with the fullness of God. —CHS



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HEAR THE ROD!

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thorns" (Hosea 2:6). Nevertheless, it would be a serious mistake to draw the inference that every time we see a suffering Christian, we behold one who has seriously displeased God and therefore is now being severely chastised by Him. It would be wrong to form such a conclusion concerning *every* case because trouble and suffering issue from *other* causes and are sent by God for other purposes than the reproof of sin—sent sometimes to experimentally fit the recipient for greater and higher usefulness in the service of Christ—compare 2 Corinthians 1:4.

Now from what has been pointed out above, it should be quite clear that real exercise of heart is called for from each one of us whenever painful trials come upon us. We need to get down before God and cry, "*show* me why You contend with me" (Job 10:2). To take *this* attitude is the part of wisdom, for *if* God is dealing with us over something that has displeased Him and we fail to humble ourselves before Him and learn of Him *what* it is which is now choking the channel of His highest blessings toward us, and obtain Divine Grace from Him to put right what is wrong, then the chastening "*profits*" us not—and further and increased chastisement must be our portion—for it is not until we are "*exercised* thereby," exercised *in conscience*, that we have any promise it *will* issue in "*the* peaceable fruit of righteousness" (Heb 12:11).

If the "trouble" through which we are passing at any period of our lives *is* a reproof from God because of our sins or unfaithfulness and instead of *suspecting* that He *is* displeased with us and taking our place in the dust before Him, begging Him to put His finger on the festering sore in our hearts. If instead we proudly imagine that there is *nothing* wrong in our lives, that we have given God no cause to smite us and complacently assume that we are suffering *only* for "righteousness' sake," and draw comfort from such promises as Matthew 5:11, 12, we are deceived by Satan, and are but "*forsaking* our own mercy" (Jonah 2:8). It is written, "He that covers his sins shall not prosper" (Prov 28:13). Thus, whenever "trouble" comes upon a Christian it is *always* the safest policy to come to the Lord and say, "Teach me, and I will hold my tongue: and cause me to understand wherein I have erred" (Job 6:24).

From what has been said above, it will be seen that it often falls to the lot of God's servants to perform a duty which is most unpleasant to the flesh. When they come into contact with a Brother or Sister who is passing through deep waters, their *natural* desire is to administer *comfort*, but in some instances (at least) to do so would be guilty of "healing

also the hurt of the daughter of My people slightly." And *how* is this done? The same verse tells us, by saying, "Peace, peace; when there is no peace" (Jer 6:14). That was what the "*false* prophets" had done to Israel, and *that* was the very thing which carnal Israel desired—their demand was, "Prophecy *not* unto us right things, speak unto us *smooth* things, prophecy deceits" (Isa 30:10), and human nature has not changed since then!

It is the thankless task for any true servant of Christ today to be *faithful* to his Master, and faithful to the souls of those with whom he deals. Not that God requires him to think the *worst* of every case that comes to his notice, but that it is his bounden duty to exhort each one to act on Job 10:2. But if he does do so, he may be assured at the beginning that in the majority of cases he will be looked upon as harsh, hypercritical, unkind, like one of Job's censorious comforters—for there are few, indeed, who have an *honest* heart, are ready to know the worst about themselves and are willing to be cut by the knife of God's Word. The great majority want *only* comfort, the "promises" of Scripture, the message of, "Peace, peace."

But do not the promises of God belong unto His children? Certainly they do! But here, too, "there is a season, and a time to every purpose" (Eccl 3:1). There is a time when we may *rightfully* draw consolation and strength from the promises and there is a time when we may *not* legitimately do so. When all is right between our souls and God, when every known sin has been confessed *and* forsaken in sincere purpose of heart, then may we righteously draw milk from the breasts of Divine consolation. But just as there are times when it would be injurious for us to eat some of the things we do when we are well, so to take unto ourselves comfort from the Divine promises while sin is cherished in our hearts is baneful and sinful.

The above (now slightly revised) was recently sent by us in a letter to one passing through deep waters. It occurred to us that it might be a timely word for others. Many are now in the fiery furnace and few, indeed, are there capable of speaking to them a word in season. It is not sufficient to bid them, "Trust in God," and assure them that brighter days are ahead. The *conscience* needs to be searched; the wound must be probed and cleansed before it is ready for the "balm of Gilead." We must *humble ourselves* "under the mighty hand of God" (1 Peter 5:6), if we are to be exalted again by Him in "due time." May the Lord be pleased to bless the above unto some of "His own."—A. W. P. (Gleaned from Brother Pink's *Studies in the Scriptures*, October, 1933).

"O Brothers and Sisters, it is sickening work to think of your cushioned seats, your chants, your anthems, your choirs, your organs, your gowns, your bands and I know not what besides—all made to be instruments of religious *luxury*, if not of pious *amusement*—while you need far more to be stirred up and incited to holy ardor for the propagation of the Truth of God as it is in Jesus! One would think Christ came into the world to administer an opiate to the sons of men, or prepare down for all sleepers! But instead of it He came to send fire on the earth (Luke 12:49a)—and where His true Gospel is, it is a fire that will not rest and be quiet amidst mere proprieties and rounds of performances!

"If we catch this fire, we shall not only become dissatisfied with mere proprieties, but we shall, all of us, become *instant in prayer*. Day and night our soul will go up with cries and moans to God, "O God, how long, how long, how long? Will You not avenge Your own elect? Will not Your Gospel prevail? Why are Your chariots so long in coming? Why does not Christ reign? Why is not the Truth triumphant? Why do You suffer idolatry to rule and priestcraft to reign? Make haste, O God! Grasp Your two-edged sword and strike and let error die and let Truth win the victory!" It is thus we shall be always pleading if this fire burns in our spirits."—CHS

CALVINISM: ITS PLACE IN EVANGELISM

By DANIEL E. PARKS, PASTOR

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Arminians declare that belief in the doctrine of predestination and election unto salvation will preclude one from evangelism. They therefore accuse Calvinists of being unevangelistic.

The example of Paul the Apostle, among others, proves Arminians wrong. No man ever expressed a stronger and clearer belief in the sovereignty of God and the doctrine of predestination and election than Paul in, for example, the eighth and ninth chapters of his Epistle to the Romans, and the first chapter of his Epistle to the Ephesians. And yet this same man evangelized a vast portion of Asia Minor and the Greek peninsula, and eventually in Rome.

Arminians manifest a lack of understanding as to what true evangelism is. Our English word derives from the Greek noun *euangelion*, “good news,” and verb *euangelizomai*, “to announce or proclaim good news.” Biblical evangelism is “the proclamation of the good news of salvation in Jesus Christ with a view to bringing about the reconciliation of the sinner to God the Father through the regenerating power of the Holy Spirit” (*Evangelical Dictionary of Theology*). A Biblical evangelist is one who obeys the mandate of Jesus Christ to “Go into all the world and preach the Gospel to every creature” (Mark 16:15), relying solely upon the saving work of the Holy Spirit to use that preached Gospel to regenerate sinners and bring them to Christ (1 Cor 1:21; 1 Peter 1:22f).

The evangelism of Arminians is not Biblical. They do not believe preaching, alone, is sufficient for bringing the lost to Christ. Arminians, therefore, have invented what is never found in Scriptures—an “invitation” or “altar call” after their sermons in which verse after verse of some invitational hymn is sung while the preacher tries to elicit from sinners the response which the Holy Spirit has not worked.

In these invitations Arminians deny the Omnipotence of God by telling sinners, “God has done all He can to save you, but He is helpless to do so unless you let Him. Please! Let God save you!” Arminians are content with a mere “decision for Christ,” and pronounce him who makes one a Christian even though he may never live the holy life of a disciple of Christ. They often employ this method in what they call “child evangelism,” in which very young children incapable of understanding the Gospel are pronounced “saved” if they will but give the right answer to Arminian evangelists, or recite the prayer they are taught.

We Calvinists, without reservation, reprobate *Arminian* evangelism. But the history of Calvinists proves that *Biblical* evangelism is a very important aspect of our ministry. And Church History reveals that the paragons of Christian evangelism were Calvinists. Consider a few.

John Calvin (1509-64) was very influential in the evangelism of *Europe and Britain*. Arminians portray him as devoid of the evangelistic spirit. The facts prove otherwise. He taught many refugees of various lands in his school in Geneva and instilled in them the desire to evangelize their countrymen. These schooled refugees did so upon returning to their homelands, delivering their countrymen from the darkness of Romanism.

Their evangelism resulted in John Calvin becoming the spiritual father of the Covenanters of Scotland, the Puritans of England, the Burghers of The Netherlands, the Huguenots of France, eventually the

Pilgrim Fathers of America, and others. He may therefore be called the most fruitful teacher of evangelism since the Apostles.

The 17th Century Puritans of England and Covenanters of Scotland were Calvinists, and most exemplary in evangelism. They realized from reading the Second Psalm that God has given all the nations of the earth as an inheritance to Jesus Christ and required those nations to submit to Him. They therefore obligated themselves to publish this Word from God. Their devotion to evangelism was exemplified in the Reformer John Knox, who prayed to God, “Give me Scotland, or I die!” Their sermons are rich in exhortations to all men to believe the Gospel.

The 17th Century Pilgrim Fathers of New England were Calvinists, and most exemplary in missions. We here speak particularly of those Englishmen, mostly Puritans, who emigrated to Massachusetts in 1629. They viewed New England as a new Canaan, and their duty to evangelize its inhabitants, the American Indians. One of their pastors, a Mr. Higginson, expressed their evangelistic desire when he declared upon leaving England, “...we go...to propagate the Gospel in America.”

The first missionaries to the American Indians were Calvinists. The desire of the Pilgrim Fathers to propagate the Gospel to the American Indians resulted in the ministry of John Eliot in the latter 1600’s, who lived to see 1,100 Indian converts worshipping Christ in six churches pastored by Indians. He was followed by David Brainerd, who died of tuberculosis at age 29 in 1747 after only four years as a missionary. But he baptized 78 Indian converts in that short time. His autobiography has been an inspiration to many missionaries. He was followed shortly after 1750 by Jonathan Edwards.

The foremost preachers in the greatest revival experienced in America were Calvinists. This revival was the Great Awakening of the 1740’s. Its foremost preachers were Jonathan Edwards, a Massachusetts Congregationalist, and George Whitefield, an English Methodist. Edwards is also credited with being one of the foremost thinkers America has ever produced, and with having preached the most influential message ever heard in America—“Sinners in the Hands of an Angry God.” It was throughout an evangelistic appeal for sinners to turn to Christ.

The founders of modern foreign missions were Calvinists. They were the Particular Baptists of England. Andrew Fuller, pastor in Kettering, desired to fulfill the Great Commission of Matthew 28:19f after reading Jonathan Edwards’ account of the Great Awakening in America. Fuller planted the seed of foreign missions in 1785 by publishing *The Gospel Worthy of All Acceptation*. This seed was cultivated in 1792 by William Carey, pastor in Leicester, in his celebrated sermon to the pastors of other Particular Baptist churches.

Taking his text from Isaiah 54:2f, he titled his message, *Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathens*. In it he spoke the oft-quoted expression, “Expect great things from God and attempt great things for God.” His brethren were persuaded, thereby, to take action. The seed of foreign missions bore fruit in the formation of the Particular Baptist Society for the Propagation of the Gospel, later renamed Baptist Missionary Society.

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EVANGELISM

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The first missionaries to foreign fields were Calvinists. The afore-mentioned missionary society in 1793 sent to India William Carey and John Thomas, who had surrendered his medical career to be a missionary. They were joined in 1799 by four others—Joshua Marshman, William Ward, and two others who died shortly after their arrival.

The accomplishments of these missionaries are sterling, in spite of the travails they faced which would have overwhelmed lesser men. Carey and Marshman were exceptionally gifted linguists, and mastered various Indian languages and dialects. William Ward was a master printer. Carey supervised the team in translating and publishing six complete translations of the Holy Bible, and 24 additional partial translations.

They also published grammars and dictionaries in Sanskrit, Marathi, Punjabi, and Telugu. They baptized many Indian converts. They founded Serampore College for training Indian preachers to evangelize their own countrymen. And Carey's humanitarian efforts led to the abolition in 1829 of the Suttee, the Hindu custom of having widows cremated at their husband's funerals.

The first American missionary to foreign fields was a Calvinist. He was Adoniram Judson, sent by Congregationalists to India in 1812. Anticipating his meeting with the Baptist, William Carey, he and his wife studied the doctrine of baptism en route, and became Baptists themselves before reaching India. Judson ministered but briefly in India before moving to Burma in 1813 where he ministered until his death in 1850. Although he ministered seven years before baptizing his first convert, his perseverance was later rewarded by many thousands of converts.

All these, and hosts of others like they, are the paragons of Christian evangelism. And they were all Calvinists. Divine Sovereignty and human responsibility was no paradox to them. They believed in predestination and election because God reveals them. They evangelized the world because God requires it. Let us pray the Head of the Church will raise many more to follow in their steps.

**PRAY FOR THOSE MEN, CALLED
BY GOD, WHO SERVE AS
CHAPLAINS IN OUR PRISONS.**

The Godly Man...

By Thomas Watson, 1666

Question: What may we do to perform duties in a spiritual manner? Answer 1: Let the soul be kept pure. Lust besots and dispirits a man. Beware of any tincture of uncleanness (James 1:21). Wood that is full of sap will not easily burn, and a heart steeped in sin is not fit to burn in holy devotion. Can he who feeds carnal lust be spiritual in worship? "Whoredom and wine and new wine take away the heart" (Hosea 4:11). Any sin lived in takes away the heart. Such a person has no heart to pray or meditate. The more alive the heart is in sin, the more it dies in duty.

Answer 2: If we wish to be spiritual in duty, let us revolve these two things in our mind: (1) The profit which comes from a duty performed in a spiritual manner. It enfeebles corruption. It increases Divine Grace. It defeats Satan. It strengthens our communion with God. It breeds peace of conscience. It procures answers of mercy, and it leaves the heart always in better tune. (2) The danger of doing duties in an unspiritual manner. They are as if they had not been done. For what the heart does not do is not done. Duties carelessly performed turn ordinances into judgments.

Therefore many, though they are often doing duty, go away worse from duty. If medicine is not well made and the ingredients rightly mixed, it is as bad as poison for the body. So if duties are not well performed, they leave the heart harder and more sinful than before. Unspiritual duties often create temporal judgments: "The Lord our God made a breach upon us, for that we sought Him not after the due order" (1 Chron 15:13). Therefore God makes breaches in families and relationships because people do not worship Him in that manner and due order which He requires.

Answer 3: If we want to have our duties spiritual, we must get our *hearts* spiritual. An earthly heart cannot be spiritual in duty. Let us beg from God a spiritual palate to relish a sweetness in holy things. For lack of spiritual hearts, we come to duty without delight, and go away without profit. If a man wants to have the wheels of his watch move regularly, he must mend the spring. Christian, if you want to move more spiritually in duty, get the spring of your heart mended.—From *The Godly Man's Picture* —Submitted by Brother Jim Robinette in his *Reflections*. Subscribe by writing him at jkrobin@actionintl.org

The Substitution of Sprinkling for Immersion

"It is commonplace among scholars that the Council of Ravenna in 1311 was the first council to put sprinkling on a par with immersion. This permission to use sprinkling, according to the Schaff-Herzog Cyclopedia of Religious Knowledge, was favored by the growing rarity of adult baptism. Up to this time, sprinkling was only allowed in cases of the sick and gradually for infants."—**A. T. Robertson**

[A. T. Robertson, 1863-1934, was the world famous Greek professor at Southern Seminary in Louisville, KY for 46 years. The above quote is from his sermon on baptism printed in the "*Baptist Argus*" newsletter in 1900.]—From an e-mail from Ben Stratton (benstratton@iolky.com).

"Each of the three Persons in the blessed Trinity is concerned with our salvation: with the Father it is predestination; with the Son propitiation; with the Spirit regeneration. The Father chose us; the Son died for us; the Spirit quickens us. The Father was concerned *about* us; the Son shed His blood *for* us; the Spirit performs His work *within* us. What the One did was *eternal*, what the Other did was *external*, what the Spirit does is *internal*." (From *The Sovereignty of God*, by A. W. Pink).

MY GOD, TEACH US TO PRAY!

(Continued from page 1)

Meeting you would ask the people to pray for my sister, that she may begin to read the Bible.” “Well, well, it shall be done, John.”

So at the next Prayer Meeting the teacher announced that a little boy was very anxious that prayers should be offered that his sister might begin to read the Bible. And right on, little Johnny was observed to get up and go out. The teacher thought it very unkind of the boy to disturb the people in a crowded room and go out like that, and so the next day when the lad came, he said, “John, I thought that was very rude of you to get up in the Prayer Meeting and go out. You ought not to have done it.” “Oh! Sir,” said the boy, I did not mean to be rude, but I thought I should just like to go home and see my sister reading her Bible for the first time.”

That is how we ought to believe, and wait with expectation to see the answer to prayer! The girl *was* reading the Bible when the boy went home. God had been pleased to hear the prayer, and if we could but trust God after that fashion we should often see similar things accomplished.

Do not say, “Lord, turn my darkness into light,” and then go out with your candle as though you expected to find it dark. But, after asking the Lord to appear for you, expect Him to do so—for according to your faith so will it be unto you.—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #847, Vol. 14—JOYFUL TRANSFORMATIONS—read/download entire sermon at www.spurgeongems.org.

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

PROFESSOR OR BELIEVER?

By Pastor Glen Hopkins
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Is it possible to profess or confess one thing and yet believe and be another? Most certainly it is! Especially in this day and generation. Read the 23rd chapter of Matthew and see what Jesus had to say about hypocrites, (in the Greek, hupokrites, pronounced hoop-ok-ree-tace) meaning an actor under an assumed character or stage player. “Woe unto you, scribes and Pharisees, hypocrites! For you make clean the outside of the cup and of the platter, but within they are full of extortion and excess” (Matt 23:35) “You serpents, you generation of vipers, how can you escape the damnation of Hell?” (v 33). And so, you see, one can profess to be a Christian but his actions and lifestyle profess something else.

Many preachers, today, have tried to commercialize Christianity with programs, plays, dramas—all kinds of *entertainment* for its congregation in an effort to attract and keep them in church. Let me say, here, that if it takes anything but the saving Grace and love for our Lord and Savior Jesus Christ to get people to church, they are coming for the wrong reason! When a person is led to repentance by the goodness of God, (Rom 2:4), he will seek the righteousness of God and he will long for the Word of God that is able to make him wise unto salvation through faith which is in Jesus Christ (2 Tim 3:15). He will not want to be entertained with a bunch of worldly paganism.

The problem is some preachers preach lies to their people and tell them they need to make a decision for Christ—they need to accept Jesus as their personal Savior. HELLO! That is not sound doctrine, this is not Scripture! Almost everyone that you ask believes in Jesus—that is their profession. They think because they made a decision for Christ, or let Jesus into their heart, they are saved and on their way to Heaven. THAT IS NOT SCRIPTURE! That is the fault of unconverted false teachers that want a big congregation with lots of decisions. It is worthless as far as the Kingdom of God is concerned.

You must REPENT—turn from your sins and serve the living God! And guess what, God’s elect, those who are called before the world began, do just that! They long to hear the sound doctrines of Jesus preached. They love the Word of God. They love seeking to know God more and more which they do through the study of His Holy, Infallible, Immutable Word. “Study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the Word of Truth” (2 Tim 2:15).

Paul told Timothy in 2 Timothy 1:9 not to be ashamed of the testimony of our Lord, but to be a partaker of the afflictions of the Gospel according to the power of God—“Who has saved us, and called us with an holy calling, not according to our works, but according to His own purpose and Grace, which was given us in Christ Jesus before the world began.”

We are not saved because we made a *decision*—which is a work. We are not saved just to secure our place in Heaven, or to miss the wrath of God in eternal damnation. We are saved according to His own purpose. We did not deserve salvation. We did nothing for it—God saved His people when they were dead in trespasses and sins—and He saved them from their sins. Jesus Christ, without sin and holy, gladly took the wrath of His Father for the sins of His people that they might be presented righteous before God in Christ Jesus.

You see, it is in the heart of every Believer to walk worthy of our calling, (Eph 4:1). It is in him or her to obey the commandments of God and those commandments are not grievous to them, (1 John 5:3). Believers are thankful, grateful, appreciative for their salvation, justification, and regeneration—and *show* it by continually seeking to know God.—Adapted from Pastor Hopkins’ *Devotionals*.

**JESUS CHRIST IS THE ONLY WAY TO
GOD THE FATHER! NOT MARY.
NOT MOHAMMED. NOT A FUTURE MESSIAH.
JESUS CHRIST IS THE ONLY WAY!
(JOHN 14:6).**

REFLECTIONS

Gems gleaned by Jim Robinette
<http://www.actionuganda.net/>

THE LOVE OF CHRIST COMPELS ME TO BESEECH YOU!

O Christless sinners, you are alive, and who knows but God intends to bring you to repentance? Could my prayers or tears affect it, you should have volleys of the one and floods of the other! My heart is touched with a sense of your condition. May our merciful High Priest now send down the Comforter and make you sensible of it also! Oh, the love of Christ! It compels me to beseech you to come to Him. What do you reject if you reject Christ? Why, you reject the Lord of Glory! Sinners, give the dear Redeemer a lodging in your souls. Do not be Bethshemites—give Christ your hearts, your whole hearts. Indeed He is worthy. He made you and not you yourselves. You are not your own. Give, then, Christ your bodies and souls which are His! Is it not enough to melt you down to think that the High and Lofty One who inhabits eternity should condescend to invite you by His ministers? How soon He can frown you to Hell! And He may do it this very instant if you do not hear His voice! Did any yet harden their hearts against Christ and prosper? Come then, do not send me sorrowfully away. Do not let me have reason to cry out, “Oh, my leanness, my leanness!” Do not let me go weeping into my closet and say, “Lord they will not believe my report. Lord, I have called them and they will not answer. I am unto them as a very pleasant song and as one that plays upon a pleasant instrument; but their hearts are running after the lusts of the eyes, the lust of the flesh and the pride of life.” Would you be willing that I should give such an account of you or make such a prayer before God? And yet I must not only do so here but appear in judgment against you hereafter unless you will come to Christ. Once more, therefore, I entreat you to come. What objections have you to make? Behold, I stand here in the name of God to answer all that you can offer. But I know no one can come unless the Father draws him. I will therefore address myself to my God and intercede with Him to send the Comforter into your hearts.

O blessed Jesus, who are a God whose compassions fail not and in whom all the promises are yea and amen, You that sits between the cherubim, show Yourself among us. Let us now see Your outgoings! Oh, let us now taste that You are gracious and reveal Your mighty arm! Get Yourself the victory in these poor sinners’ hearts. Let not the word spoken prove like water spilt upon the ground. Send down, send down, O great High Priest, the Holy Spirit, to convince the world of sin, of righteousness and of judgment. So we will give thanks and praise to You, O Father, to You, O Son, and to You, O blessed Spirit. to whom as three Persons, but one God, be ascribed by angels and archangels, by cherubim and seraphim and all the heavenly hosts, all possible power, might, majesty and dominion, now and for evermore. Amen, Amen, Amen!—From George Whitefield’s sermon, *The Work of the Holy Spirit. Volume Six of The Works of the Reverend George Whitefield*, London, 1771-2

**“HUSBANDS, LOVE YOUR WIVES, EVEN AS CHRIST ALSO LOVED THE CHURCH, AND GAVE HIMSELF FOR IT.”
 (EPH 5:25 KJV)**

HOW TO STUDY THEOLOGY

By Martin Luther

I want to point out to you a correct way of studying theology, for I’ve had practice in that. If you keep to it, you will become so learned that you yourself could (if it were necessary) write books just as good as those of the fathers and councils. This is the way taught by holy King David (and doubtlessly used also by all the Patriarchs and Prophets) in Psalm 119. There you will find three rules, amply presented throughout the whole Psalm—prayer, meditation and testing.

PRAYER—First, you should know that the Holy Scriptures constitute a book that turns the wisdom of all other books into foolishness, because not one teaches about eternal life except this one alone. Therefore you should straightway despair of your reason and understanding. With them you will not attain eternal life, but, on the contrary, your presumptuousness will plunge you and others with you out of Heaven (as happened to Lucifer) into the abyss of Hell. But kneel down in your room and pray to God with real humility and earnestness (as David did), that He, through His dear Son, may give you His Holy Spirit who will enlighten you, lead you, and give you understanding.

MEDITATION—Second, you should meditate not only in your heart, but also externally by actually repeating and comparing oral speech and literal words of the Bible, reading and rereading them with diligent attention and reflection, so you may see what the Holy Spirit means by them. Take care you do not grow weary or think you have done enough when you have read, heard, and spoken them once or twice, and that you then have complete understanding. You’ll never be a particularly good theologian if you do that, for you will be like untimely fruit which falls to the ground before it is half ripe. God will not give you His Spirit without the external Word.

TESTING—Third, there is testing. This is the touchstone that teaches you not only to know and understand but also to experience how right, how true, how sweet, how lovely, how mighty and how comforting God’s Word is—wisdom beyond all wisdom.

David, in Psalm 119, complains often about all kinds of enemies, arrogant princes or tyrants, false spirits and factions whom he must tolerate because he meditates, that is, because he is occupied with God’s Word in all manner of ways. For as soon as God’s Word takes root and grows in you, the Devil will harass you and will make a real theologian of you, for by his assaults he will teach you to seek and love God’s Word.

I myself am deeply indebted to my critics that, through the Devil’s raging, they have beaten, oppressed and distressed me so much. That is to say, they have made a fairly good theologian of me, which I would not have become otherwise. And I heartily grant them what they have won (honor, victory, and triumph) in return for making this of me, for that’s the way they wanted

(See *Learn from Luther* on page 8)

STUDY OF EPHESIANS**CHRIST THE MIGHTY VICTOR—PART 4**

What happened at the Cross no one can fully comprehend. For there, the enemies of God did their worst to the Lord Jesus. They had Him at every disadvantage. He was humiliated and in excruciating pain. Even His friends had deserted Him. The onlookers added their mocking and hateful remarks. And the devil thought that he was about to win it all. The long-awaited moment for which he had worked was there at hand. The Son of Man was about to die.

Was He then defeated at last? Again, we can only marvel at how high are God's ways above our ways and His thoughts above our thoughts. For it was then, by means of the very thing which His human haters and spiritual adversaries thought would be His end that He won His great victory over all of them! For by suffering and dying on the Cross and rising again from the dead, He defeated them all. As Paul says in Colossians 2:15, "Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it."

On the Cross and by His resurrection from the dead, Jesus had defeated all three enemies. He had paid the price for our sin. He had defeated the devil's grip over His people and secured Satan's doom. And, by defeating the devil He defeated the one who had the power of death. Death itself was defeated. For the wages of sin is death, but if you cancel the debt of sin, then death itself no longer has any hold. Thus Paul exclaims in 1 Corinthians 15:55-57, "O Death, where is your sting? O Hades, where is your victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ."

But that is not the end of it. For having arisen and completed His work, He ascended into Heaven. As Paul says in our passage, "He who descended is also the One who ascended far above all the heavens, that He might fill all things."

That is the victory parade to which Paul is alluding. Jesus returned to the homeland. He ascended to the very place from which He had descended. Only He did so as the mighty conqueror who had defeated every foe and as the One who had a great treasure house of spoils to share with His people. He had earned the right to be the Head of the Church!

This is what Revelation 5 is all about. The chapter opens with a very sad scene. There is a scroll which obviously has very important information on it, yet there is no one big enough or worthy enough to open it. All seems hopeless—that is, until the Lion of Judah steps forward to open the scroll and to loose its seven seals. Who is the Lion of Judah? It is Jesus! It is the One who descended and now has ascended! He alone is big enough to control history! He alone has all authority in Heaven and on earth. He tears off the seals and is Lord of All! He takes His seat at the right hand of God! He is the Lord of Creation; the Lord of History; the Lord of Everything!—PF

THINK ABOUT IT!

By C. H. Spurgeon

*"All things were created by Him and for Him."
Colossians 1:16.*

So, first of all, *Heaven, itself, was created by and for Christ Jesus*. Then there is such a place, as well as such a state, and of that place Jesus is the center! There is such a place, for Enoch is there. "Enoch walked with God: and he was not, for God took him." God took him bodily to some place—and that place is Heaven. Elijah is also there—the horses of fire and the chariots of fire took not merely his spirit, but the entire Elijah—and he is in Heaven. Our Lord Jesus Christ, who has gone back to Heaven, went there in His own body. When He passed into the skies, He went up into the heavenly places, as well as into the heavenly state—and there He lives at the right hand of God, even the Father, enthroned in the New Jerusalem, the Holy City of God!

God, absolutely considered as a pure Spirit, needed no such place as Heaven. God is everywhere! Long ago He asked, "Do not I fill Heaven and earth?" The idea of there being needed any celestial court or place of abode falls short of the true idea of the Omnipresent Jehovah. Neither do I suppose that it would have been necessary to have a place for angels, for the holy spirits would have been able to behold the face of God everywhere—wherever they might be, there they would see God and, consequently, no special place would have been needed to be set apart for them! But it was ordained, in the eternal purpose of God, that there should be created a race of beings who should not be pure spirits, but who should have bodies made of material substances. And it was resolved by Jesus Christ that He would become one of these beings—that He would take upon Himself their nature and would become, in fact, a Man! Now, when a spirit becomes linked with a material substance, it must have a place in which to dwell and, therefore, Heaven was created both for Christ and for His people. When the Son of Man shall come in His Glory, He will say to those on His right hand, "Come, you blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world." Prepared, that is, with this view—that there might be a special central place for the display of Christ's Glory—and that all His people might be there with Him. These are His own words—"Father, I will that they, also, whom You have given Me, be with Me where I am, that they may behold My Glory." They are not merely to be, as He is, but to be *with Him where He is* and, therefore, Heaven was created by Him and for Him—and for His people who are vitally united with Him!—Adapted from The C. H. Spurgeon Collection, Ages Software, 1.800.297.4307

A REMARKABLE STORY!

By C. H. Spurgeon

There once come into this place a young man who is now a minister of the Gospel. And he has told us how he became converted to God. He sat over in the gallery yonder, in great distress of mind because he could not feel his sins enough. On that particular occasion I said, “There is over in the gallery yonder a young man who feels that he is too great a sinner to be saved, therefore he does not believe in Jesus.” “Ah,” my Friend said, “I thought to myself, ‘I wish I was like that young man, I would like to feel the greatness of my sin.’” But then in my sermon I went on to say, “There is another young man in that gallery who would give his eyes to feel as the other one feels. They are a pair of fools,” I said—“the one for believing that he is too great a sinner for an Omnipotent Savior to forgive—and the other for imagining that Christ needs his strength of feeling to fit him for salvation, as if Jesus could not save him just as he is.”

If one is saying, “*I cannot be saved because of the greatness of my sins,*” you call God a liar, for Jesus said, “All manner of sin and of blasphemy shall be forgiven unto men.” And there is that grand text, “The blood of Jesus Christ His Son cleanse us from all sin.” “He is able also to save them to the uttermost that come unto God by Him,” and He is able to save them now. There is no reason for your doubting, for every sin that it is possible for you to commit, it is possible for Christ to forgive!

But the other says, “My trouble is not that I feel I am a great sinner, but that *I do not feel that I am a great sinner.*” The nation has been entertained by some that there is a certain amount of *feeling* required before we are fit for Christ, and a good deal of preaching has gone to show that the sinner is to fit himself for Christ. I have read descriptions of the sinner’s fitness that really were true enough about those who were saved, but were most discouraging and unGospel-like if they had reference to them who were not saved. Jesus Christ has come to seek and to save that which was lost. If you are lost, He has come to save you! It is not merely those who *feel* that they are lost—there are special promises for them—but those who are so lost that they do not

even feel it! He even comes to give a sense of being lost to those who have no sense of it. And mark you, if Jesus waited till sinners of themselves felt their need of Him, He would never save one! It is as much His work to make us feel our need as it is to supply our need!

If you cannot come *with* a broken heart, come *for* a broken heart! If you are all bad and there is no good about you, not even a good feeling, yet still the Gospel says to you, and to every creature under Heaven, “Believe on the Lord Jesus Christ, and you shall be saved.” “Still I must feel,” says one. Yes, you *will* feel, and feel as you never felt before if you listen to this message. “Incline your ear, and come unto Me. Hear, and your soul shall live.” Believe in the crucified Savior! Trust yourself with Him, for there is no salvation in any other! Salvation is not in *your feelings*, but in *His work*! Salvation is not in looking at the bites of the serpent, but in looking at the bronze serpent on the pole! Salvation is not in studying your leprosy, but in looking to the great High Priest who puts His hand on you and says, “I will, be you clean.” Salvation is not in poring over your blindness, but in lifting up your face to Him who puts His finger on your sightless eyeballs and says, “See, for I have given you sight.” Salvation is not in trying to untwist the grave clothes, but in obeying that glorious Voice that says, “Lazarus, come forth,” even to one who has already lain three days in his grave! It is not you that are to do the saving—it is Christ who is the Savior!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #3247, Volume 57—UNREASONABLE REASONS—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

LEARN FROM LUTHER HOW TO BE A THEOLOGIAN!

(Continued from page 6)
it.

Now, with that you have David’s rules! If you study hard in accord with his example, then you will also sing and boast with him, “The Law of Your mouth is better to me than thousands of gold and silver pieces” (Psa 119:72). And it will be your experience that the books of the fathers will taste stale and putrid to you in comparison. You will not only despise the books written by adversaries, but the longer you write and teach the less you will be pleased with yourself.

When you have reached this point, then do not be afraid to hope that you have begun to become a real theologian who can teach not only the young and imperfect Christians, but also the maturing and perfect ones.

If, however, you feel and are inclined to think you have made it, flattering yourself with your own little books, teaching, or writing because you have done it beautifully and preached excellently. If you are highly pleased when someone praises you in the presence of others. If you, perhaps, look for praise, and would sulk or quit what you are doing if you did not get it—if you are of that stripe, dear Friend, then take yourself by the ears and, if you do this in the right way, you will find a beautiful pair of big, long, shaggy donkey ears.

Do not spare any expense! Decorate them with golden bells, so that people will be able to hear you wherever you go, point their fingers at you, and say, “See, See! There goes that clever beast who can write such exquisite books and preach so remarkably well.”—Adapted from Jim Ehrhard’s, *Reforming Reflection for October*—you may visit his site at <http://www.teachingresources.org/>.

Letters to Mike Gendron Of Proclaiming the Gospel:

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

Fred, Internet, writes—It is so glaringly obvious that you don't understand Catholicism. You are doing a disservice to Christianity and to those ignorant misinformed people who believe what you say. You hide behind such words as *evangelizing* and *witnessing*—what a lot of rubbish! Why not use *Catholic-bashing* and *Bible-thumping*? Your argument is so full of holes. You are a disgrace to your Christian faith! May God have mercy on your soul!

Brother Mike replies—Christians are commissioned to make disciples by teaching others to observe all that Christ commanded (Mat 28:19). We are also exhorted to reprove false teachers so the true faith will be known (Titus 1:13). May God give you the Grace to turn to Christ and His Word and believe His Truth.

A. B., Sunset, LA, writes—I have been an avid reader of your newsletters for years. Each time I read the awful accusations against your teachings, I wish they knew you only want them to be free. I can feel your love and concern in each answer you give. It is with the love of Christ that you try to explain. You endure all the ugly things Catholics say, yet you still do not hate them. I feel very sorry for those old priests who were led astray. The church should admit their errors and get back to the basic Truths of God. Come on Pope Benedict, come clean! Admit Rome has been wrong for almost 2000 years. Christ is coming soon! Don't let pride keep you from the Truth of God. This is my prayer for all Catholics.

Heather R., Internet, writes—You are doing a great injustice to the Lord. The Catholic religion is NOT what you have made it out to be. I suppose you think that we worship Mary, too. Martin Luther broke away in 1517 because of a bad pope. Since then, over 35,000 churches have started up. I am very interested in YOUR authority on the Bible. I am a former Protestant. The problem with Catholics is that they do not activate the Holy Spirit that dwells within them from birth. They have it, they just aren't using it. You tell them that they don't know Jesus and they are void of the Holy Spirit. That is just NOT true.

Brother Mike replies—The Bible is my authority in all matters of faith. If it ever becomes yours, only then will you be able to discern the Truth of God from error.

R. & L. C., Leander, TX—We have good news to report from the counsel you gave us last year regarding our niece who left an Evangelical church and joined a Catholic church. At first she became deeply involved in Catholicism and decided to study to become a nun. Our hearts sank as we had been praying for her for many years. We thought the nuns had finally captured her with their false gospel and idol worship. So we kept on praying and sent her more of your materials to help influence her to change her mind and return to the Lord. The breakthrough came this summer when she completely left the Catholic church and re-turned to her home town. She is now worshipping at a Bible church and getting her life back to serving the Lord. How can we thank you? Your books and tracts have been used mightily by the Lord, and we are so grateful. We praise Him for His deliverance and His love that never lets us go!

MS., Belle Plaine, MN—Mike and Jane, We are not in Heaven yet, but I want to express my appreciation for the way you have touched my life. I struggled with the teachings of the Catholic church for many years before your message at the *Understanding the Times Conference*. That is when I decided to leave Catholicism. Since then my family has watched your message, and I also presented them with information from your book *Preparing Catholics for Eternity* and your *Gospel tracts*. That's all I can do now and hope someday they will see and realize the truth. I am at great peace with my decision to leave the Catholic religion and would never go back. I love Jesus more now than ever. I also have feelings of sadness and helplessness for my family for being trapped in a false and deceptive religion. I also feel anger toward the Catholic religion for what they are teaching and for the power they have over so many people. I feel a sense of guilt for raising my kids in that religion. I know you understand so well the feelings and attitudes I have. I will continue to pray for my family and for the success of your ministry. Thanks for all that you are doing.

M. S. Phoenix, AZ—I work at the post office, and I can't tell you how many RC newspapers there are! There must be one for every single city in America, and I am not exaggerating. More often than not, the front page covers the story of the recent crop of young men, flat on their faces before their bishop, entering the priesthood. Needless to say, they are giving up their lives for a lie. But the Lord has the power to break through the blindness and has commissioned us to plant seeds. The harvest truly is great and the laborers few. I'm going to start using your tracts.

WHO INTERCEDES?

By William Rogers, M.A., L.L.D.
Sometime Minister of Whitebobby Presbyterian Church, N. Ireland

“But He, because He continues forever, has an unchangeable priesthood. Therefore He is able, also, to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.”

Hebrews 7:24, 25

CONCLUSION

When does Christ Intercede? Christ is doing as much work for us in Heaven as ever He did for us on earth. Here suffering, but there, presenting His sufferings. Scripture lays great stress on this, that Christ never for a moment ceases to plead on our behalf. *“This Man because He continues ever, has an unchangeable priesthood.”* *He ever lives to make intercession for them.* How strong that language is!

The one thing for which He lives, is to pray! He remains in Heaven as our Surety, on this condition—that He prays for us till He has us there. I am afraid there are many who have asked us to pray for them and we did, for a time. But we grew weary and negligent and soon forgot to pray for them. (We don’t need to ask Him to pray). But Christ has not thus dealt with us. The moment has never been since first we trusted Him that we could say, “Lord Jesus, You are not praying for me.”

Samuel ceased to pray for Saul. Moses’ hands got heavy in prayer and hung down, but not so the hands of our Great High Priest! Believer, what a help to faith you will find every moment if you will but take time to look up—take time to say, “Lord Jesus, at this very moment You are pleading for me; asking for my full enjoyment of all those gifts purchased by Your blood.”

Hudson Taylor says he was brought to Christ by meditating on the words, *“the finished work of Christ,”* and he says he found afterwards that at that very time his mother was praying for him! Every blessing that visits your soul you may trace up to this—at that very time Jesus was praying for you.

For whom does Christ intercede? Here is great encouragement to the poor sinner, to the discouraged Believer. The Greek word for *advocate* signifies *comforter*. Will He take up my cause, will He plead for me? Blessed words—*“He ever lives to make intercession for them”* that come unto God by Him. Every word is full of blessing.

How am I to secure His service? Just come. Believers are simply comers, such as go out of themselves, rest not in their own works or righteousness. They rest in nothing in themselves, but go out to God through Christ. To such He says, *“Him that comes to Me, I will in no wise cast out.”*

How do we come? Come unto God by Him that is Christ. How plain the language is if we remember how, under the Old Testament, one who had sinned was to go to God. He was to go by a priest who would make an atonement for his sin by a sacrifice. Now Christ is the Eternal High Priest, by whom we have access to the Father, that is, a leading by the hand. Do you not know how to come to God? Come to Christ who died for sinners—He will take you by the hand and lead you to God.

That “come for Salvation.” Perhaps you fear it is not right for you to come to God, when you aim just at your own salvation. But it is. It is the errand on which you are to come. *“He is able also to save them to the uttermost that come unto God by Him.”*

The Lord does not say He will do His uttermost to save you. No! He will save you to the uttermost. Notwithstanding all your sins, your temptations—all obstacles placed in your way by the world, the flesh and the Devil, He will not fail—nor be discouraged till He has seen you safe in the Father’s Heaven, saved to the uttermost! He will give Grace and glory.

Our last question—Will Christ, on my coming to Him, take up at once my cause and begin to pray for me? There are not more comfortable words in God’s book than these: *“He ever lives to make intercession.”* He lives on purpose to do this for sinners. It is the business of His life!

When a woman appealed to Philip, King of Macedonia for justice, and he put her off, she said, “Then cease to be King.” If Christ would once say, “No,” to a poor sinner who wanted Him to take his cause in hand, He must cease to be Priest. But God appointed Him by an oath to this office, He “swore and will not repent, You are a Priest forever.”

Our Master’s constant calling in Heaven is the salvation of poor sinners that will but come to Him. Come then, O Sinner, entrust your salvation to Jesus Christ! He never yet lost a soul committed to Him. Amen.

HEAR YE!
HEAR YE!
HEAR YE!

Brothers and Sisters, we need not suppose that the sacramental host of God’s elect has come to the end of persecution! We may have done so in this country. I cannot tell. This I know, I would not aid in maintaining an unjust law to escape from persecution. I would not deny to the Roman Catholic his natural rights though I thought he would burn me and my fellow Believers as soon as he had the power! I would do him no wrong under the pretext of preventing him from doing a wrong to me. God forbid that we should do evil that good may come!

True Protestantism does not live upon political favoritism or national supremacy. Truth can afford to let justice be done, for she knows that the right can never hurt her. We who worship Jesus in spirit can afford to do what is right and let consequences take care of themselves.

My Brothers and Sisters, let the worst come—let violence again assail us—we have overcome in days gone by, and by God’s Grace, can overcome still! Weak and feeble as we are today, when filled by the Holy Spirit we shall be strong and shall form a fresh band of martyrs to illustrate the faithfulness of God once again! But we cannot, we *cannot* do violence to our consciences and the rights of other men even though it is to save our lives and preserve our liberties.—CHS

PRAY FOR GRACE TO BE HOLY.

CHRIST IS THE DOOR!

By Charles Haddon Spurgeon

*"I am the door: if anyone enters by Me, he shall be saved, and shall go in and out, and find pasture."
John 10:9.*

As Christ is the door, it is evident that *a man does not come to be a member of the Church of Christ by making a profession of being so.* He may prove himself to be a detestable hypocrite, but he cannot prove himself to be a genuine Christian by mere profession! Men do not get rich in this world by a lavish expenditure, or by a profession of being wealthy. They must hold the title deeds of their estate and have the cash in the strong box, or else they are poor in spite of all their pretensions! And you cannot become a Christian by coming forward and asking to be admitted into the Church, declaring that you believe and avowing that you repent. No, verily, but you must truly repent, or you shall perish! You must truly believe, or you shall have no part or lot in this matter!

The mere saying, "Yes, yes, I am willing to profess this, I am willing to say that," no more makes you a Christian than it would make cotton to be silk to call it so, or make mud to be gold by labeling it with that title! Beware of a false profession, for it is doubly hazardous. The man who has no Grace is in danger, but the man who makes a profession of having it when he has none, is in double danger, for he is the least likely to be awakened and he is certain, unless Sovereign Grace prevents, to make his profession a pillow for his wicked and slumbering head till he sleeps himself into Hell!

Further, and this may, perhaps, touch the point more closely—*a man does not get to be one of the Lord's people, or to be one of Christ's sheep, by being admitted into any visible church.* He ought not to try to get into any visible church until he is in the true Church! He has no right to join the external organization until he has first got into the secret conclave by a living faith in Christ. If he leaves the door alone, and climbs over the wall and comes into the outward church without being a Believer in Christ—so far from being saved, Christ will say to him, "You are a thief and a robber, for you have climbed up some other way and you came not in by the door."

I believe we do rightly to subject the admission of members to the voice of all the Church. I believe we do rightly to examine candidates to see whether they make a creditable profession and whether they know what they are doing. But our examination—oh, 'tis nothing better than skin deep! We cannot search the heart and the best judgment of ever so many Christian men, though honest, and deserving to be treated with great respect, would be a very poor thing to rest upon. If you have not Christ, your church certificates are waste paper and your membership with any people, however pure and Apostolic they may be, is but a name to live while you are dead—for the only way, the sole way of getting into the real, vital, living Church of Christ is by coming to Christ who is Himself the door!

The plain English of this metaphor then, is just this—to be one of God's people, the essential thing is a simple dependence upon Jesus Christ. If you have not this—no matter who baptizes you, or who gives you the consecrated bread and wine, or who preaches to you about a hope

of salvation for which there is no warrant—you will die in your sins, notwithstanding all your sacraments unless you come to Christ! No other admittance to Heaven can there be but by a simple dependence upon Him who has bled and died on Calvary's Cross! The preaching of any other system is a mere delusion against which the warning voice went forth or ever the snare was laid to trap the unwary!

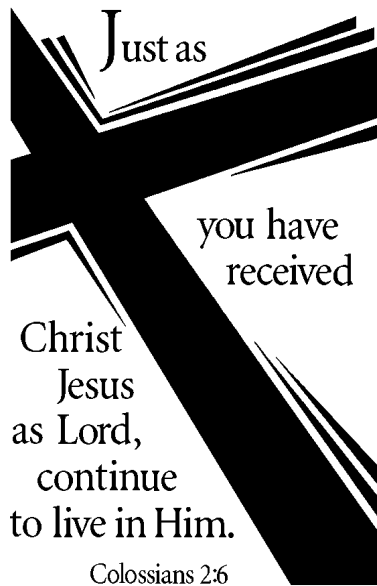
Mark you, simple faith, where it is genuine, makes it plain that you do enter by Christ, the door, because such *faith leads to obedience.* How can you suppose that you are a member of his Church if you are not obedient to Christ? It is necessary that the man or woman who trusts Christ should become the servant of Christ. Real faith never kicks at this rule, but rather delights in it. "If you love Me," says Christ, keep My commandments." Unless we keep Christ's commandments out of a principle of love to Him, our religion is vain. "Without holiness no man shall see the Lord." We may talk as we will about inward experiences and believing, but "by their fruits you shall know them." The Spirit of God is the Spirit of holiness. When Christ comes into the soul, all iniquity must be purged out of the soul.

You know how Malachi describes His Advent. He proclaims to us the promise that the Lord whom we seek shall suddenly come to His Temple—that is, seekers shall be finders! Do you know what he adds? "But who may abide the day of His coming? For He is like a refiner's fire and like fullers' soap." Now, the refiner's fire burns up the dross, and fullers' soap takes out the stains—and so, if Christ is in you, you will pass through a refining that will burn up your outward sin—and you will be subjected to a washing like that of the fullers' soap which will cleanse you from all your iniquities. "Be not deceived, God is not mocked: for whatever a man sows, that shall he also reap." If you live after the flesh, you shall die! But if, through the Grace of Christ, you are living in Him, trusting in Him, always serving Him—service being the evidence of trust, and trust being the evidence of your election—you have then come into the Church through the door—and it is well with you.

Now, if it is so, that Christ is the door into the Church, and if we have entered the Church through that door, *it does not matter much to us what the old gentleman at Rome thinks of us.* He may excommunicate us. This he is very fond of doing, for he is a rare hand at cursing, but what does it matter? It signifies not one jot, if I am a new creature in Christ Jesus, how much the Pope may rail at me! Besides, there are plenty of revilers nowadays who are saying, "You Non-Conformists are only a pack of heretics! We have the Apostolic succession. We have the sacraments and the priests." Ah, they vaunt themselves as being "Catholic," though their claim is disallowed alike by the Babylon which is here below, and by the Jerusalem which is above! Let them vaunt if they will. As long as we have Christ, they may keep their Apostolic succession, and all their other rubbish! Christ is the door and if we have come through Him, it is well with us!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #3287, Volume 58—THE ONLY DOOR—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

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**For HIS Glory
Prison Ministry
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Pray for your chaplain/pastor.

In This Issue...

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

A NEW OWNER!

By Charles Haddon Spurgeon

I recollect a man, an old sailor, who had been a great blasphemer. He was a regular old salt, but there was no salt of Divine Grace in him, for he hated religion. He heard the Gospel. The Lord brought him to his knees, broke his heart, gave him deep conviction of sin and afterwards led him to look to Christ, and trust Him and find salvation. When this weather-beaten mariner came forward to join the Church, he said, "I am come to get on the register, for I have got a new Owner. I used to carry the black flag at the masthead and there was not a timber in me but what belonged to the devil. I carried many a cargo and sailed over many a sea for him, but now I belong to Jesus from stem to stern, and I want to run up the blood-red flag of Christ, who has bought me for His own. I want you to register me under my new Owner and let me sail with those who belong to Him." We were glad enough to register him in the Church-Book. The first point is to get the Owner, the Lord Jesus, and then to acknowledge Him before all the world.

You Christian sailors, wherever you go, show your flag! A dear man of God, a captain, was baptized here last Thursday night and he told me that 20 or more of his crew were converted on the last voyage out. He said, "We cannot make Christians of them, but we give them an opportunity every day of hearing the Gospel and, blessed be God, many have found the Savior." Captains, mind you look to your crews—and don't have their blood on your skirts through your neglect! If you are not captains, if you have any influence at all, carry the Gospel wherever you go.

I believe if you are nothing but a cabin boy you can speak a word for Jesus Christ if you have Jesus Christ in your hearts! And then others will say, "Why, that boy shames us, for he loves the Savior!" Though they may scoff at you and pretend to despise you, it will make a hole in their consciences, depend upon it! If you drop a lighted match down anybody's neck, he may say it is a small bit of timber and laugh at it, but he will know it is there before long. If you get on fire with the love of God. If you are placed in the company of others, you may be very small and despised, but they will soon discover the heavenly flame!

Only you must mind that you are really alight and that the true fire is in your spirit—for an empty profession will only make religion a mockery! God bless you and bless the Society! (A voice—"Amen!") You said, "Amen." Well, there is to be a collection and so I hope you will carry out your amen in a practical way, and bless the Society [The British and Foreign Sailors' Society] by contributing to it as you are able.—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #3291, Volume 58—THE SEA! THE SEA! THE WIDE AND OPEN SEA!—read/download the entire sermon free of charge at <http://www.spurgeongems.org>