

FOR HIS GLORY

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CALVIN ON ELECTION

“We shall never be clearly convinced, as we ought to be, that our salvation flows from the fountain of God’s free mercy till we are acquainted with His eternal election which illustrates the Grace of God by this comparison—He adopts not all promiscuously to the hope of salvation, but He gives to some what He refuses to others. Ignorance of this principle evidently detracts from the Divine Glory and diminishes real humility. If, then, we need to be recalled to the origin of election to prove that we obtain salvation from no other source than the mere good pleasure of God, they who desire to extinguish this principle do all they can to obscure what ought to be magnificently and loudly proclaimed.”



The History and Lies of the Roman Catholic Church *Christ the Rock—Peter the Little Stone*

By Professor CAM Noble

We are utterly surprised at the ignorance of the average Protestant concerning the teachings of the Roman Church, but we are also surprised to find how many Roman Catholics, themselves, are totally ignorant concerning many of the doctrines of their own church.

No one can accuse us of misrepresenting that church, for all the facts given here are matters of history and thoroughly documented. We are happy these articles are falling into the hands of some Catholics.

The ridiculous dogma of the infallibility of the pope when he speaks as the Head of the church is closely associated with another tradition, also entirely without Scriptural or historical proof. It is the doctrine of the Succession of the Apostle Peter.

Rome teaches that Peter spent the last years of his life in Rome as the first pope and that the church was built upon Peter and began in Rome. From there the Church of Rome goes on to declare that the popes are the successors to Peter in an unbroken line of authority.

There is no Scriptural or historic proof that Peter was ever in Rome at all—much less that he

was the first pope. The Church of Rome bases its claims on the following: (1) that Peter is the rock on which the church is built; (2) that Peter was empowered to forgive sins and this power is transmitted to his successors; and (3) that Peter was the founder and first Bishop of the church in Rome.

The claim that Peter is the rock on which the Church is built is based on a passage in Matthew 16:18. After Peter has confessed: “You are the Christ, the Son of the living God,” Jesus said to him: “And I say also unto you, That you are Peter, and upon this rock I will build My Church.” On this verse Rome bases her whole doctrine—but Christ would never have built His Church on a human being!

It was not upon Peter that the Church was to be built, but upon “this rock”—Christ, Himself. The word for, “Peter,” in the Greek, is “petros,” which means, “a little stone.” But Christ said He would build His Church upon another rock—in the Greek, “petra”—a large rock. What Jesus meant by the contrast between the large and small rock was that Peter was one of the stones in the Church

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MAKE IT PLAIN, PREACHER!

By Charles H. Spurgeon

“And the LORD answered me, and said, Write the vision, and make it plain on tablets, that he may run that reads it.” Habakkuk 2:1

I have sometimes thought that certain ministers fancied that it was their duty to make the message elaborate—to go to the very bottom of the subject and stir up all the mud they could find, there, till you could not possibly see them, nor could they see their own way at all.

I could not help, the other morning, comparing some preaching to a boy who was in front of me, one summer’s day, wanting a penny, and sweeping the crossing for me in such a fashion that he enveloped me in clouds of dust in order to clear my way!

Have I not seen preachers do just the very same thing? They tell people all the difficulties they have discovered in the Bible—which difficulties most of their hearers would never have heard of unless their ministers had told them—and they raise a cloud of dust in order to make a pathway for a poor troubled soul! We would rather that they let the dust lie still, for we, ourselves, raise enough dust without their help!

“Write the vision, and make it plain.” I suggest that as a motto to you who preach in the open air and to

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Christ the Rock—Peter the Little Stone

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(1 Peter 2:3-5), but that Christ, Himself, was the Foundation Stone (1 Cor 3:11).

The true Church, the true Believers, are a *spiritual* house in which every Believer is a living stone and Christ is the chief Foundation and Cornerstone. Paul unambiguously declares that Jesus is the Rock, not Peter (1 Cor 3:11); **and Peter actually denies that he, himself, is the rock. Read Peter's testimony in 1 Peter 2:4-8**, where he says that he is not the rock, but with all other Believers only a little stone in the building of God's spiritual house—the true Church.

The doctrine that Peter is the rock on which the Church is built is an outright denial of Jesus Christ as Head of the Church—an usurpation of Deity making Jesus only the “fruit of your (Mary's) womb, Jesus,” instead of the Son of God.

Hence the Roman church falsely teaches that Peter was the first pope and founded the church at Rome. The present pope is supposed to be in the line of direct succession to Peter. However, the first mention of a pope was centuries after Peter was dead!

The pope is also supposed to be infallible in matters of doctrine, yet the first pope, **Peter, had to be corrected by the Apostle Paul** in Antioch. Here Paul publicly rebuked Peter for his double standards (see Gal 2:11-14).

It is a historical fact that at one time there were three different “infallible” popes. In the 14th Century a division occurred in the Church of Rome and the two factions vied for superiority. One faction officially elected Pope Urban VI as the “infallible” Head of the Church, while the other party elected Pope Clement VII as the Head of the Church.

Now there were two popes opposing each other. Pope Urban VI was succeeded by Boniface IX in 1389 and later Pope Gregory XII. Pope Clement VII, called historically the Anti-Pope, was succeeded by Pope Benedictine XIII in 1394. Then in 1409 a third party of reactionaries who claimed to represent the true church, elected Pope Alexander V as head of the Roman hierarchy. Now there were three “infallible” popes. Then, in June, 1409, the “infallible” Pope Alexander V officially excommunicated the other two “infallible” popes and gradually the incident was resolved. (For an interesting discussion of this historical account see the Encyclopaedia Britannica under the article on “The Papacy”).

This, however, was not the only time when the Roman Church had more than one head. In 1058 Pope Benedict X was elected, but another faction elected Pope Nicholas II. The feud between these two opposing popes resulted in the expulsion of Pope Benedict and the election of Nicholas II as Supreme Head of the Church.

With regard to the doctrine of Papal infallibility, the Roman Catechism teaches as follows: “How do we know that the pope is infallible?” Answer: “Because he is the foundation stone *as Peter was*, of the Church of Christ, which is infallible.” Notice here that Peter is not the only rock on which the church is built. Which pope, then, is the real rock and how many stones are there, anyway?

The Catechism continues: “If the divinely appointed Head of the Church [the pope] could teach error in expounding the doctrines of Christ, there would be no security for the members of the Church.” Think of it! **Their security rests on a mortal man—a sinner like all**

of us! The Catechism continues—“We are compelled to the teachings of Christ under penalty of damnation and we must have a guide in these teachings who is certain of the truth.”

Where is there any room in Romanist doctrine for the Holy Spirit? The pope becomes their infallible teacher as well as the forgiver of their sins! In accepting the dogmas, interpretations and decrees of a pope, the members of the Catholic Church (so Rome teaches) have absolute security that the doctrines which they believe are the doctrines of Jesus Christ. Yet no Roman Catholic knows anything about security or assurance. No Roman Catholic is allowed to be sure he will go to Heaven when he dies, but is faced with the horrible prospect of spending—it may be millions of years—in a flaming purgatory of suffering and torture!

Romanism is thus a religion of fear. It knows nothing about “peace with God”—it is a flat denial of the “finished” work of Christ. The iron grip of Rome on its victims is the threat of suffering and punishment if they dare to disagree.

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WORDS OF COMFORT TO THOSE WHO HAVE LOST CHILDREN

By Charles H. Spurgeon

Now, dear Friends, if this is your case, be satisfied about the dear child whom the Lord has called Home to Himself. “Ah,” you say, “there is no mistake about it. I know that my child is dead.” Yes, but I also know that your child is alive. Come, shall we quarrel over it? You say that he is dead—I say that he lives. God knows that that dear one, taken away in infancy, or taken away as a gracious child, lives! Did you ever notice that passage which says that God gave Job twice as much as he had before? “Yes,” you say, “but He did not give him twice as many children, did He? He gave him exactly the same number again, did He not? Then how did He give him twice as much as he had before?” Why, because those first ones that were dead were still his! You know how Wordsworth puts it, “We are seven.” Though some were gone, yet they were still seven—and Job counted all those that were gone as his—and then, with the others, he *did* have twice the number in his family than he had before.

So, Beloved, count your dear ones as though they were still with you, and wait patiently till you meet them again. Refrain from undue weeping, for they shall come again from the land of their captivity. Your dead ones shall live again! Mother of mortals, you did well to weep, but your children live, so you are the mother of immortals! Then why do you sorrow? Dry your eyes and bless God that you have another link with Heaven and that you have helped to fill the choirs that, day without night, circle the Throne of God with hallelujahs!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2645, Volume 45—“*The Time of Jacob's Trouble*”—read/download the entire sermon free of charge at <http://www.spurgeongems.org>.

Lest we forget—

**J.I. PACKER
CHARLES “CHUCK” COLSON
PAT ROBERTSON
OS GUINNESS
TIMOTHY GEORGE**

**WHAT HAVE THESE MEN IN COMMON?
ARE THEY HERETICS?
SHOULD WE “SEPARATE FROM THEM”
PER 2 CORINTHIANS 6?**

LISTEN

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(Preached September 18, 2002)

OR

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AND DECIDE FOR YOURSELF...

**...AND NOW, GO BACK IN TIME TO THE EARLY
19TH CENTURY TO GET AN ANSWER TO THE
ENQUIRY IF, IN FACT, THEY ARE!**

In these days of boasted liberality, it may appear critical and contentious to oppose with zeal the errors of men who have acquired a name in the Christian world. The mantle of charity, it will be said, ought to be thrown over mistakes that have resulted from a free and impartial investigation of the Truth of God and, if not wholly overlooked, they should be noticed only with a slight expression of disapproval. Such, however, was not the conduct of the Apostle Paul! He spared neither Churches nor individuals, when the doctrines they maintained tended to the subversion of the Gospel—and the zeal with which he resisted their errors was not inferior to that with which he encountered the open enemies of Christianity. He affirms that the doctrine introduced into the Galatian Churches was “another gospel” and twice pronounced a curse against all by whom it was preached! Instead of complimenting the authors of this corruption of the Gospel as only abusing in a slight degree the liberty of free examination, he decides that they should be cut off as troublers of the Churches.

Let not Believers be more courteous in expressing their views of the guilt and danger of corrupting the Gospel than faithful and compassionate to the people of Christ who may be injured by false doctrine. It is highly sinful to exchange compliments at the expense of the Truth of God. The awful responsibility of being accessory to the promotion of error is also strongly expressed by the Apostle John. “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that bids him God-speed is partaker of his evil deeds.—Robert Haldane, 1768 - 1851

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THE FAITH OF GOD'S ELECT

By Charles Haddon Spurgeon

It is not a matter of question with you, dear Friend, is it, as to whether you know Jesus to be the Son of God, very God of very God? It is past all question with you that Jesus bore your sins in His own body on the tree. You have no doubt about His wondrous death and His marvelous Resurrection from among the dead. You believe that He has offered a Sacrifice, once, which once offered has ended the sin of His people and that He has gone into His Glory and is now sitting at the right hand of God, expecting till His foes are made His footstool. You have no more doubt about that than you have about your own existence! You also believe that He will shortly come to be our Judge—that He will gather the nations before Him and that He will reign King of Kings and Lord of Lords. Your faith, then, in the Lord Jesus Christ is not a matter of, “if,” and, “but”—you stake your salvation on it! I can truly say that if what I preach is not true, I am a lost man. I have invested all that I have in Christ. If this boat sinks, I drown, for I cannot swim and I know no other lifeboat. Christ is All in All to me—without Him I can *do* nothing, I *have* nothing, I *am* nothing! Jesus, in the matter of salvation, is everything from beginning to end for me! And you can say the same, I know.

You have faith, nor does your faith confine itself to the belief in the Person and work of Christ and to a simple trusting of yourself to Him, but you believe all that is revealed in relation to Jesus. All the stars which make up the southern cross shine with clear brilliance for you. Every Truth of God which is revealed in Holy Scripture is embraced by your faith and held tenaciously. To you I know, Beloved, it is only sufficient to prove that it is so written in the Bible and you believe it. A Truth may sometimes amaze you because of its greatness, but that does not stagger your faith, for your faith deals with mysteries and is familiar with sublimities which it never dreams of comprehending! Yes, we openly acknowledge that we believe in God the Father, Son and Holy Spirit, the Triune God! And we believe in the election of Grace. We believe in the eternal purposes of God and in the working out of all those purposes to the praise of the Glory of His Grace. If God tells us anything, we accept it as sure, unquestionable, Infallible Truth. If He veils anything, we desire to leave it veiled, for the limit of Revelation is the limit of our faith.

We may imagine this or imagine that, but we think nothing of our imaginations! Our faith deals with what God says, not with what learned men think. What the Spirit of God has written in this Inspired Book is the Truth of God to us and we allow no human teaching to rank side by side with it. Well, then, we have *faith*—faith that believes, faith that learns, faith that reclines, faith that trusts herself entirely in the love of God—faith that can say, “Father into Your hands I commit my spirit.” We have it and we know that we have it! If any of you here do not know it, do not rest until you *do* know it. Unbelief calls God a liar—do not live a moment in such a horrible God-provoking sin! Not to trust Christ is to abide under the wrath of God! “He that believes not the Son shall not see life, but the wrath of God abides on him.” May we never remain in such a state as that, but come to a knowledge of the Truth and to a sound faith in that Truth—for this is the faith of God’s elect.—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #1897, Volume 32—*Holding Fast Our Profession*—Read/download entire sermon at <http://www.spurgeongems.org>.

BLESSED GOSPEL! BLESSED JESUS!

By Charles H. Spurgeon

When the prodigal son came home to his father, according to all propriety, as people would do, nowadays, the father should have said to his son, “Well, you have come home and I am glad to see you, but what a state you are in! How did you get into this condition? Why, you have scarcely a clean rag on your back! How is it you have become so poor? And you are lean and hungry—how did this come about? Where have you been? What have you done? What company have you kept? Where were you a week ago? What were you doing the day before yesterday at seven o’clock?”

His father never asked him a single question, but pressed him to his bosom and knew all about it by instinct! He came as he was and his father received him as he was. The father seemed, with a kiss, to say, “My boy, by-gones are by-gones. You were dead but you are alive! You were lost but you are found and I inquire no further.” That is just how Jesus Christ is willing to receive penitent sinners today! Is there a streetwalker here? Come, poor woman, as you are, to your dear Lord and Master who will cleanse you of your grievous sin. “All manner of sin and blasphemy shall be forgiven.”

Is there one here who has transgressed against the rules of society and is pointed at as especially sinful? Yet, come, and welcome to the Lord Jesus of whom it is written, “This Man receives sinners, and eats with them.” The physician never thinks it scorn to go among the sick and Christ never felt it shame that He looks after the guilty and the lost! No, write this about Him—“The Savior of sinners, even of the very chief.” He counts this His glory! He will work for you, not chide you! He will not treat you with a dose of theories and with a host of bitter rebukes, but He will receive you just as you are into the wounds of His side and hide you, there, from the wrath of God! Oh, blessed Gospel that I have to preach to you! May the Holy Spirit lead you to embrace it!

—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #1754, Volume 29—*The Blind Man’s Eyes Opened—Or Practical Christianity*—Read/download entire sermon at <http://www.spurgeongems.org>.

[O, my fellow sinner, knowing this, how can we not run to Him? How can we not love Him?]

MAKE IT PLAIN, PREACHER!

(Continued from page 1)

you who speak in the lodging houses or anywhere else. “Make it plain.” It is amazing how plain we must make the Gospel before some people will be able to understand it. They have no idea what we mean by many of the expressions that we use. The most common language among Christians is often an unknown dialect to worldlings—they cannot make heads or tails of it. You and I, speaking together of our Christian experience, perfectly understand one another, but if we were to say the same things outside to the majority of the people, we might just as well preach to them in Dutch!

If you have a loaf of bread and you want to feed a hungry child with it, it is hopeless to try to put that loaf of bread inside the child just as it is. Crumble it up, Brother, crumble it up as small as you can! And pour over it some of the nice warm milk of your own hearty love—and in that way the child and the loaf will come into contact before long! There is no way of getting many great Truths of God in the lump into most people’s minds—we must break them up into small pieces, or, to use the words of the text, when we “write the vision,” we must “make it plain.”

Another important point is to *make it practical*. I have heard this text misquoted a great many times, “that he that runs may read it.” Kindly look at the passage and see whether that is correct. It does not say, “that he that runs may read it,” but it does say, “that he *may* run that reads it.” That is a different thing and that is what we want to see. But I have known some people who have had the Gospel delivered to them and they have slept that heard it! There has been something about the preacher’s very tone, and voice, and manner that has tended to fill the ears with somniferous influences.

“Ah,” said one to me, “I cannot help believing in mesmerism and so would you if you could see how our minister mesmerizes the people all round the gallery every Sunday! They can sleep soundly enough after he has been preaching a little while.” Now, dear Brothers, if we want to do any good to our fellow creatures, we must hear God’s voice ourselves—and that will not send us to sleep, but it will wake us up! And then we must go and tell the people very plainly what we have heard, and also tell it to them so earnestly “that he may run that reads it.”

I believe that I could easily make some of you run if I were to take up a telegram from the table and read, “Mr. So-and-So’s house is on fire. He is requested to hurry home as fast as possible.” Away he would go down the aisle as soon as the words were out of my mouth! You see, that message is something that concerns him *personally*, something that may mean great peril to his property, so he runs that reads it, or hears it read!

I wish I could always preach about the wrath to come in such a way that every unsaved man who heard me would take to his heels and run for his life from the City of Destruction! Or that I could so speak about the glories of Heaven and the preciousness of Christ, that men would straightway run to Him, even to the Holy One of Israel, whom God has glorified! Let us always try to write on men’s hearts in a good running hand, that he that reads the message may at once begin to run to escape from judgment and to find the Savior and to enter into eternal life!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2622, Volume 45—*Watching to See*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>.

Brother Spurgeon Comforts His Master

I think that we sometimes feel the greatest love to dear friends when we find others doing them despite. When David found that Jonathan’s body had been dishonored by the Philistines, that they had taken away the bodies of King Saul and his sons to hang them on the wall of Bethshan, then was he sorely troubled and his love broke forth again in sighs, cries and tears.

And I must say, tonight, that *I love my Lord all the more because of the insults others heap upon Him*. When I have lately seen books written against His atoning Sacrifice. When I meet with men calling themselves Christians who speak lightly of the sacred Expiation and even of the Divine Person of the great Sacrifice, my heart first burns with indignation against the traitors—true successors of Judas—and then my soul cries, “My Savior, by the dishonor that they put on You, I love You all the more! By the shame that they again cast on You, as though You were a hundred times crucified, I vow to serve You with a hundredfold energy and force of concentrated love, for Your love to me is wonderful.”

Some can speak lightly of Christ. Perhaps they never knew such love as He has shown to me. Some can despise His blood. Possibly they were never washed from such sins as mine. Some think lightly of His faith. Perhaps they have never had such communion with Him as my heart has known. I must say of Him, “Your love to me was, is and always shall be wonderful, passing all loves supposable in Heaven or earth besides.”—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2336, Volume 39—*The Love of John and the Love of Jesus*—Read/download entire sermon at <http://www.spurgeongems.org>.

NOTABLE QUOTE OF CHARLES H. SPURGEON

“Some of us owe a great deal to our brothers and all of you have reason to thank God that you are the son of such an one, or that you are the father of such an one, or the sister of such an one, or the brother of such an one. There is a special mercy, probably, in your domestic position, and if there is, do not cease to praise God that He has given you to be associated in life with those who are associated with Him! May our children be His children! May our friends be His friends! May our brothers be our Brothers in Christ!”—1895, Sermon #2412

GOOD THING HE WASN'T A BAPTIST!

By Charles H. Spurgeon

I used to know, years ago, a poor old laboring man. He was a Methodist of the good old-fashioned school. I never met him, or spoke with him without finding that, wherever he was, he was always singing. He was up in the morning at half-past five to get out to his farm work and he sang while he was dressing. He sang as he pulled on his corduroys. He sang as he put on his smock. He sang as he walked downstairs, he sang as he tramped off down the street and he sang all day as he was at his work. He did not keep on singing while I was preaching, but he seemed almost as if he wanted to do that. And, every now and then, he would burst out with, "Hallelujah!" Or, "Praise the Lord!" He was so full of thanksgiving to God that sometimes he was obliged to give expression to his feelings even when it would have been more proper if he had kept quiet! He was one of the holiest men I ever knew and I used to account very much for his simple gentleness, integrity and happiness by the habit he had acquired of constantly singing the praises of God. He worked with some men who were in the habit of swearing, but he kept on singing and, after a time, they began to think that it was not the right thing for them to swear. He went among men who drank, but he never left off singing and, somehow, even among such men, there was a kind of respect for him. It was so with all who knew him. His employer tried to put him where he would have easier tasks than others as he grew old. And everybody loved him.

I always wished that he had been a Baptist—that would have been just the finishing touch to make him perfect—and then we would have lost him, for all perfect people go to Heaven at once! But if I mentioned that subject to him—and sometimes I did—it was not long before he began to sing and he would ask me to join him, which I gladly did. His was a happy way of living. I wish that I and all of you could rise to it. Perhaps somebody says, "That good man was a very happy, gracious soul, but still he was very childish." Perhaps so, but I would like to be just as he was. I do not speak of him as having been child-*ish*, but child-*like*, always praising God like a happy child who is always singing. You know, dear Friends, you can keep on praising the Lord whatever else you may be doing. You can sit down in your house with the needle in your hand, or go outside into the garden with the hoe and still be praising God. We do not have half enough of praise, Brothers and Sisters—I am sure the devil would be more angry with us if we would begin to praise God more—and since we certainly are under no obligations to Satan to keep from irritating his temper, let us sing unto the Lord as long as we live—and defy the devil to do his worst! As he likes neither music nor song in praise of Jehovah, let him have plenty of them both! Let us continually do as David declared that he would—"I will praise You with my whole heart: before the gods (or before the devils, before the kings or before the beggars, before the drunks, before the swearers, before anybody and everybody) will I sing praise unto You."—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2604, Volume 45—*Open Praise and Public Confession*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>.

WHAT IS IT TO CONFESS CHRIST?

By Pastor Henry Mahan

Our Lord said, "*Whoever, therefore, shall confess Me before men, him will I confess before My Father who is in Heaven*" (Matt 10:32).

- 1. It is to have an understanding** in the mind of **WHO** Christ is, **WHAT** Christ did and **WHERE** Christ is. "*The Son of God has come and given us an understanding...*" (1 John 5:20).
- 2. It is to believe Christ in the heart.** "*That if you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised Him from the dead, you shall be saved. For with the heart man believes unto righteousness; and with the mouth confession is made unto Salvation*" (Rom 10:9-10). To receive Christ with a sincere and genuine heart love and committal as Lord and Savior, Prophet, Priest and King.
- 3. It is to confess Christ openly** and publicly in Believers' Baptism. "*He that believes and is baptized shall be saved.*" Baptism does not save nor add anything to the Savior's work, but it is a confession of, identification with, and testimony of the death, burial and resurrection of our Lord—and our own death to sin and resurrection **TO WALK WITH HIM**.
- 4. It is identification with the Church** of our Lord Jesus, the people who love Him and the preachers who preach His Gospel of free and Sovereign Grace. Paul said to Timothy, "*Be not ashamed of the testimony (Gospel) of our God, nor of me, His servant, but be ready yourself to partake (be identified) of the afflictions of the Gospel.*" Where the Gospel is preached, where the true people of God meet to worship, where the name of Christ is worshipped and exalted, **THERE I WANT TO BE!** And if I truly love Christ and confess Christ, **THERE I WILL BE!**

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What Age, Brother? Surely Not This 21st Century!

By Charles Haddon Spurgeon

*“Therefore Jesus also, that He might sanctify the people
with His own blood, suffered outside the camp.”
Hebrews 13:12.*

In *this* age I can scarcely imagine it possible for a man to serve his Master faithfully unless he is sometimes shut out of the camp, even of the Church itself! I do not mean excommunicated—I mean something far different from that. I mean that the man who serves his God aright will often feel himself left in the minority, even in the Church. It is never his business to so act and to so think that others are obliged to differ from him. It is folly to be singular except where to be singular is to be right! But so lax has the professing Church become, so low in its doctrine, so light in its experience and, sometimes, so unholy in its life, that to be Christians, now, we must be elect out of the elect—elect out of the Church as well as elect out of the world! What pride, on the one hand—what sloth on the other. What anger, what distrust, what covetousness, what worldly-mindedness we constantly see! The most of us are too much mingled with the world, too much joined unto Egypt! And the man who is firm in the faith and loves his Master well is a rarity! The man of a loving spirit, the man of a large heart and yet of a determined zeal, and of a steadfast mind—such a man will have to go outside the camp—and he will have to suffer, now, even as all have had to suffer who have dared to go into the front of the sacramental host of God’s elect, in advance of the more tardy followers of the Lamb! If any minister of Christ dares to be too bold, too plain, too honest for the common run of professors, he must expect to be maligned! Let him reckon on that and let him willingly go forth outside the camp, for that is where his Master went before him!

If I turn to the pages of history to find out the best men who ever lived, do you know where I find them? I never find them among those who were called, “respectable,” in their time. There, in the pages of history, I see great names—Erasmus and others, mighty and learned men—but, on a dirty-thumbed page, I see the name of Luther associated with such epithets as, “dog, adulterer, beast,” and everything else that Rome’s malice could suggest! And I say, “Ah, this is the man whom God chose, for he went outside the camp.” That list of great divines, of schoolmen and of theologians you may wipe out without much regret—but this man outside the camp—he is somebody, depend upon it! He is the man whom God has blessed!

Turn to another list of archbishops, bishops, deans, rural deans, rectors and curates. There they are, all as respectable as possible, and great volumes of their sermons may be found on bookshelves, nowadays, with the dust of years upon them! I read their names. There is one, there is another, there is another—but there is nothing special about any of them! At last, I find a picture by Hogarth—a caricature of a man preaching with devils coming out of his mouth, and underneath it written, “Fire and brimstone!” I look at the portrait and I say, “Look, that is Mr. Whitefield!” Ah, there is the man of the age, depend on it! That man, all black, charged with crimes that Sodom never knew—that is the man! Not the curate in the other picture who is preaching to a congregation all asleep—but this man, here, that is abused, that is laughed at, that is mocked—this is the man who is somebody!

So you may go on as long as you like and you shall always find that those “intruders into the ministry,” as some call them, those that the parliament of parsons dislikes, those that the great mass reject and laugh and scoff at—those are the very men whom God blesses! So, if you go outside the camp, you will be in very good company. The great and holy men of years gone by have all been put outside the camp. If an ungodly throng have thrust out our fathers and have said, “Get you gone, we want you not,” it is true—their children build their sepulchers and then they thrust us out. What if it is so? We are content to share the lot of so goodly a parentage! We think it a high honor to be thrust out of these gates whose only glory is that good men once passed through them, and whose great disgrace is that good men pass through them the wrong way—not into them, but out of them! So, Beloved, be you content to be cast outside the camp.

But mark, going outside the camp in itself is nothing—it is *suffering* outside the camp that is the great thing. Making myself different from everybody else is nothing—it is suffering for the Truth of God’s sake that is the truly noble thing. It is being crucified with Christ that is honorable! It is not my being a Sectarian or a Separatist. It is not your going outside the camp that is any good—it is your *suffering* outside the camp that proves you to be a Believer. O Christians, if you have to do the same, rejoice!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2660, Volume 46—*Suffering Outside the Camp*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>.

Our American Heritage:
“In God We Trust”
United States Congress, March, 1865

**PRAY FOR GRACE TO PRAY DAILY
FOR OUR PRESIDENT
AND OTHER ELECTED
OFFICIALS!**

REFLECTIONS

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

What Is The Difference?

The Beatitudes clearly indicate the essential, utter difference between the Christian and the non-Christian. The New Testament regards this difference as something absolutely basic and fundamental—and the first need of the Church is a clear understanding of this essential difference. It has become blurred—the world has come into the Church and the Church has become worldly. The line is not as distinct as it was. There were times when the distinction was clear cut and those have always been the greatest eras in the history of the Church. We know, however, the arguments that have been put forward. We have been told that we have to make the Church attractive to the man outside and the idea is to become as much like he as we can. There were certain popular clergy during the First World War who mixed with their men, smoked with them, did this and that and the other with them in order to encourage them. Some people thought that, as a result, when the war was over, the ex-servicemen would be crowding into the churches. Yet it did not happen, and it never has happened that way. The glory of the Gospel is that when the Church is absolutely different from the world, she invariably attracts it. It is *then* that the world is made to listen to her message, though it may hate it at first. That is how revival comes. That must also be true of us as individuals. It should not be our ambition to be as much like everybody else as we can, though we happen to be Christian, but rather to be as different from everybody who is not a Christian as we can possibly be. Our ambition should be to be like Christ, the more like He the better—and the more like He we become, the more we shall be unlike everybody who is not a Christian.—From *Reflections, A Treasury of Daily Readings* by D. Martyn Lloyd-Jones. Published by World Publishing, USA, 1994.

Be Cautious!

It was as if Jesus were saying, “You are asking who is the greatest in the Kingdom of Heaven, forgetting the earlier question—how to get into the Kingdom of Heaven. Pause before you begin to take your seat in the Kingdom. Make sure you are in the Kingdom itself.” The question takes upon itself a thousand accents and smites like a great wind from every corner of Heaven. “Before you preach the Truth, be sure you feel its power; before you theologize, be sure you can pray; before you debate on things literary and theological, be sure your hearts are broken and all your self-righteousness has been expelled from you like the poison of Hell.” Let us first consider whether we are in the Kingdom and, in proportion as we feel ourselves to be in the Kingdom, shall we have little concern as to our particular place within the glowing sphere. Words like these of Christ’s go right down to the very core and root of things and make us cautious in our questions to Him.

It was a great day in the Church when that little child stood there and all unconsciously represented the Kingdom of Heaven. Dear little child—so little that the Savior took him up into His arms! Hands all dimples, a cheek so fair made for the kiss of love and trust and blessing, and eyes that had no speculation in them, still a gentle wonder of dreamy love, looking around itself wondering at the scene. And yet that little child was made, that day, to set forth to all the ages the Kingdom of God! Where, then, are the great, the noble, the rich, the wise? Where are the ingenious, the learned, the intellectual? Where are they? I have always found that in proportion as a man is truly learned is he truly modest. In proportion as a man is really great is he really childlike. Childlikeness is simplicity, trustfulness, utter unconsciousness in the sense of vain boasting and glory, gentleness, love, sincerity of heart and motive. Here is the practical inquiry for every one of us—Have we a child-like heart?—Joseph Parker (1830-1902) from *In His Presence*. Compiled and Edited by Lance Wubbels. Published by Emerald Books, Lynnwood, WA, 1998

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

DO YOU KNOW CHRIST
BY SEEING HIM IN
HIS WORD?

HAVE YOU PRAYED FOR
YOUR PASTOR TODAY?

Letters to Mike Gendron of Proclaiming the Gospel:

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

S. M., Littleton, CO, writes—I am a flight attendant and give your tracts out whenever I meet Catholics. Recently, there was an air marshal on board reading his Bible and since he was Hispanic, I asked if had been a Catholic. He said he left the Roman church because of doctrine and now belonged to a Bible Church. He said his mother and sisters were still RC so I immediately gave him one of your *Scripture vs. Tradition* and *Which Jesus* tracts. He told me he was very excited to receive them because the opposing doctrines were contrasted so clearly. Now here is the kicker and how God works His ways. After a while, I noticed the woman in the seat next to him inquiring about the tracts. When I returned she was holding one of your tracts and told me her husband was a RC and that your material was perfect. Now who could have planned all that but the Lord? All three of us were so excited as we saw God's hand in bringing us all together and agreed it was no coincidence. We all encouraged each other and said it was a wonderful, wonderful moment. As the gentleman deplaned he had a big smile and said we were all God's soldiers.

K.S., Tampa, FL, writes—I received a pamphlet entitled *Scripture vs. Tradition* from one of your faithful. You should be proud to have followers out there trying to dispel the faith of others. Let me pose this question to you—Do you think it would be more advantageous to spend the thousands you have put into these Catholic hate brochures on something more effective like child welfare? Did you know that everyday children die from malnutrition? I wish you would love your neighbor rather than criticize. I am frustrated that you could not use your ministry for something more effective in this world.

Brother Mike responds—By the Providence of God you have encountered the glorious Gospel truth through our publication. You are now held accountable for what God has revealed to you. When you stand before Him you will be without excuse. The Gospel you read is the power of God for your salvation if you believe it (Rom 1:16). Your faith should not rest on the wisdom of men but on the power of God in His Gospel (1 Cor 2:5). I pray you will turn from the wisdom of fallible popes who exalt themselves to be equal with God. You must follow the teaching of Jesus, who is the only Infallible Man who ever lived (John 17:17). Regarding your suggestion to invest our resources in child welfare—that is, indeed, an important and worthwhile cause, but it only takes care of a *temporal* problem. God has entrusted us with a ministry of reconciliation which deals with an *eternal* problem—man's sin. Our gracious and merciful God has provided only one cure—the precious blood of Jesus. Those who attempt to be forgiven and redeemed by any other means, remain woefully dead in their sin. I pray you will obey Christ's first command—"Repent and believe the Gospel" (Mark 1:15).

R.H., Cedar Rapids, IA, writes—Thank you for revealing the error in the Catholic Church. I was invited to a women's lunch yesterday and in the course of our conversation, I spoke of my concern for my Catholic brother. A woman asked, "Why the concern? Don't they believe in Jesus?" They believe in another Jesus, was my answer. You could have heard a pin drop. They said it isn't right to judge others and bring division. One woman said that her children and grandchildren go to the Catholic church and she was just glad they went to any church. They were not angry with me. They just want peace. They don't like division. Now I pray that God will enable them to read and know His doctrine. Again, thanks for being obedient to God's call.

S. G., Garden Plain, KS, writes— I am a Catholic in good standing. After reading through your website, if you indeed were Catholic for over 30 years, you didn't learn much. All Catholics know the path to salvation. It is through the blood sacrifice of Jesus our savior. I humbly pray that we all are worthy of the perfect gift of divine love offered to us from God our father. In explaining the Catholic mass—you've got it all wrong. Jesus said, "This is my body, do this as a remembrance of me." He was speaking of the Eucharist. You must get back to eating the flesh of Jesus and drinking his blood. You must take the following steps to ensure your salvation: 1) Shut down your ministry, 2) Get back to a Catholic church, 3) Go to Confession, 4) Go to Mass, 5) Spread the Word in accordance with church teaching under the direction of the Holy Father, 6) Pray over the sick, 7) Feed the hungry, 8) Clothe the naked, 9) Love your neighbor. Mike, quit making your living on a lie and quit bashing Catholics. I am completely offended with your misguided ministry and will create a website to counter yours. I will find the Catholics you lead astray and bring them back into the fold.

Brother Mike replies—You may be in good standing in your church, but not before God. No one can stand before God without the righteousness of His Son. This can only be received as a gift of God's Grace. Since your church teaches you are justified by faith plus works, you would have to deny your church's teaching to be justified by Grace. Have you done that? You say the path to salvation is through the blood of Jesus, yet your church teaches the path is through purgatory for the purification of sins. Which path are you on? You may not be aware that your church teaches the Mass is a **sacrifice, another offering for sin**, not a *remembrance*. If Jesus Christ is physically present in your Eucharist, why would you need to remember Him? Jesus told the Apostles to celebrate the Lord's Supper until He comes again. Yet your church teaches He comes every day at the call of a sinful priest to be worshipped and immolated. Please know that all modes of worship invented by man are offensive to God. Finally, no one is worthy of God's gifts—we all deserve the punishments of Hell. If it were not for His Grace and mercy, Hell is where we would all spend eternity.



**“ONE FOOT IN THE GRAVE”? NO, MY BROTHERS
AND SISTERS! RATHER, “ONE FOOT IN HEAVEN!”**

Covenant Love

HYMN #3

A hymn by Donald S. Fortner

**Behold, my soul, the love of God!
Behold the grace most free!
Before all worlds His purpose stood,
His heart was fixed on me!**

**Elected by eternal love,
The covenant firm and sure,
The Triune God agreed in love
Salvation to secure.**

**My soul was given to the Son,
He promised to redeem;
By blood and righteousness, His own,
He would my soul reclaim.**

**In due time Immanuel came,
To live and die for me:
He lives today and bears my name;
Christ is my Surety!**

**In love He sent His Spirit down,
Who gave me life and grace:
He drew me and I followed on
My Savior to embrace.**

**Now I rejoice in covenant love,
Amazing grace I sing:
I now am conquered by His love.
My Savior is my King!**

(Tune: The Lord's My Shepherd)
Common Meter 86.86.

From *Songs of Grace*, by Donald S. Fortner,
Grace Baptist Church of Danville,
2734 Old Stanford Road, Danville, KY, 40422-9438
Telephone 859-236-8235
E-mail don@donfortner.com
<http://www.verdant-grace.com/gracechurch.htm>

O GOD! GIVE ME AN HONEST HEART!

By A.W. Pink

An honest heart *ceases fighting against God*, which is only another way of saying that he repents of his evil past, for true repentance is a taking sides with God against himself. He who loves the Truth is influenced and regulated by it and, therefore, is he brought to renounce whatever is opposed to it. As light and darkness are opposites, so uprightness and crookedness, honesty and sin have nothing in common. Where there is an honest heart, repentance and conversion necessarily follow. And repentance is not only a sorrowing for sin but also a turning away from it—the throwing down of the weapons of our warfare against God. To love the light is to love God, for He is Light (1 John 1:5) and, if we love God we shall forsake our sins, abandon our idols and mortify our lusts. An honest soul cannot do otherwise—anything short of that would be hypocrisy. “If we say that we have fellowship with Him and walk in darkness we lie and do not speak the Truth” (1 John 1:6). The upright man is the one who “fears God and eschews evil” (Job 1:8).

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

Free-Willism Preaches Another Gospel! Hebrews 9:12

By Daniel E. Parks
Pastor, Redeemer Baptist Church
2801 Cleveland Boulevard
Louisville, KY 40206

*“He who... preaches another Jesus whom we have not preached.”
2 Corinthians 11:4.*

The Jesus of Free-Willism, unlike the Jesus of Gospel preachers, does not possess the love of God. Preachers of Free-Willism aver God loves everyone in exactly the same way. They therefore indiscriminately tell their hearers what no Gospel preacher in Scriptures ever said—“Smile, God loves you.” And they preach what no Gospel preacher in Scriptures ever preached—“God loves you so much He chose you for salvation, but the devil hates you so much he chose you for damnation and you must, of your own free will, cast the deciding vote. And Jesus Christ loves everyone so much he died for all their sins.”

The god of Free-Willism is, therefore, not the God of Holy Scriptures and Gospel preachers. The true God does *not* love everyone in the same way. Rather, He hates those who go to the grave in rebellion against Him. *“For You are not a God who takes pleasure in wickedness, nor shall evil dwell with You. The boastful shall not stand in Your sight; You hate all workers of iniquity. You shall destroy those who speak falsehood; the LORD abhors the bloodthirsty and deceitful man”*(Psa 5:4-6).

And the true God has a special love for His own people. These are they whom He, of His free and Sovereign Grace, apart from any merit of any kind in them, chose and predestined for salvation before the foundation of the world (Eph 1:3-6; 2 Thess 2:13). They are called the Israel of God in the New Testament. God says of them, *“Yes, I have loved you with an everlasting love; therefore with loving kindness I have drawn you”*(Jer 31:3).

Preachers of Free-Willism aver their Jesus loves and died for everyone. But Gospel preachers declare of the true Jesus, *“Christ loved the church and gave Himself for it!”* He did not waste a single drop of His redeeming blood for those who will never submit to Him.

Coming to Christ John 6:37, 44, 65

Holy Scriptures contain many exhortations and invitations regarding coming to Christ for salvation (e.g. Isa 45:22; 55:1; Matt 11:28; John 7:37f; Rev 22:17). Here is Christ’s doctrine on this subject in John 6.

I. **“NO ONE CAN COME TO ME UNLESS THE FATHER WHO SENT ME DRAWS HIM”**(v 44).

Here is a denial of the heresy of man’s free will. Man is unable to come to Christ because he is *“dead in trespasses and sins”*(Eph 2:1). He is prevented from coming to Christ by virtue of being in *“the snare of the devil, having been taken captive by him to do his will”*(2 Tim 2:26; Eph 2:2f). He is unwilling to come to Christ because, as Christ said, *“You are of your father the devil, and the desires of your father you want to do”*(John 8:44). We are all, therefore, *by nature, “slaves of sin”*(John 8:34; Rom 6:17, 20), unable and unwilling to either seek God (Rom 3:11) or come to Christ (John 5:40).

II. **“ALL THAT THE FATHER GIVES ME WILL COME TO ME”**(v 37a).

Here is an affirmation of the doctrine of election to salvation—Those whom Christ calls—*“All the Father gives Me”* are those whom the Father chose in Christ to salvation before the foundation of the world (Eph 1:3-5). Here is an affirmation of the doctrine of effectual call—Christ declares all His elect *“will come to Me,”* acknowledging that they will be sanctified by the Spirit, believe the Truth, be called by the Gospel and obtain His glory (2 Thess 2:13; cp. John 10:27f). The elect will come to Christ!

III. **“NO ONE CAN COME TO ME UNLESS IT HAS BEEN GRANTED TO HIM BY MY FATHER”**(v 65).

Every aspect of coming to Christ has been freely performed by the one coming, but graciously granted by God. God’s chosen people are unable and unwilling to come to God in their natural condition, but, *“Your people shall be volunteers in the day of Your power”*(Psa 110:3). God opens the heart so that it may voluntarily heed the Gospel (Acts 16:14). God grants the faith with which the Gospel is believed (Eph 2:8f; Acts 18:27; Phil 1:29), and the repentance with which the heart is turned from Satan to Himself (Acts 5:31; 11:18; 2 Tim 2:25f).

This doctrine of Jesus Christ so offended some of His disciples that they would no longer follow Him (vv 60-66). Will you receive it? Have you truly come to Christ?

Study of Ephesians**WALK WORTHY OF YOUR CALLING**

We begin where we left off last month due to space shortage. We are discussing the Doctrine of Sanctification in Ephesians, Chapter Four, Verse One:

Does this mean then, that after all, the Christian sanctifies himself? Again we must say, No. For we know that it is possible to use the means of Divine Grace and the means of Christian growth without benefit. Using the means is not automatic. God must bless our study of His Word and prayer or they will do us no sanctifying good. But the fact remains, if we neglect the Word of God and prayer, we can be certain that our sanctification will stagnate and, in fact, go backward.

That is what Paul is telling us here. Look at the glorious things that are true of you. If you have rightly understood the doctrine, then you will not want to sin. Instead you will want to know how to live in such a way that pleases God. That is what the first three chapters of Ephesians are all about. Chapter four tells us very practical things that we are to do in light of our calling.

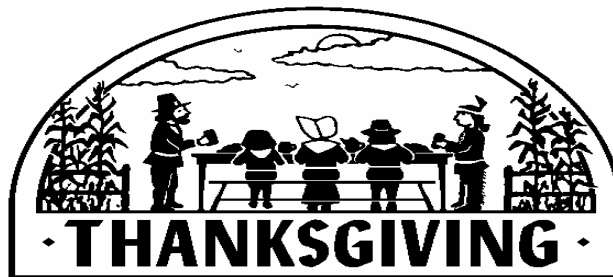
The calling referred to here is that call of God whereby one is made a Christian and receives new life from God. This is often referred to by theologians as the *effectual call*. It is a call that comes with life-giving power so that the one who was, just a moment before, dead in sins, is made alive and renewed in the inner man. It is at that very moment that the incorruptible seed of new life is implanted in the soul.

We have a wonderful illustration of the calling of which Paul is speaking, here, in John's Gospel and the account of Lazarus. Lazarus, you remember, was a dear friend of Jesus who had died. When Jesus arrived to visit the two sisters of Lazarus, Lazarus had been dead for four days. After speaking with Martha and Mary, Jesus went to the tomb. He told them to take away the stone. And after praying to the Father, Jesus gave the command, "Lazarus, come forth!" And though still wrapped in grave clothes, Lazarus walked out of the tomb. You see, the power was in the *call*. When God calls, new life must come—it does come—it is irresistible.

This is how one is enabled to live the Christian life and put into practice the doctrine. God has called him. New life is in him. But the Believer needs to realize that what has happened to him means that he is no longer to live for himself. He is under new ownership and new management. That is why Paul, here, repeats the fact that he is the "prisoner of the Lord" (v 1). Paul is no longer living for himself. Christ died and shed His own blood to purchase him. Now, if Christ wants him to be a prisoner, that's fine with him. Now his one mission in life is to walk worthy of the calling with which he was called. Christ had taken him from being a prisoner of Satan and the horrible slavery of sin. But now, though in a physical jail, he was as full of joy as ever and as free in his soul as anyone could be.

I conclude with a question: What is your response to these things? You have heard the doctrine. You have learned of the spiritual blessings that are yours in Christ. You have seen how that although, as Gentiles, you were once aliens and foreigners from the covenants of promise, God has brought you near by the blood of Christ. You have heard the amazing prayer with which the third chapter concluded and seen what glorious heights of knowing the love of God are available to you, even in this life. Now, we must face this word, "therefore." Now we come face to face with this pleading of the Apostle. How will you live? We are now in the *practical* section of the Epistle. Are you ready for it? Are you eager to put it all into practice? "I beseech you," says the Apostle, "to walk worthy of the calling with which you were called."—PF

**ECT AND
ECT II
ARE
WORKS
OF SATAN!**



**PRAY FOR GRACE
TO REPENT
OF YOUR SINS!**

**PRAY FOR ROMAN CATHOLICS DECEIVED BY SATAN'S LIES AND THEIR CHURCH'S
TEACHING THAT OUR LORD JESUS CHRIST'S
REDEEMING WORK IS NOT FINISHED BUT MUST BE REPEATED
DAILY BY THE "MASS"—AND SUPPLEMENTED BY CONFESSION TO A PRIEST!**

Pray daily for God's elect in prisons. Pray for their spouses and especially for their *children*. Pray our Lord will give them a clear understanding of His Word. Pray He might grant them Grace that they would pray, as we should, to be *obedient* to His Word. Pray He would grant them Grace to pray always that "His will be done." **Pray daily** that our Lord might *use* His elect in prisons for His honor and Glory. Pray He will send men into the prisons to serve as chaplains, who, by His Grace, will preach the *whole Truth*.

WHY WON'T YOU COME TO CHRIST?

By Charles Haddon Spurgeon

“Him that comes to Me I will in no wise cast out.”

John 6:37

Notice the universality of persons—“Him that comes to Me I will in no wise cast out.”

Granted that he comes to Christ, that is all that is needed. Does someone say, “Sir, *I am a very obscure person*. Nobody knows me. My name was never in the papers and never will be. I am a nobody”? Well, if Mr. Nobody comes to Christ, He will not cast him out! Come along, you unknown person, you anonymous individual, you that everybody but Christ forgets! If even *you* come to Jesus, He will not cast you out.

Another says, “*I am so very odd*.” Do not say much about that, for I am odd, too. But, dear Friends, however odd we are, though we may be thought very eccentric and some may even consider us a little touched in the head, yet, nevertheless, for all that, Jesus says, “Him that comes to Me I will in no wise cast out.” Come along with you, Mr. Oddman! You shall not be lost for lack of brains, nor even for having too many—though that is not a very common misfortune! If you will but come to Christ, though you have no talent, though you are but poor and will never make much headway in the world, Jesus says, “Him that comes to me I will in no wise cast out.”

“Ah,” says a third friend, “I do not mind about being obscure, or being eccentric, but it *is the greatness of my sin* that keeps me back from Christ.” Let us read the text again—“Him that comes to Me I will in no wise cast out.” If he had been guilty of seven murders and all the whoredoms and adulteries that ever defiled mortal man! If impossible sins could be charged against him—yet *if he came to Christ*, mark you, if he came to Christ—the promise of Jesus would be fulfilled even in his case, “Him that comes to Me I will in no wise cast out.”

“But,” says another, “*I am completely worn out*. I am good for *nothing*. I have spent all my days and years in sin. I have come to the very end of the chapter, I am not worth anybody’s having.” Come along with you, you derelict of life! Jesus says, “Him that comes to Me, I will in no wise cast out.” You have to walk with two sticks, do you? Never mind, come to Jesus! You are so feeble that you wonder that you are alive at your advanced age? My Lord will receive you if you are a hundred years of age—there have been many cases in which persons have been brought to Christ even *after* that age! There are some very remarkable instances of that fact on record. Christ says, “Him that comes to Me I will in no wise cast out.” If he were as old as Methuselah, if he did but come to Christ, he would not be cast out!

“Alas,” says one, “I am in a worse case than even that aged friend, for beside being old, *I have resisted the Spirit of God!* I have been many years troubled in my conscience, but I have tried to cover it all up. I have stifled every godly thought.” Yes, yes, and it is a very sad thing, too. But for all that, if you come to Christ, if you can even make a dash for salvation and come to Jesus, He cannot cast you out!

Perhaps one friend says, “*I am afraid that I have committed the unpardonable sin*.” If you come to Christ, you have not, I know—for him that comes to Him, Jesus will in no wise cast out—He *cannot*, therefore, you have not committed the unpardonable sin! Come along with you, man, and if you are blacker than all the rest of the sinners in the world, so much the more glorious shall be the Grace of God when it shall have proved its power by washing you whiter than snow in the precious blood of Jesus!

“Ah,” says one, “you do not know me, Sir.” No, dear Friend, I do not. But, perhaps, one of these days I may have that pleasure. “It will not be any pleasure to you, Sir, for *I am an apostate*. I used to be a professor of religion, but I have given it all up, and I have gone back to the world, willfully and wickedly doing all manner of evil things.” Ah, well, if you can but come to Christ, though there were seven apostasies piled, one upon another, still His promise stands true, “Him that comes to Me I will in no wise cast out.” Whatever the past, or whatever the present, Backslider, return to Christ, for He stands to His solemn promise, and there are no exceptions mentioned in my text—“Him that comes to Me I will in no wise cast out.”

“Well, Sir,” cries another, “I should like to come to Christ, but *I do not feel fit to come*.” Then, come all *unfit*, just as you are! Jesus says, “Him that comes to Me I will in no wise cast out.” If I were awakened in the middle of the night by a cry of, “Fire!” and I saw that someone was at the window with a ladder, I do not think that I would stay in bed, and say, “I have not my black necktie on,” or, “I have not my best waistcoat on.” I would not speak in that way at all! I would be out of the window as quickly as ever I could, and down the ladder! Why do you talk about your fitness, fitness, fitness? I have heard of a Cavalier who lost his life because he stopped to curl his hair when Cromwell’s soldiers were after him. Some of you may laugh at the man’s foolishness, but that is all that your talk about fitness is! What is all your fitness but the curling of your hair when you are in imminent danger of losing your soul? Your fitness is *nothing* to Christ. Come to Christ just as you are—foul, vile, careless, godless, Christless! Come now, even now, for Jesus said, “Him that comes to me I will in no wise cast out.”

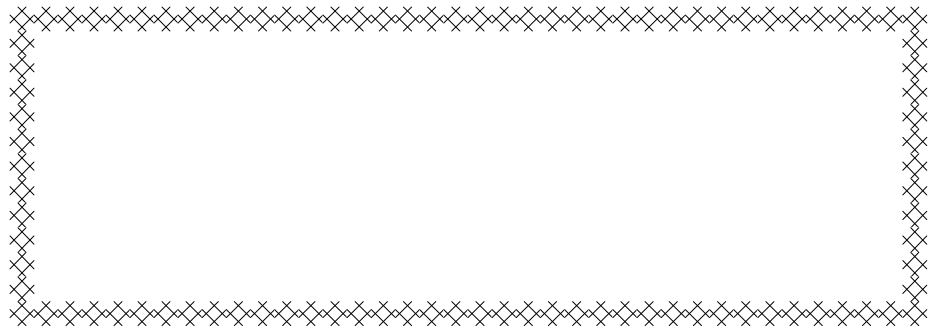
Is there not a glorious width about my text? “Him that comes to me I will in no wise cast out.” What “him,” is this? It is “him that comes!” What “him that comes”? Any “him that comes” in all the world! If he comes to Christ, he shall not be cast out! A red man, or a black man, or a white man, or a yellow man, or a copper-colored man—whatever he is, if he comes to Jesus, he shall in no wise be cast out!

When you mean to put a thing broadly, it is always best to state it and leave it. Do not go into details! The Savior does not. Some years ago there was a man, a kind, loving husband, who wished to leave to his wife all his property. Whatever he had, he intended her to have it all, as she ought. So he put down in his will, “I leave to my beloved wife, Elizabeth, all that I have.” That was all right. Then he went on to describe in detail what he was leaving her, and he wrote, “All my freehold and personal estate.” The most of his property happened to be *leasehold*, so the wife did not get it because her husband gave a detailed description! It was in the *detail* that the property slipped away from the good woman.

Now, there is no detail at all here—“Him that comes.” That means that every man, woman and child beneath the broad heavens, who will but come and trust in Christ, shall in no wise be cast out! I thank God that there is no allusion to any particular character, in order especially to say, “People of that character shall be received,” for then the characters left out might be supposed to be excluded. But the text clearly means that every soul that comes to Christ shall be received by Him!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2349, Volume 40—*All Comers to Christ Welcomed*—Read/download entire sermon at <http://www.spurgeongems.org>.

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In This Issue...

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

DOES GOD HEAR THE “PRAYERS” OF AN UNBELIEVER?

By Charles Haddon Spurgeon

When a man does not pray in the Lord's appointed way, nor through Jesus Christ, nor in dependence upon the Holy Spirit, he does not pray at all! However fine his prayer, it is only a splendid *sin*. So if you pray to God in a way which God has never ordained; if you refuse to use the name which He has appointed; if you neglect the cultivation of that holy and humble spirit which the Lord will, alone, accept—you may pray till your tongue cleaves to the roof of your mouth, but in God's judgment you have not prayed at all and you will not receive anything of the Lord!

It is certain, too, that Saul of Tarsus had never made mention of *the name of Jesus* in his prayers and, therefore, God reckoned that he had not prayed. Saul had *heard* of Jesus, but he had rejected His claims and hated His people. Our heavenly Father never turns a deaf ear to the name of Jesus when it is honestly pleaded. But He will not hear us if we despise that ever-blessed name. There is no other name under Heaven given among men whereby we must be saved! There is no other name by which we can hopefully approach the Mercy Seat! Saul had rejected that name and had come in his own name and, therefore, he had not prayed at all. Suppose a king should make a rule that every petition that was presented to him should bear a certain stamp which his representative would freely put upon it? Then if a man neglected or refused to have his petition thus endorsed, he could not wonder if his petitions were treated as impertinences and returned unanswered! Virtually, such a man has sent in no petition, whatever, since he has declined to comply with the regulation without which no petition can be received!

Friends, let us see to it that we most humbly and heartily, in our prayers, plead the precious blood of the Lord Jesus Christ, for the force of prayer lies mainly in our pleading the name and work of the well-beloved Son of God! We must set ourselves on one side and hide ourselves behind the Lord Jesus—for we and our prayers can only be accepted in the Beloved, through the Person, the merit, the Sacrifice, the ever-living intercession of the Lord Jesus Christ! If we have not prayed in the name of Jesus, we have not prayed at all!

Furthermore, I should like you to notice that real prayer cannot come from men whose *characters* are contrary to the mind of God. He whose character contradicts his prayer has not prayed. His life has effectually pleaded against his lips. Saul of Tarsus was opposed to the Son of God—how could he be in favor with God? He did not believe the Gospel, though the seal of God was on it—how, then, could God receive his prayer? How shall the Lord listen to us if we will not listen to Him? How shall God accept us if we will not accept His Son? If we set ourselves in opposition to His Gospel, do we not shut the door of mercy in our own faces? While we pretend to be knocking at Heaven's gate, we are turning the key against ourselves! Saul had been more than an opposer—he had become a *persecutor*—can persecutors enjoy the favor of God? Can we hope for God's blessing while we are cursing God's people? How can a persecutor pray? [Note sermon title below.—eod.]

—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #1860, Volume 31—“*Behold, He Prays*”—Read/download entire sermon at <http://www.spurgeongems.org>.