

FOR HIS GLORY

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I have been nearly 40 years, now, trying to preach. I cannot get at it yet. Oh, that I knew how to put this so as to move every soul to come to God and sue for peace! How willing must God be to be at peace with men when He provides a Mediator between Himself and them! How readily ought you to come when Christ's honor and Glory depend upon men's trusting their cases in His hands! I ask again, what is a mediator if no case is trusted to him? A king without a crown, a shepherd without a flock, a farmer without land, a physician without sick people—these are all in a poor plight! And Christ without sinners, where is He? His name is an empty thing and His Glory gone! Come, then, you chief of sinners, come to Christ and leave your case with Him! —CHS, 1890



WHAT IS THIS THING CALLED PRAYER?

By C. H. Spurgeon

The Lord takes care that His people shall pray by *giving them a plentiful supply of daily trials and needs*. If there is anyone here without needs, I can suppose him to live without prayer. And if you have had a long course of prosperity, I can easily imagine that the Mercy Seat has grown neglected. But it will not be so with those of you who have to fight hard for daily bread, or with those of you who have many cares in the household, or who have much trouble in your position in life by persecution, by ridicule and sneers.

Certainly, we who are engaged in the business of a large Church with the care of many souls upon us, cannot afford to do without prayer. And when we come into contact with other people's souls, and get to be earnest about them, if we did not pray, we would be worse monsters than those that throw their young into the depths of the sea, for we should have utterly forsaken those who have a call and claim upon us, deserting them in the most important of matters, neglecting to make intercession before the Lord for them. Surely, we would sin against the Lord in ceasing to pray for you!

You who never look after sinners and do not care whether they perish or not, you can live without prayer. But those of you who come into contact with the desponding and try to encourage them, and find you cannot—you who talk with the despairing and find you cannot comfort them—you are driven to God! You call on Him to do what you cannot—to perform what you cannot accomplish. I am persuaded that the more intelligently active and the more earnestly vigorous a man is in God's work, the more will he find the necessity of prayer.

I do not wonder that Christ spent whole nights in prayer. As a Man, He could not have preached and done all He did without it. It would not have been possible to have sustained the ardor of such zeal daily, hourly, incessantly—without feeding it by nightly, restless, almost incessant intercessions! Brothers and Sisters, God will have us pray! And if we will not pray by reason of charm, He will force us to pray by reason of fear! If we will not pray when the dish is dainty, He will break our teeth with gravel and make us drunk with worm-

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THE COMMON SALVATION

By Charles H. Spurgeon

*"The common salvation."
Jude 1:3.*

Salvation from sin, leading upward to perfection and Heaven, is called in the text, "the common salvation." It is, then, the salvation of all God's people—the salvation about which all true Christians are agreed, for, notwithstanding all you hear about our divisions into sects, the Church is really one! The denominations of the Christian Church are very much like the divisions of a plowed field by means of furrows which mark the surface, but the land remains, to all intents and purposes, one field.

I speak not of mere professors, but truly spiritual people. Such are all *one* in Christ Jesus and their salvation is, in all respects, the same. If they have not all things common, at least they have one and the same salvation! All converted men and women believe in the same essential Truths of God, feel the working of the same Spirit within them and press forward to the same end, namely, perfecting holiness in the fear of the Lord. You shall take a high churchman who is a truly spiritual man, and there *are* such people, and you shall set him down side by side

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The Common Salvation

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with the most rigid member of the Society of Friends and when they begin to talk of Jesus, of the work of the Holy Spirit in the soul and the desire of their hearts after God, you will hardly know which is which. The nearer we come to Him, who is the salvation of God, the more plainly we see that among the children of God the basis of agreement is far wider than the ground of division.

Andrew Fuller well and pithily said, “There are, I conceive, four things which essentially belong to the common salvation—its necessity, its vicarious medium, its freeness to the chief of sinners and its holy efficacy.” We may differ on the “five points,” but we are agreed upon these four points! Ask any true Christian if it is not so. You shall get together, if you like, a collection of the odds and ends of Christianity and certainly there are some odd Christian people about whose light comes from above, so they say—I think through a crack in the roof—but if they are really genuine and their hearts are right, you shall find that even in these wrong-headed folk there is an agreement upon their need of a Savior, their faith in His death, the freeness of His Grace and the change of heart which it produces.

All Believers in Christ have a common delight in a common salvation.

We go a step further and note, secondly, that THIS SALVATION IS IN SOME RESPECTS COMMON IN THE WIDEST POSSIBLE SENSE. It is common because it is to be preached to all nations, to all classes, to all characters, to all ages and to all conditions of men—in fact, it is to be preached to *every* creature under Heaven. It is the common salvation so far as this—that a proclamation of mercy through Jesus Christ is to be made to all mankind—for it is declared that if they believe in Christ Jesus they shall be saved. You need not be afraid of being too free and unreserved in your delivering of the Gospel.

Let the great trumpet be blown and let every mortal ear attend! I am as firm an adherent to the doctrines of Sovereign Grace as any man living, but never shall this tongue hesitate to declare the common salvation. Whenever I am called upon to address a congregation, I will always cry, “Ho, everyone that thirsts, come you to the waters!” “Whoever will, let him take of the water of life freely.” The invitation of the Gospel is so far-reaching that it may well be called “the common salvation.” It is common in the widest sense because every man that believes in Christ Jesus will be saved—not the Jew only, but the Gentile, also—not only the *poor* man, but the rich man, also! Not only the black man, or the white man, but men of every color—not the ignorant or the learned, the rude or the refined, exclusively—but every soul of Adam born that believes in Christ Jesus shall be saved.

For, first, it is a common salvation which all Believers possess, since it springs from the same Grace. There are not some saved by Grace and others by works, many by pure Grace and more partly by works—but salvation is altogether of Grace in every case and that Grace is the same in all who possess it. All Believers are chosen by the same electing love, for the same reason, namely, to the Glory of the Father’s Grace and, being so chosen, they are all ordained unto the same life, secured by the same Covenant and given into the hands of the same Surety. Eternal love encompasses, enriches, comforts and preserves each individual Believer and guarantees to each the same inheritance in Christ Jesus.

Brother, are you saved by Grace? So am I. Am I saved by Grace? Then, my Sister, if you believe in Christ, you are saved as I am! It is a

common salvation—common because we are all saved by the same Savior. We are not, some of us, looking to Jesus and others to Moses, or to ourselves! Neither are we, some of us, looking to the atoning death and others to the perfect life of Christ—but we are *all* saved by the same one work, life, death, Resurrection and intercession of Christ Jesus! When He made Atonement by blood it was for *all* His redeemed. When He rose it was to justify *all* who are in Him! When He stands at the right hand of God to plead, He intercedes for *all* the saints! And when He comes, it will be that *all* His saints may be with Him where He is and may behold His Glory.

Do not fall into the modern notion which divides up Christ and allots something to one class of Believers and another portion to others of the chosen. They tell us there are such-and-such promises for Israel and other promises for the Church. I have not so read the Word of God, for I am persuaded that all Believers are the Israel of God! God loves all His saints and the same blessedness shall be to them all! You may rejoice and be glad that God will not give special raptures and soaring up into the skies to a *portion* of His family and leave the rest in the cold! In all that is “salvation” we have a common heritage, for Christ belongs to us all and we are all members of His body, partakers of His life and sharers of His Glory.

There are some few points in which we are unlike, even as children of the same family differ in age and height, or in the color of their eyes or hair. But we are one in so many vital and conspicuous features that we should, with one voice and heart, praise our common Father. We may not all wear the same form of garment, but we all breathe the same Life. We may not eat from the same ware, but we all eat the same Bread. We may not all drink from a silver chalice, but the wine is from the one cluster. “Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which works all in all.”

Yet we have those around us who make it a point of Christianity to be exclusive. Their exclusions are perpetual. Shut that door! Shut that door! Shut that door! That seems to be the one great command of their house and the second is like it—make more doors, one within the other and take care to bolt them all! Their sheep must keep within their fold without fail, for if they once get a bite of pasture outside the enclosure, their doom is sealed! In many forms this spirit has been among our denominations, but I do not believe in it. If the spirit of Christianity begets in us love to all mankind, much more, my Brothers and Sisters, are we to love those in whom there is the Life of God.

Is it really so, that this man is to be un-Christianized because of a

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**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).**

WAS “ST. PATRICK” A BAPTIST?

By DOUG KUTILEK

Ministering in Eastern Europe since 1991

The supposed “patron saint” of Ireland is St. Patrick, who lived in the 4th and 5th centuries after Christ and in whose honor March 17 is celebrated annually, chiefly in Ireland and among people of Irish descent. And, no surprise, the popular understanding of Patrick is that he was through and through a devout Roman Catholic, indeed likely “more Catholic than the Pope,” and one who brought pure Romanism to Ireland, leaving it, as it is today, one of the most rigidly Catholic of nations.

This Patrick of popular legend is a fiction, the fabrication of medieval myth-makers, and bears virtually no resemblance to the reality. From time to time, an article for popular consumption will appear in some contemporary fundamentalist periodical, claiming Patrick as a fundamentalist and Baptist (this latter claim is also found in William Cathcart’s 19th century *Baptist Encyclopedia*). While this may somewhat overshoot the mark, it is certainly very much closer to the truth than the common conception of Patrick. Unfortunately these “popular” articles are usually so poorly researched and so poorly written that they do not inspire confidence in their reliability.

However, from Patrick’s own surviving writings, limited though they are, we learn that for baptism he immersed only Believers (three times), not infants, that he insisted on the supreme authority of Scripture and that he taught the necessity of reliance solely on the merits of Christ for salvation. He never invoked Mary or the Saints, nor appealed to the authority of the Bishop of Rome, nor granted authority to tradition. In short, there is nothing at all distinctly Roman Catholic to be found in his writings.

I do not at present have the leisure to undertake and write an extended study of the life and labors of Patrick, but do wish to recommend to the reader some of the more accessible and worthwhile published treatments of the man, his life, labors, and doctrinal perspective.

Henry Vedder’s *A Short History of the Baptists* (1907 edition), pp. 71-74, gives some account of the Patrick of history, though with meager documentation.

For a more scholarly, and heavily documented account, see Philip Schaff, *History of the Christian Church*, Vol IV, pp. 43-52. It should be noted that in one place, Schaff refers to Patrick’s grandfather as a “priest” (p 45) though a second time, he gives the correct “presbyter,” which is the very Latin word (borrowed from the Greek NT) used by Patrick, a synonym of “pastor.”

A brief account but not so good as Schaff’s may be found in *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. 8, pp 384-5, with an extensive bibliography, directing the interested reader to numerous sources, including where to find Patrick’s writings in English translation.

Daniel Devienne’s article, “Patrick, St.” in John McClintock and James Strong’s *Cyclopedia of Biblical, Theological and Ecclesiastical Literature* (Baker 1981 reprint), Vol VII, pp 774-6 is worthy of recommendation.

The entry “Patricius (10)” by G. T. Stokes in William Smith and Henry Wace’s authoritative, *A Dictionary of Christian Biography* (John Murray, 1887), Vol IV, pp 200-207, is a lengthy and de-

tailed but rather dreary scholarly treatment which manages to leave the subject of Patrick’s theology virtually untouched upon.

Finally, the column-and-a-half long article “Patrick, Saint” by T. O’Raifeartaigh in the 15th edition of *The Encyclopedia Britannica* is happily free of all the legendary nonsense regarding Patrick and gives a relevant bibliography up to 1969.

I also direct the reader’s attention to the chapter, “The Apostle of Ireland,” pp 371-383 in F. F. Bruce’s *The Spreading Flame*, not because it is worthwhile, but to warn the reader away from it. Bruce uncritically gives credence to most of the medieval fiction generated about Patrick, and thereby produces a most unsatisfactory and inaccurate account.

YOU MUST PRAY!

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wood. If threats will not bring you to your knees, trials shall. If one cut of the rod does not remind you of your negligence, you shall have the stroke upon stroke till there are welts upon the skin, till you have smarted, groaned and wept—till at length you shall say, “Before I was afflicted from the Mercy Seat, I went astray, but now have I kept Your Word and come near to Your Throne of Grace.”

But you *shall* call upon Him. If you are elect, you shall cry unto Him! “Behold, he prays,” must, and shall be said of you! If you are a quickened soul, you shall pray. You shall not be allowed to forget to breathe out your soul unto God! If the Lord intends to crown you in Glory, He will make you wrestle in prayer before you win that crown! “He shall call upon me.” I delight to look at the text in this light—not merely as the Christian’s duty and privilege, but as God’s own purpose to make us pray! By the Divine influence of His Holy Spirit and by the workings of His Providence, He will compel His beloved ones to live near to Him. “He shall call upon me.”—

Adapted from the *C. H. Spurgeon Collection*, Version 1.0, Ages Software.—Sermon #3416, Volume 60—Read/download the entire sermon, free of charge, at www.spurgeongems.org.

Spurgeon on Luther

Martin Luther was assured of the Truth of the Gospel and never doubted that it would prevail, though earth and Hell were leagued against it. When he came to die, his old enemy assailed him fiercely, but when they asked him if he held the same faith, his “yes” was positive enough.

They need not have asked him—they should have been sure of that. And now, today, the Truth proclaimed by Luther continues to be preached, and will be till our Lord Himself shall come. The Holy City will need no candle, nor the light of the sun, because the Lord Himself will be the light of His people—but till then we must shine with the Gospel Light to our utmost.

Letters to Mike Gendron Of Proclaiming the Gospel

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M. C., Sparks, NV, writes:

I have the video *Messages from Heaven* in English and it sacred me more than any horror movie I've seen, because this is REAL. It was excellent and full of information all backed up by Scripture. My family is really hooked on the Virgin Mary. I would love to order this tape for them in Spanish. I have to tell you, though, I am a little afraid of offending them. They are not searching for God. I was a devout Catholic but felt empty and unfulfilled, and I asked God to make it possible for me to worship Him without all the rituals and confusion. Next thing I know I'm invited to another church right across the street from me! I gave the Pastor a really hard time with all my Catholic teachings, but he was/is very wise in God's Word and answered all my questions with Scripture. He reminded me of Christ answering questions with, "it is written." Thanks so much for all the work you have done in your ministry. It has helped me see things clearly.

J. R., Pearl River, LA, writes:

I have been listening to your audio messages on the PTG web site. Awesome, man! Thank you for the outstanding instruction on God's Word as it contradicts Roman Catholic doctrine and dogma! It is my desire, indeed, my mission, to admonish all Catholics to reject the lie they are living, trust Jesus Christ as their Savior, and leave the Satanic snare they are so devoted to (before it's too late).

Fredico, Internet, writes:

I have been a Catholic all my life, an altar boy until I was 16, and now my faith is stronger than ever. Even though our church is going through a very difficult period, this has not lessened our collective faith. Your idea of a Catholic is so foreign to me that I wonder if you were really a Catholic as you claim. It is so glaringly obvious that you do not understand the teachings of our church. You are doing a disservice to Christianity in general, and to all those ignorant misinformed people who believe what you say. There is so much pain and suffering in the world without the likes of you adding to it. You hide behind such words as evangelizing—what a lot of rubbish! Why not use the proper word like 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! Remember you will have to answer to God.

S. E., Dallas, TX, writes:

My wife and I were both very disturbed and disappointed over KCBI's decision to cancel your scheduled interview to discuss your ministry to Roman Catholics because it is such a "controversial" subject. My wife called KCBI and was able to speak to the producer who indicated that there were several intense discussions regarding airing a segment with you as a featured guest. The producer was in favor of airing the segment, yet the show's host was not. The producer indicated that she is looking for an opportunity to have you on the air to discuss your book *Preparing Catholics for Eternity*, but that will most likely occur when a guest host is sched-

uled. Please know that we (and I'm sure many others) were extremely disappointed when we heard of the compromises of the Truth that had occurred on the part of KCBI. We now look forward to the opportunity for you to explain the truth on a Christian radio station in the Dallas-Ft. Worth Metroplex. Please know that our prayers are with you and the ministry God has given you to Catholics. May God continue to use you in a mighty way.

C. L., St. Petersburg, FL, writes:

Too exhausted to give detailed praise reports, but the resources I've gotten through you have been great tools here in producing fruit, winning souls. I am a former Catholic. My husband grew up in a Bible teaching church. My parents gave me permission to marry him only if I would agree to never leave the Catholic Church. I agreed. Three years later, I made the decision to follow Christ, alone. What got me "over the hump" of breaking a promise to my parents was the fact that I, alone, am accountable for a decision that will affect my eternal destiny. Although I am the "black sheep" in my family's eyes, I have never regretted my decision. Jesus Christ gives me great joy. Keep up the good fight, and thanks for praying for our Catholic families. You inspire us to speak out more boldly to our many Catholic friends and family who desperately need to break away from this religion and its man-made rules.

Edgar, Internet, writes:

How ignorant are you? The Crisis in Mother Church has only made my faith in the RCC stronger. Why? Not all accused Priests are guilty. If those who claim to be "victims" were really abused, why would they accept large sums of money? If I was abused, I would want justice, not money.

Brother Mike responds:

You would do well to examine your faith which appears to be based on subjective experiences rather than the objective Truth of God's Word (2 Cor 13:5). Even if all the priests accused were not guilty of sexual sin, they would still be guilty of shutting the Kingdom of God in men's faces by proclaiming a gospel of works and sacraments.

N.M., Weaubleau, MO, writes:

The Catholic Church and Protestant Churches are God's two witnesses on earth. Lay off your Catholic Brothers. We're in this battle together.

Brother Mike responds:

Not according to God's Word. His two witnesses are His chosen people—the Jews and His True Church (Isa 43:10; Acts 1:8). Roman Catholics, who deny the sufficiency of Christ's redeeming work are not my brothers. It is the duty of all Christians to tell such people that they have no part or portion in the things of God (Acts 8:20-22). I will continue to call Catholics to repent and believe the Gospel (Mark 1:15).

**HAVE YOU PRAYED
FOR YOUR
PASTOR TODAY?**

The Common Salvation

(Continued from page 2)

mistake and the other because of a misapprehension? Does God make your Brother a Christian and do you try to unmake him? Does God think so much of him as to forgive him, to give him power in prayer and enjoyment of His Presence and do you think so little of him that you will hardly acknowledge him to be a partaker in Christ at all? Does the Father smile on *all* His children and do we *frown* on *half* of them? If I could do it, the last thing I should attempt would be to wall in my own special company and say, “The temple of the Lord are we.”

I would not wish to set a fence round about the baptized and say, “These are the Church of Christ, even as many as have been immersed in water that they may be buried into His death.” Beloved Brothers and Sisters, our Lord has a people that are on other points as right as right can be, who on the point of Baptism are as wrong as wrong can be! But, for all that, they are His people and in other respects are sound in the faith and valiant for the Lord our God. Unto such our love goes forth and must go forth, in spite of their grievous error! Upon other matters there are distinctions among Believers, but yet there is a common salvation enjoyed by the Arminian as well as by the Calvinist, possessed by the Presbyterian as well as by the Episcopalian, prized by the Quaker as well as by the Baptist. Those who are in Christ are more near of kin than they know and their intense unity in deep essential Truths of God is a greater force than most of them imagine—only give it scope and it will work wonders. As for us, let us not be among the men of whom Jude says, “These are they that separate themselves, sensual, having not the Spirit.”—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1592, Volume 27—*The Common Salvation*—Read/download entire sermon at <http://www.spurgeongems.com>

Spurgeon on Luther and Calvin

Martin Luther and John Calvin frequently sighed for the peace of Heaven, for they did not love the strife in which they lived, but would have been glad to peacefully feed the flock of God on earth and then to enter into rest. These men dwelt with God in holy boldness of believing prayer, or they could not have lived at all.

Young Preacher, Preach Christ Crucified and His Doctrines of Grace!

By Charles H. Spurgeon

I have many things to say, but our hours fly like the cherubim—each one has six wings. We beg to say that *the old-fashioned Gospel is able to save men and to awaken enthusiasm in their souls*. Here—here is the best proof! Look around upon this vast assembly! Have we any music, any candles, any millinery? Have we anything here to attract people but simply the preaching of the old, old Gospel?

Our service is so severely simple as to be called bare! Have I varied from the old way and the old faith—by even an eighth part of a hair’s breadth? Have I not kept to the Gospel and set it forth in simple language? Lo, here I come to the end of 37 years and before me are the same multitudes of people as at the first!

Young preacher, you will not need anything but Christ Jesus should you be spared to preach as long as I have done. When everybody seems to say that orthodoxy is spun out, God will send us a revival and the despised Doctrines of Grace will be at the front again and Christ shall make them His chariot in which He will ride forth conquering and to conquer!

Behold, even at this day a company of the poorest of the people proclaim the Gospel in its roughest form and preach it in our streets and lanes—and the crowd is stirred as it never is by any other theme! Notwithstanding all the infidelity of the times, faith is still lifting the standard! Hold to the faith and to the Cross! Preach sin down—preach Christ up! Preach the atoning Sacrifice! Preach in the power of the Holy Spirit!

Such preaching is sufficient for the purposes of salvation! “Lo this, we have searched it, so it is; hear it, and know you it for your good.” (Job 5:27).—1890

**PRAY FOR YOUR SPOUSE.
PRAY FOR YOUR CHILDREN.
PRAY FOR THE ELDERLY.**

Beautiful Thought!

By C. H. Spurgeon

It is a very blessed thing to have the Lord Jesus Christ as having been our *father’s Friend*. There are some of us to whom this has been literally true for many generations. I suppose that there is some pride in being the 14th earl, or the 10th duke, or having a certain rank among men. But, sometimes, quietly to myself, I glory in my pedigree because I can trace the line of spiritual Grace back as far as I can go to men who loved the Lord and who, many of them, have preached His Word. Many of you, I know, in this Church, and in other Churches, have a glorious heraldry in the line of the Lord’s nobles. It is true that some of you have had the great mercy of being taken, like trees out of the desert, and planted in the courts of our God, for which you may well be glad. But others of you are slips from vines that, in their turn, were slips from other vines loved and cared for by the great Husbandman! You cannot tell how long this blessed succession has continued—your fathers, and your fathers’ fathers, as far back as you can trace them, were friends of Christ! Happy Ephraim, whose father Joseph had God with him! Happy Joseph, whose father Jacob saw God at Bethel! Happy Jacob, whose father Isaac walked in the fields and meditated in communion with Jehovah! Happy Isaac, whose father Abraham had spoken with God and was called “the Friend of God!” God has a habit of loving families. David said, “The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children’s children; to such as keep His covenant, and to those that remember His commandments to do them.” Grace does not run in the blood, but often the stream of Divine Mercy has run side by side with it and, instead of the fathers, have been the children whom the Lord has made to be princes in the earth!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2627, Volume 45—*The Best Friend*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

THERE ARE NO ARMINIANS IN HEAVEN!

By Charles H Spurgeon

I was reading the other day a book containing the life of a very excellent Primitive Methodist minister, and I was greatly amused to find in his diary an allusion to myself. He says, “Went to Stroud to hear Mr. Spurgeon. He is a rank Calvinist, but a good man.” I was pleased to find that I was a good man, and I was equally pleased to find that I was a rank Calvinist! And when I came to review the book I was obliged to say that our Brother was quite correct about my being a rank Calvinist—and we believed that he was one, too—now that he has gone to Heaven!

They are all Calvinists there! Every soul of them! They may have been Arminians on earth—thousands and millions of them were—but they are not after they get there, for here is their song, “Salvation unto our God who sits upon the Throne.” That is all my Calvinism. I am sure that is what Calvin preached, what Augustine preached, what Paul preached, what Christ would have us preach! And this is what they sing in Heaven—“Salvation unto our God who sits upon the Throne and unto the Lamb.”

They sing in Heaven that it was God that planned salvation, ‘twas God that ordained *them* to salvation, ‘twas God that *gave* them salvation, ‘twas the Lamb that brought them salvation, ‘twas all of God that that salvation was carried on—and all of God that their salvation was ever perfected! They do not, one of them, say, “Stop, now! Salvation unto our God, yes, but still, free will had a hand in it.”

Oh, no, no, no! There never was a soul in Heaven that ever thought that! They all feel, when they get there, that although God never violated their free wills, yet He made them willing in the day of His power, and that it was His Free Grace that brought them to come and love the Savior! I am sure, if the verse were given out in Heaven, that we sometimes sing at Communion, they would sing it there—

*“’Twas all of Your Grace we were made to obey,
While others were suffered to go
The road which by nature we chose as our way,
And which leads to the chambers of woe.”*

And I think they would sing that other verse that we sing at the Lord’s Table—

*“Why was I made to hear Your voice,
And enter while there’s room,
While thousands make a wretched choice,
And rather starve than come?
’Twas the same love that spread the feast,
That kindly forced me in,
Else I had still refused to taste,
And perished in my sin.”*

This is how they sing in Heaven, then. It is salvation—salvation all of Grace! Salvation of which the Glory, from first to last, must all be given to God, and to God alone. They exclude themselves! They give no boasting to themselves! They do not say, “Salvation unto our better nature; salvation to our choicer Grace.” No, no! But all unto the Lord, all unto the Lord from first to last!

Well, Brothers and Sisters, some of us will not have to change our note much when we get there, for that has been the burden of our song here! It has been the theme of our ministry from our youth up, “Salvation is of the Lord.” We have learned it somewhere in the same college as that in which Jonah learned that old Calvinistic theology. He had to go into the whale’s belly to learn it, and when he came out, he said, “Salvation is of the

Lord.” And we, too, in sharp afflictions, pains and griefs have had to learn it and have it burned into us! And we never believed it more thoroughly in our lives than we do now, that if a sinner is saved, it is God’s work that saves him, and God must have all the glory of it.

I pray the Lord to convince any poor needy soul that there is salvation in Him—and enable that poor soul now to come and take it—take it by a simple act of faith. You have not got to save yourselves. Christ has saved you. You have but to trust Him and you are saved. There is nothing for you to do—nothing for you to be, but simply to be nothing—and to let Christ be All-in-All to you, to look and live, for—

“There’s life in a look at the Crucified One.”

God grant that you may look, and so be among the countless throng who shall sing His praises forever and ever! Amen.—Adapted from the *C. H. Spurgeon Collection*, Version 1.0, Ages Software—Sermon #3403, Volume 60—THE MULTITUDE BEFORE THE THRONE—Read/download the entire sermon, free of charge, at www.spurgeongems.org.

WHO THEN CAN BE SAVED?

By Pastor Henry Mahan

The disciples asked, “*Who then can be saved?*” Our Lord replied, “*With men this is impossible, but with God all things are possible*” (Matt 19:25-26).

The first real difficulty in conversion is for a person to realize that he is a **LOST SINNER**. There are plenty of weak people, even sinful people, but only the Holy Spirit can produce a **LOST SINNER** who will cry, “O God, be merciful to me, **THE SINNER**.”

The second difficulty in conversion is to teach that sinner **THE GOSPEL OF CHRIST**. He must be taught of God (John. 6:44-45) that Christ’s blood and righteousness enable God to be just and justify those who **BELIEVE**. The gospel of free grace and mercy comes to the helpless sinner without any return on his part. Salvation, eternal life, is **THE GIFT OF GOD**. Even our repentance, faith, works of faith, and labors of love are produced by His Presence in us, not by any merit on our part.

The third difficulty in conversion is to bring a believing sinner **TO REST** all his days in the same love and grace that begot him. “As we have received Christ, we walk and rest in Him.” We are chosen, called, and **KEPT** by His free grace.—Gleaned from a Zebulon Baptist Church, Pikeville, KY, weekly Bulletin, Tom Harding, Pastor—taharding@bellsouth.net

“Whoever shall confess Me before men, him shall the Son of Man also confess before the angels of God. But he that denies Me before men shall be denied before the angels of God.” (Luke 12:8)

“He that is not with Me is against Me. And he that gathers not with Me scatters abroad.” (Matt 12:30)

PRAY FOR THE PERSECUTED FOR CHRIST’S SAKE

THE “I AM”S OF JESUS CHRIST—PART 2

“I AM THE BREAD OF LIFE”

By Daniel E. Parks, Pastor
Sovereign Grace Baptist Church, PO Box 305, Frederiksted, VI 00841

Bread is a staff of life, a necessity for good health. It is so important that Jesus Christ taught His disciples to pray, “Give us this day our daily bread” (Matt. 6:11).

We need bread. And since we are comprised of both body and soul, we need bread for each. The bread for our body is the physical bread prepared by a baker in a bakery. But the bread for our soul is the *spiritual*/bread prepared by God in Heaven.

The spiritual bread for our soul is far more important than the physical bread for our body. Physical bread is worthless after our soul has departed its body at death. And if we have not nourished our soul with spiritual bread before we die, our soul will suffer *eternal* death, a dying that never ends, in the lake of fire, the “second death” (Rev. 21:8). But if we have done so, our soul will live forever in Heaven (Rev. 21:1-4). God, therefore, instructs us, “Do not labor for the food which perishes, but for the food which endures to everlasting life” (John 6:27).

We therefore are very aware of our need of spiritual bread.

Jesus Christ is the bread we need. He has declared so in John chapter 6. He said in verses 35 and 48, “I am the bread of life.” And He said in verse 51, “I am the living bread which came down from Heaven.” He therefore identified Himself in verse 32 as the “true bread from Heaven.” And in verse 33 as the “bread of God...who comes down from Heaven and gives life to the world.” Let us here observe—Jesus Christ is the “bread of God” (v. 33). Jesus Christ is here presented as the bread which God Himself has prepared. And God has done so in a manner like that of earthly bakers.

Earthly bakers prepare their bread from physical ingredients, especially grain. God also has done so, having sent His Son into the world in human flesh, in a physical body like our own (Gal. 4:4; Rom. 8:3).

The ingredients prepared by earthly bakers are thrashed and ground and kneaded. Likewise, the body of Jesus Christ, because it assumed the sin of sinners, was “stricken, smitten by God and af-

flicted”; those for whom He was thus treated are told He was “wounded for our transgressions...bruised for our iniquities” (Isa. 53:4f).

The ingredients prepared by an earthly baker are then baked in an oven until their preparation is finished. God likewise subjected Jesus Christ to the heat of His wrath on the Cross of Calvary until He cried in victory, “It is finished!” (John 19:30).

The finished product of an earthly baker is brought forth from the oven for consumption by his customers. Likewise, God at last resurrected His Son from the grave for consumption by Believers (Rom. 4:25; John 6:35).

Jesus Christ is the “true bread” (John 6:32). The man-made gods of earthly religions are but worthless counterfeits of the true God and therefore bring no contentment to the soul (Psa. 115:2-8). None but Jesus Christ can satisfy spiritual hunger.

Jesus Christ is the “living bread” (John 6:51). Earthly religions offer lifeless gods (e.g. those of ancient mythology, Islam, idols), or lifeless ceremonies and ordinances (baptism, Sabbath-keeping, church membership, etc.). Jesus Christ declares “I am He who lives, and...I am alive forevermore” (Rev. 1:18).

Jesus Christ is the “bread of life” (John 6:35, 48). As the “living bread,” Jesus Christ possesses life. As the “bread of life,” He bestows and sustains His own life to all who partake of Him. And we partake of Him by believing in Him, trusting in Him, alone, as our Lord and Savior.

1) All who believe in Jesus Christ receive spiritual life: “He who feeds on Me will live because of Me” (v. 57).

2) All who believe in Jesus Christ receive eternal life: “He who eats this bread will live forever” (v. 58); “he who believes in Me has eternal life” (v. 47).

3) All who believe in Jesus Christ receive fulfilling life: “He who comes to Me shall never hunger” (v. 35).

Have you partaken of Jesus Christ, the Bread of Life?

BROTHERS AND SISTERS, DO YOU PRAY?

By C. H. Spurgeon

The name, “Israel,” was given to Jacob because he “wrestled with the angel, and prevailed.” Are you a man of prayer? Come now, answer the question, each one of you for yourselves! Are you men of prayer, and women of prayer? Alas, some of you may use a *form* of prayer, but it has no life in it! You ask, do I object to forms of prayer? I answer, no. I believe that sometimes forms of prayer, molded according to the mind of the Spirit, are offered up with the vital breath of the same Spirit of God. Far be it from me to say that because you use a form of prayer, therefore you do not pray at all!

This, however, I remind you—your form of prayer is merely a vehicle that moves not except as it is drawn. Of itself it is like a steam engine, motionless till the furnace is heated. Or rather it is like the carriage which is drawn by the steam engine, being linked thereto with chains. A form of prayer is a heavy material thing which prayer has to drag after it. It is no help to prayer, but rather a burden to it. There may be prayer with the huge cumbrous thing called the form attached but the form is distinct in every sense from the power. The prayer is the spirit, the life, the desire, the wish, the agonizing panting with God to obtain the blessing.

I ask you not whether you use a form of prayer, or whether you utter extempore prayers. You may speak extemporaneously in prayer and talk as much nonsense, yes, and a great deal more than you would if you used a prescribed form. You may avoid formality and become frivolous. It is not uttering spontaneous words that is prayer any more than repeating a litany. But I ask you, do you pray? If you are prayerless, then you have no right to call yourselves God’s elect. God’s people are a *praying* people. They are an Israel, a wrestling race and unto them the promise is made—“I will be unto them as the dew unto Israel.”—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software—Sermon #342, Vol. 6—*Grace Reviving Israel*—Read/download entire sermon at www.spurgeongems.org.

WHY ARE YOU AFRAID TO COME TO JESUS?

By Charles H. Spurgeon

“I am desirous to be saved,” says one, “but I do not think that Christ is willing to have me.” If you have a heart-felt desire after Christ, I know where you obtained it. It never grew in your garden. The dust heap of your heart would never yield so sweet a flower as that! It is the Grace of God that has made you desire Christ and for every spark of desire that you have to Christ, Christ has a volcano full of desire after you! Oh, if you have but a farthing’s worth of desire for Him, He has ten thousand pounds worth of desire towards you! You cannot outrun Christ, I am sure.

“I would gladly be at peace with God,” says one. “I throw down the weapons of my rebellion tonight! I will say, ‘Lord, accept me.’” And do you think that He is unwilling to be at peace with you? Why, there never was any unwillingness on His part! He wills not the death of a sinner, but had rather that he would turn unto Him and live. Oh, do not imagine, do not imagine, any of you, that if there is any distance between you and God, God makes the distance! No, it is your own heart, your own unbelief, your love of sin—something sinful on your side—it is no lack of Grace on His side!

I do not say that God will meet you half-way—I do not believe He will—I believe He will meet you all the way, every inch of it, that He will meet you just where you are! Like the poor man who was left between Jerusalem and Jericho, of whom it is said that the Good Samaritan came “where he was,” so Jesus will come and pour in the oil and the wine to heal and quicken.

Only cry unto Him! If you cannot frame words, groan out your prayer! Let your aching heart but cry, “My God, have mercy on me! For Jesus’ sake, forgive me!” and He will outrun you, Sinner! He will outrun you! He will anticipate the prayer and grant the blessing! Why are you afraid to come? You know not what God is, or you would come right willingly and tell Him all your case. He can meet it! He understands it! He knows it now! Oh, come! Seek the secrecy of your chamber. Tell out as best you can, your sins, your fears, your weaknesses and unbelief—and trust in that Son of God, who became Man that He might lift men up to God—and as surely as you trust Him, you shall be saved!—Adapted from the *C. H. Spurgeon Collection*, Version 1.0, Ages Software.—Sermon #3413, Volume 60—GOD’S MERCY GOING BEFORE—Read/download the entire sermon, free of charge, at www.spurgeongems.org.

**PRAY FOR CHILDREN
AND SPOUSES
OF PEOPLE IN PRISON.**

REFLECTIONS

Gems gleaned by Jim Robinette

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

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

HOW DOES YOUR GARDEN GROW?

Only the Gospel can form a plaster to draw out the very core of contention from the heart. The Apostle Paul testifies how he and his Brothers were healed of malicious attitudes—“We ourselves also were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful, and hating one another” (Titus 3:3). And then Paul writes in some detail how that healing came—“But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit” (Titus 3:4-5). He was saying, “If this love of God to us in Christ had not appeared, if we had not been washed by His regenerating Spirit, we would still be paralyzed under the power of our lusts.”

Mortification is a work of the Spirit. “If you, through the Spirit, do mortify the deeds of the body, you shall live” (Rom 8:13). And the Gospel is the sacrificing knife in the hand of the Spirit, the “sword” God uses to kill sin in the hearts of His people (Eph 6:17).

Just as the Gospel lays the axe to strife and digs it up by its bitter roots, so it fills the hearts of men who embrace it with principles, leading to peace and unity. Some of these tenets are self-denial, long-suffering, and gentleness. Self-denial prefers that another be honored before himself. Long-suffering is that which makes one not easily provoked. And if gentleness is pushed by a wrong, it holds the door open for peace to come in again.

We can see a whole bundle of these sweet herbs growing in one bed—“The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance” (Gal 5:22-23). Now this fruit does not crop up in just every hedge, but only from Gospel seed.”—From *The Christian in Complete Armor—Daily Readings in Spiritual Warfare*. Published by Moody Press, Chicago, 1994, First Published in 1655.

GOD IS GOD

One of the most flagrant sins of our age is that of irreverence—the failure to ascribe the Glory which is due the august majesty of God. Men limit the power and activities of the Lord in their degrading concepts of His being and character. Originally, man was made in the image and likeness of God, but today we are asked to believe in a god made in the image and likeness of men. The Creator is reduced to the level of the creature—His omniscience is called into question, His omnipotence is no longer believed in, and His absolute sovereignty is flatly denied. Men claim to be the architects of their own fortunes and the determiners of their own destiny. They know not that their lives are at the disposal of the Divine Despot. They know not they have no more power to thwart His secret decrees than a worm has to resist the tread of an elephant. They know not that, “*The Lord has prepared His throne in the heavens; and His kingdom rules over all*” (Psa 103:19).—*A. W. Pink*—Gleaned from a Zebulon Baptist Church, Pikeville, KY, weekly Bulletin, Tom Harding, Pastor—taharding@bellsouth.net

STUDY OF EPHESIANS

CHRIST THE GIVER OF GIFTS - 3

We have been considering together Ephesians 4:11, where the Apostle makes the point that Jesus Christ authoritatively gives spiritual gifts to those in the Church. That brings us now to a listing of some of the gifts which Christ has given to the Church. Here Paul writes, “And He Himself gave some to be Apostles, some Prophets, some Evangelists, and some pastors and teachers.”

This is by no means an exhaustive list of spiritual gifts which Christ gives to the Church. There are other lists of spiritual gifts given in the Epistles to the Romans and Corinthians. The list given here pertains to a certain category of gifts. The few gifts that are mentioned here are those which pertain particularly to the equipping and building up of the Church. This is made clear by verse 12, where the purposes for the gifts listed in verse 11 are said to be, “for the equipping of the saints for the work of ministry, for the edifying of the body of Christ.”

We should also be aware that the list given here in verse 11 may be subdivided into two categories. The first two gifts mentioned, that of Apostles and Prophets, are what we might call foundational gifts. They are gifts that were, by design, temporary and extraordinary in the Church. The remaining gifts in the list may be referred to as the continuing and ordinary gifts designed for the equipping and edifying of the Church until the Lord returns.

This is a very important point. There are people who are claiming to be Prophets, having Infallible Revelations from God for the Church. And for centuries, the Roman Catholic Church has attempted to find support for having an office of Pope by claiming that through Apostolic succession, the gift of Apostleship has continued in their Church right up to the present time.

But Paul has already dealt with this in Ephesians 2:19-20: “Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone.” Here Paul tells us that the work which the Apostles and Prophets did was “foundational.” And we must remember that a foundation is laid only ONCE. The Apostles and Prophets were given Revelation from the Lord which was needed by the Church until the foundation was complete. Once we had the completed canon of Scripture, there was no longer a need for the foundational gifts. Paul explains in Ephesians 3 that Revelation from God was made known to him and then goes on to say in Ephesians 3:4-5—“by which, when you read, you may understand my knowledge in the mystery of Christ, which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy Apostles and Prophets”

Here, Paul is telling us that the Bible was not complete in his day. There was more knowledge in the mystery of Christ to be revealed. And this knowledge was given by the Holy

Spirit to the Apostles and Prophets to the Church. Now we are the beneficiaries of their gifts in that we have the Revelation that was given to them recorded in the Bible.

We will have more to say about this as we now take up the gifts listed here one at a time. Let us consider first of all the two gifts which were temporary and extraordinary. We must be careful when we talk about Apostles because the New Testament uses the word in two senses. Since the word, “Apostle,” means, “one who is sent,” it is sometimes used simply for someone who is sent out by a Church, much like the Church sends out missionaries today. That is why you find in a verse like Acts 14:14 the statement, “But when the Apostles Barnabas and Paul heard this, they tore their clothes and ran in among the multitude, crying out.” Here Barnabas is referred to as an Apostle in the general sense of the word. This was because he, along with Paul, had been sent out by the Church in Antioch, as we read in Acts 13:2-3—“As they ministered to the Lord and fasted, the Holy Spirit said, ‘Now separate to Me Barnabas and Saul for the work to which I have called them.’ Then, having fasted and prayed, and laid hands on them, they sent them away.”

But usually in the New Testament, the word, “Apostle,” refers to a very select few who met certain criteria for holding the office. The Gospels tell us that Jesus at first chose 12 Apostles. Later, Matthias was appointed to replace Judas Iscariot. And then, the last of the Apostles was Paul.

We know that the office of Apostle was temporary because one of the requirements of an Apostle was that he had seen the resurrected Lord Jesus IN PERSON. Paul makes this quite clear when he asks the Corinthians in 1 Corinthians 9:1, “Am I not an Apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord?” In similar manner, speaking of those who had seen the Lord after the resurrection, Paul explains to the Corinthians in 1 Corinthians 15:7-9, “After that He was seen by James, then by all the Apostles. Then last of all He was seen by me, also, as by one born out of due time. For I am the least of the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God.” This qualification alone proves that there are no longer any Apostles, for there are none who can claim to have seen the risen Lord. There is no Apostolic succession—Paul was the last of the Apostles.

**PRAY FOR OUR BROTHERS
AND SISTERS
IN NORTH DAKOTA.
PRAY THEY WILL BE USED
BY OUR FATHER
FOR HIS HONOR AND GLORY.**

SINNER, TRUST IN JESUS!

By C. H. Spurgeon

Within a few months or years at the longest, we shall all be before the bar of God—and what if some of us should be there with our sins upon us? I am afraid some of you will be there unforgiven. O you to whom I have so often spoken, will you be there unpardoned? I shall not be able to make excuses for you there and say you did not know the way of salvation, for I have preached it with great plainness of speech.

I have often cast aside language which contended itself to my taste, to use, instead thereof, more homely words, lest one of you should miss my meaning. God knows I have often forsaken tracks of thought which opened before me, and which might have interested many of my hearers, because I have felt while so many of you are unsaved, I must keep on plowing with simplicity and sowing elementary Truths of God!

I am evermore telling over and over again the story of the substitutionary work of the Lord Jesus. What? Do you hate your souls so much that you will damn them to spite Christ? Is there such a hatred between you and yourself that you will reject God's own Sacrifice for sin? You cannot say it is difficult for you to avail yourself of the death of Jesus. It is but to lay your hand of faith on that dear head! What enmity must there be in your hearts that you will not be reconciled to God even when He makes the reconciliation by the death of His own dear Son! To what a pitch has man's rebellion against his Maker gone, when, sooner than be at peace with Him, he will reject eternal love and will forever ruin his own soul!

Oh, may God grant that some this morning may say, "I will stretch out my hand. I will trust in Jesus!" You see that the hand to be stretched out is an *empty* one and the heart which leans may be a fainting one. Weakness and sinfulness find strength and pardon by taking Jesus to be their All-in-All.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1048, Vol. 18—"The Sin-Offering for the Common People"—Read/download entire sermon on www.spurgeongems.org.

Mohammed

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

**PRAY YOUR PASTOR WILL STUDY
THE DOCTRINES OF THE
ROMAN CATHOLIC CHURCH TO
DETERMINE IF IT IS TRULY
"CHRISTIAN"
OR NOT—AND IF NOT—TO HAVE THE
COURAGE TO EXPOSE ITS LIES!**

19th Century Views of Baptist Beliefs Concerning the Bible...

By Charles Haddon Spurgeon
Preached on his 47th Birthday, June 19, 1881

*"He has sent Me to bind up the brokenhearted."
Isaiah 61:1.*

THIS text receives great luster from the fact that it was one of the passages which the Savior read when He entered into the synagogue at Nazareth and preached on the Sabbath. It is as fresh as ever and we may still say of it, "This day is this Scripture fulfilled in your ears." It is no small privilege that we poor under-shepherds should be permitted to take the same text as "that great Shepherd of the sheep." Our care must be to point to Him in it. I intended to have preached from these words in Luke 4:18, but when I looked at the Revised Version and found that the words were not there at all I was somewhat startled. I began to ask whether the emission was a correct one or not and, without making pretense to scholarship, I feel convinced that the revisers are acting honestly in leaving it out.

It was not in the original manuscript of Luke, but probably some pious person added it with the intention of making the quotation more complete. Whatever the intention may have been and however natural the added words may appear, it is a pity that the unknown Brother ventured to improve that which was perfect from the beginning. After resolving in my mind the fact, which I accept, that the passage was not written by Luke in his record, I have, I think, discovered the reason. When our Savior unrolled the Book of Isaiah, He read from it, but we are not certain that He read any one passage through. According to the Jewish Law it was allowed in the Prophets for the reader in the synagogue to skip, as we call it, to make selections and read here a passage and there a passage, as he aimed at bringing out his subject. As the words are given in our Authorized Version you will notice that the portion of Scripture is not exactly like the prophetic words in Isaiah 61 and that one sentence, at least, must have been taken from another part of the prophetic Book.

The Savior did read from Isaiah 61, but He also quoted other portions of Isaiah, probably taking a verse here and a verse there and blending them in one, just as sometimes, when I wish to give you a connected narrative, I read on in a chapter, say to verse eight, and then miss a piece to verse 16 and again run on to verse 24 and miss a few verses again. The Savior gave a resume of texts which stood near each other upon the roll and Luke records those upon which our Lord dwelt in His sermon. "But," you say, "why, then, if it is so, did He omit the words which describe Him as sent to bind up the brokenhearted?" It may possibly have been His intention to leave out all allusion to healing. They were all looking for Him to work miracles of healing that day and, therefore, He either omitted the sentence for the moment or else He did not dwell upon it, for I take it that Luke is not giving us exactly the Scripture, but the sense of it, and those points in the Scripture upon which the Savior enlarged.

He probably gives us notes of those sentences which were both read and expounded and the Lord may have purposely refused to expound even if He read the sentence before us—"He has sent Me to bind up the brokenhearted." I say they were looking to Him to work miracles of healing and He did not mean to gratify them. We are told that, "He

(See *19th Century* on page 11)

19th Century Views of Baptist Beliefs Concerning the Bible...

(Continued from page 10)

could not do many mighty works there because of their unbelief.” He did not intend to exhibit Himself as a mere wonderworker and, therefore, but lightly touched upon the sentence about healing till further on, when He saw, as He read their hearts, that they noticed the omission and He, therefore, said to them, “You will surely say, Physician, heal Yourself”—which, being paraphrased, may run thus—“You either did not read that passage, or else you lightly treated it and yet a part of the Messiah’s business is to heal the sick.”

He perceived that by His own silence He had called their attention to the Scripture and that they were ready to quote it against Him by the challenge, “Physician, heal Yourself. Do for Your own family and city what You are said to have done at Capernaum.” Our Lord paid no attention to claims based upon His dwelling in the place, for He knows no claim but that of mercy. He intended to exercise His Sovereignty and, therefore, He reminded them that healing was not sent to the lepers that were in Israel, but was sent only to Naaman who had nothing to do with Israel, but was one of that Syrian nation which opposed and oppressed Israel! Possibly He gave them nothing about healing that day because He knew that they were not brokenhearted.

He who reads men’s hearts knew that they were captives to their unbelief, blinded by prejudice and fettered by sin and, therefore, He said, “He has sent Me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.” But the most tender part of the Gospel being inapplicable to their case, He would not mention it in their hearing at that time. He would not cast it like a pearl before swine, but reserved it until they should lament their sin and adopt another mood. This, it strikes me, is the reason why the passage is not mentioned in the original Gospel of Luke and, if so, the omission is most instructive. Take heed lest you, also, should miss the sweetest Word of the Gospel through being in an unfit state to receive it!

Concerning the fact of difference between the Revised and the Authorized Versions, I would say that no Baptist should ever fear any honest attempt to produce the correct text and an accurate interpretation of the Old and New Testaments. For many years Baptists have insisted upon it that we ought to have the Word of God translated in the best possible manner, whether it would confirm certain religious opinions and practices, or work against them. All we want is the exact mind of the Spirit as far as we can get it. Beyond all other Christians we are concerned in this, seeing we have no other sacred Book. We have no Prayer Book or binding creed, or authoritative minutes of conferences. We have nothing but the Bible and we would have that as pure as ever we can get it.

By the best and most honest scholarship that can be found, we desire that the common version may be purged of every blunder of transcribers, addition of human ignorance or human knowledge so that the Word of God may come to us as it came from His own hand. I confess that it looks a grievous thing to part with words which we thought were part and parcel of Luke, but as they are not in the oldest copies and must be given up, we will make capital out of their

omission by seeing in that fact the wisdom of the great Preacher who did not speak upon cheering Truths of God when they were not needed and might have overlaid His seasonable rebuke. Although we have not the sentence in Luke, we do have it in Isaiah, and that is quite enough for me.

Indeed, if it were not in Isaiah, it is yet in other parts of the Word of God. Its meaning pervades the Bible—it is the very genius and spirit of the Old and New Testaments that the Messiah is sent to heal the brokenhearted. The Gospel comes that the miseries of men may be relieved, that the despair of the troubled may be cheered and that joy may glitter on all sides like the dew of the morning when the sun rises. I pray that the commission of Jesus Christ may be fulfilled this day to all the brokenhearted ones to whom the word of this message shall come. I hope there are none here who claim a *right* to healing, for, if so, the Lord will not listen to them. He will do as He wills with His own, for it is written, “He will have mercy on whom He will have mercy.”

The men of Nazareth claimed it in the synagogue that day because He had lived among them and so Jesus did not speak of healing them. Jesus gives freely, but if any man demands anything of Him as his due, He is jealous for His crown rights and will pay no regard to such insulting demands! His healing work is not of debt, but of Grace! It is not granted to presumptuous demands, but frankly bestowed as a free gift. Now turn to the text. “He has sent Me to bind up the brokenhearted.” Here are three matters for consideration—heart wounds, heavenly healing and an honored Healer.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1604, Volume 27—*Heart Disease Curable*—Read/download entire sermon at <http://www.spurgeongems.org>.

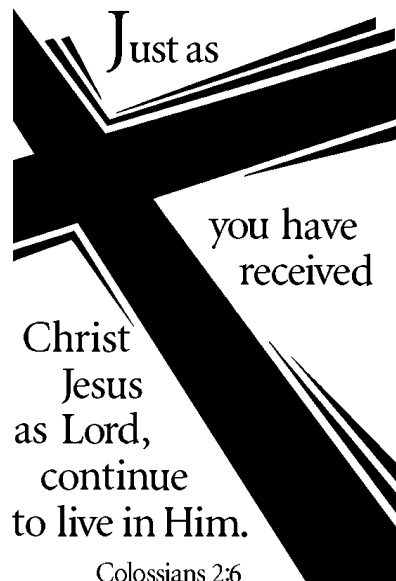
**Pray for God’s called pastors,
that they might open their mouths
boldly to make known the
mystery of the Gospel of
Christ Crucified!
(Ephesians 6:20)**

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TO BE HOLY**

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In This Issue...

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

O Souls, Why Will You Die?

By Charles Haddon Spurgeon

If there is nothing in religion, why do you come here? [Metropolitan Tabernacle] If there is salvation in believing in Christ, why are you not saved? You say there is a Hell. Why are you going there? You know that there is a Heaven. Why are you not preparing for it? You know that there is a Christ whose wounds bleed salvation—why are you not looking to Him? Is it all to be play, this religion of yours—going to meetings, sitting in your seats and listening to the preacher? I would rather be silent than be fiddling to your dancing, or go through the service merely to spend a Sabbath in a decorous manner!

If you are not saved what shall I do? What shall I do? If you are saved, we will meet in Heaven and we will praise God forever, each one of us—and our Lord shall have all the glory. But if you are lost! If you are lost—I cannot come to you, nor can you come to me—no matter what I do for you before the great gulf divides us. What? What shall I say when I render in my account? Shall I tell the Lord that you were not saved because I was afraid to tell you that there was a Hell and I kept back every threatening doctrine and tried to make things pleasant for you, whether you were saved or not? I could not make that profession even if it could save your souls, for it would not be in any measure true!

“I have not shunned to declare unto you the whole counsel of God” as far as I know it. God is my witness and so are your consciences, that I have longed for your conversion! You who have heard me these years, if you are lost, it will not be for lack of pleading with, nor for lack of instruction, nor from lack of entreaties! O Souls, why will you die? Why will you keep on procrastinating and crying, “Tomorrow, and tomorrow, and tomorrow”? Why should it always be *tomorrow*? There will be no tomorrow of hope for you when once you are dead!

Flee, now, to Christ! I pray you, by the living God and by the Heaven which He gives to those who believe in Christ, hasten to Jesus! Trust yourselves to Jesus now! By that dreadful doom which will surely fall on every man who dies rejecting Christ, I beseech you, flee from the wrath to come! Lord, grant that it may be so, for Jesus' sake! Amen.