

FOR HIS GLORY

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Many of you know, before you were converted, that anger was your first state of feeling when you heard the Gospel. I feel rather glad when I hear that I have made some people angry. I think within myself, "Well, they were not *asleep* at any rate, and they gave the sermon some sort of thought." When a man thinks enough about the Truth of God to begin to fight against it, I am in hope that the Truth will give him a shaking and never let him go till it has fairly beaten him into better things. Angry feeling is better than no feeling, and enmity to the Truth may be looked upon with more hope than indifference! —CHS



THE HOLY SPIRIT SAYS, "TODAY"

By Charles H. Spurgeon

Some of you HAVE LIVED LONG ENOUGH WITHOUT GOD! Some of you have lived 50 years without God and long enough to be condemned! You would not like to be converted and then be of no service to your Lord at all, or only have given Him a few months of your life, would you? I pray you, think of this—the long time past which may have sufficed you to have worked the will of the flesh and the short time that is to come. Do you know how soon you are to die? Is there any man here who is certain that he will live to see another year?

When the next service is held to watch the old year out and the new year in, will you be here, or where will you be? The Holy Spirit says, "Today." Every hour that passes is hardening you if you are remaining out of Christ! It becomes less probable that God will meet with you. There are so many more opportunities wasted, so many more appeals thrown away.

O, dear Hearers, if God made you stand on this platform and said, "I will tell you who they are that will reject your message and perish," I would say, "Good Spirit, tell me no such thing! Conceal the secret! I do not wish to know it!" I think it would break my heart to look in some of your faces and think, "That man will be in Hell and be in anguish and ask for a drop of water to cool his tongue." I could not bear to feel that it would be so! And yet I feel morally certain it will be so with some of you. Oh, I am staggered when I feel how souls come into this Tabernacle (and some of you are always here) and do not get the blessing. I pray tonight that some of us may get the blessing!

An incident occurred this afternoon. An aged minister, an excellent man, came into my vestry and shook my hand and said, "I have got this letter which I would like you to see." Well, I had many things to attend to, but he was so anxious and said, "I know you will like to hear it," that I took the letter. Before I read it, he explained to me that he had a son who had made a profession of religion, but had gone aside from it and it had pretty well broken his heart. At last, he was to go to America, and the father sent him away with a very heavy heart. The old man took off his spectacles.

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OPEN YOUR MOUTH WIDE!

By C. H. Spurgeon

Dear Friends, *expect* great numbers of sinners to be converted by the proclamation of the Gospel! I remember praying, when I went to preach in the great shed at Bedford, belonging to Mr. Howard, the plow maker, that God would be pleased to bring at least some few souls to Himself by that service. Dear old Mr. Howard, a Wesleyan friend who has since gone Home to Heaven, kept on saying, "Amen, Amen, Amen" while I was praying. But he did not say, "Amen," to that particular petition. When I went home to the house, he said to me, "I joined with you in all your prayer except when you asked that God would at least convert a few people. Why, my dear Friend," he asked, "did you not pray that God would convert every soul there?" I said, "I will tonight, Mr. Howard. I am rebuked by what you have said."

We do not ask enough of God! Open your mouth wide and He will fill it! Oh, that we would open our mouths wide in large requests to God—that He would bring in the converts by hundreds of thousands to the glory of His holy name!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2692, Volume 46—CHURCH INCREASE—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

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TODAY

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The letter was from his son and it said, “I went to hear Mr. Spurgeon, and I have not the slightest doubt that it has had an influence on my whole life. The text was, ‘He is as a root out of a dry ground.’ The sermon was divided into four parts.” (I remember the sermon well enough. I was suffering from great pain at the time). “The point which lasted longest was that in which he said that God had made Christ to grow up like a root, like a root out of a dry ground. He went on for 25 minutes”—(then he gave an opinion of my style which I won’t read to you)—“but what surprised me most was that out of five or six thousand, he fastened his eyes on me, though I was in the farthest gallery”—(the young man’s name was Thomas So-and-So, the son of the Baptist minister)—and suddenly he shouted out these words, ‘There’s that wild, dare-devil Tom! God means to save him and he will be a comfort to his father in his old age.’”

The old gentleman said, when I got to that, “And so he is.” It went on, “I thought he was going to say my name.”

He trembled lest the people should think his name was Tom! Well, that cheered my heart to think of that young fellow. And I thought I would have a shot at some of you tonight—and I pray that it may go right straight through your hearts! And now, this first of May, if you meet with God tonight, if you pray and believe in Jesus tonight, this will be your spiritual birthday! You will remember the night that Believers were baptized and that, that night Christ met with you.

It is now 23 years, I think, within an hour or two, since I also was baptized on the first of May, confessing Christ in my early youth. And I will close my sermon by saying that if He had been a bad Master I would have run away from Him. And if He had not kept His promises, I would not believe Him. But He has been a good Master and a dear Savior! I think it is 23 years during which I can bear an earnest testimony to the goodness and love of Christ. If you knew Him you would not live a minute without Him! “Ah,” you say—“will He have *me*?” Will you have Him? That is the point! You won’t have any wooing to do towards Christ. He loved sinners. He died for sinners. “Whoever believes in Him shall not perish, but have everlasting life.”

THE HOLY SPIRIT SAYS, TODAY. Do you say, Today, too? Amen and amen!

—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #3160, Volume 55—THE CALL OF “TODAY”—Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>]

MOTHER’S DAY IS MAY 10th!

ON SCARLET LINES, PICTURES, THE CATHOLIC CHURCH, SPURGEON’S FATHER AND GRANDFATHER AND HOUSEHOLDS IN 1866!

By Charles H. Spurgeon

There are some amusements that we cannot say are absolutely bad in themselves, but they lead to evil. They go up to the edge of the precipice—and there are many who only need to get so far and they are sure to fall over. Besides, they make the Christian so like the worldling that nobody could tell which is which! Now, tie the scarlet line up! I would do so even as to what *pictures* I would hang up in my house. I am often sad to see, especially in the houses of the poor, Roman Catholic pictures exhibited on the walls because they happen to be rather pretty and very cheap. Popish publishers have very cleverly managed to get up pictures of the Virgin and the lying fable of her assumption to Heaven and all sorts of legends of saints. And being brightly colored and sold very much under cost, these vile things have been introduced into thousands of houses. I have seen to my horror a picture of God the Father represented as an old man—a conception almost too hideous to mention—yet the picture is hung up in the cottages of England! Whereas the Lord has declared that we should make no image of Him, or represent Him in any way—and even the attempt is blasphemous! If you have a bad picture, no matter how good a work of art it is, burn it! And if you have a bad book, no matter how much it may be worth, do not sell it for somebody else to read—tear it in pieces!

Let the Christian hang up the scarlet line and make certain that nobody shall be debauched in mind or body by anything that he tolerates in his house! I may seem to be too severe, but if my Master were to speak out of Heaven, He would not rebuke that as a sin on my part—rather He would say that we need to be much more precise and decided about evil things.

Well, you shall do what you please, you have your own liberty, but, “as for me and my house, we will serve the Lord,” and the blood red line shall be in my window! My father’s father, do I not remember how, when I was a child, I used to hear his prayers for my father and for me? Well do I remember my father’s conversion in answer to my grandfather’s prayers. And my father, can I ever forget how he wrestled for us at the Mercy Seat and God forbid it should happen that in my son’s house, in years to come, there should be no altar to my God! I would sooner be without a tent for myself than without an altar for the Lord! Wherever we are, we must hang up the scarlet line! We cannot expect a blessing if we do not. Of course I am not speaking to those who are not fathers or heads of households. If they are servants, they cannot help what is done in the house. If they are underlings who have not the power, they cannot arrange as they would. But I am speaking to those who fear the Lord and can do it. Do, Beloved, dedicate your house to God from the attic to the cellar. Let there be nothing even in the cellar which you would be ashamed for Jesus Christ to see. Let there be nothing about the house but what shall be so ordered that if your Lord should come, you could open your door and say, “Come and welcome, Master! There is nothing here that Your servant desires to conceal.”

Believe in Jesus, O you who know Him not! And you who know Him, practice what you know. And God bless you! Amen and Amen.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #3168, Volume 55—THE SCARLET LINE IN THE WINDOW—Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>.

PRAY DAILY FOR YOUR
PASTOR AND HIS FAMILY!

CALVINISM: ITS FIFTH POINT

By DANIEL E. PARKS, PASTOR

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

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

[This series began in January and now we come to the last of the Five Points of Arminianism and Calvinism (as they are summarized in *The Five Points of Calvinism* by David Steele and Curtis C. Thomas.)]

Arminianism Point #5: Falling from Grace

"Those who believe and are truly saved can lose their salvation by failing to keep up their faith, etc." (All Arminians have not agreed on this point. Some deny that a Believer can lose his salvation. But many of these erroneously believe that he can acknowledge Jesus Christ as Savior without acknowledging Him as Lord. Scriptures deny this heresy.)

1. Arminianism denies what Holy Scriptures teach regarding falling from Divine Grace. The only time falling from Grace is mentioned in Holy Scriptures is in Galatians 5:4: "You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace." Paul the Apostle here addressed persons who were being taught that a Believer is not justified through *faith in Christ alone*, but through *faith plus works*.

In Paul's day Judaizers taught that faith in Christ was worthless for justification unless one also observed the rites and ceremonies of the Law of Moses such as circumcision. In our day some persons and denominations teach that faith in Christ is worthless for justification unless it is joined with baptism, Sabbath-keeping, or some other work.

Paul in Galatians 1:6-9 calls this doctrine "a different gospel" and anathematizes, or curses him who preaches it. All persons who embrace this heresy are said to have "fallen from grace." Happily, this never happens to *true* Believers, according to Galatians 5:10. But it does happen to insincere believers and preachers of the heresy of justification by works.

2. Arminianism denies what Holy Scriptures teach regarding the preservation of the saints. A believer in Jesus Christ can never lose his salvation! Believers in Jesus Christ have received eternal life and therefore shall never perish. Jesus Christ declared in John 3:16, "For God so loved the world that He gave His only begotten Son, that whoever believes in Him *should not perish but have everlasting life*" (cp. John 3:36 and John 6:47).

Believers in Jesus Christ will never be snatched from His hand. Jesus Christ declared in John 10:27f, "My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; *neither shall anyone snatch them out of My hand.*"

Believers in Jesus Christ shall never be cast away by Him. Jesus Christ declared in John 6:37, "All that the Father gives Me shall come to Me, and the one who comes to Me *I will by no means cast out.*"

Believers in Jesus Christ are eternally secure in their salvation. Jesus Christ declared to His Father in John 17:11f, "Those whom You gave Me *I have kept; and none of them is lost.*" Believers in Jesus Christ will never be condemned by God. Paul the Apostle declared in Romans 8:1, "There is therefore now *no condemnation* to those who are in Christ Jesus."

Believers in Jesus Christ can never be separated from God's love. Paul the Apostle declared in Romans 8:38f, "For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Believers in Jesus Christ are forever confirmed in holiness. Paul the Apostle assures Believers in 1 Corinthians 1:8 that "[our Lord Jesus Christ] will also *confirm you to the end*, that you may be *blameless* in the day of our Lord Jesus Christ."

Believers in Jesus Christ have the Holy Spirit for their eternal seal and are guaranteed an inheritance in Heaven. Paul the Apostle assures Believers in Ephesians 1:13f that "you were *sealed* with the Holy Spirit of promise, who is the *guarantee* of our inheritance until the redemption of the purchased possession."

Believers in Jesus Christ will appear with Him in Glory. Paul the Apostle assures Believers in Colossians 3:4, "When Christ, who is our life appears, then *you also will appear with Him in glory.*" Believers in Jesus Christ have an "*eternal redemption*" according to Hebrews 9:12. Believers in Jesus Christ have been "*perfected forever*" according to Hebrews 10:14.

3. Arminianism denies what Holy Scriptures teach regarding the perseverance of the saints. Not only are Believers *preserved by* Jesus Christ, but they will *persevere for* Christ. Believers in Jesus Christ will conquer all their adversities. They confess in the words of Romans 8:35-37, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?...Yet in all these things we are *more than conquerors* through Him who loved us."

Believers in Jesus Christ will never depart from Him. They confess the declaration of Hebrews 10:39, "But we are *not of those who draw back to perdition*, but of those who believe to the saving of the soul." Those who depart the Christian way were never truly Believers, according to 1 John 2:19: "They went out from us, but *they were not of us*, for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that *none of them were of us.*"

Arminianism denies all these Truths of God. The Synod of Dort therefore rightly condemned this fifth of the Five Points of Arminianism as heresy, and affirmed as Scriptural truth all that it denied. The synod's fifth response was:

Calvinism Point #5: Perseverance of the Saints

"All who were chosen by God, redeemed by Christ, and given faith by the Spirit are eternally saved. They are kept in faith by the power of Almighty God and thus persevere to the end."

PREACHER, ARE YOU LOOKING AT THE SINNER, AND NOT AT THE REDEEMER?

“Perhaps you do not see conversions in your work because you keep looking to the people—looking to the sinners—looking to the hardness of their hearts. What has all that to do with Christ’s power to save? If this man, in addition to being paralyzed, could have had fever, leprosy, dropsy and all other diseases at once, it would not have mattered in the least to the Great Physician, for when Christ comes on the scene, if you have one impossibility, He can meet it—and if you have 50 impossibilities, He can meet them all just as easily! Granted an Almighty Savior, what room is there for doubt as to what He can do?”—CHS —1895, Sermon #2434, Volume 41—“A MAN UNDER AUTHORITY”—Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>.

YOU HAVE BEEN WARNED!

Brothers and Sisters, would you wish to hatch the egg of unbelief till it turns into a serpent? Put off prayer! Would you see evils magnified and mercies diminished? Would you find your tribulations increased seven-fold and your faith diminished in proportion? Put off prayer! I say unto you this day, if you will neglect your closet, all the troubles you have ever had shall be as nothing compared with what will yet come upon you! The little finger of your future doubts shall be thicker than the loins of your present mental anguish. You shall know what man can do when he leaves his God and you shall find out in the bitterness of your soul what an evil thing it is to leave the living fountain and hew out to yourself a broken cistern which can hold no water.—CHS, 1862.

MUST WE PRAY FOR GOD’S PROMISES?

By A. W. Pink

When commanding His servant Elijah to appear again before Ahab, the Lord had expressly promised Elijah, “And I will send rain upon the earth” (1 Kings 18:1). Why, then, should Elijah be found earnestly begging Him for rain in verse 42? To natural reason a Divine assurance of anything seems to render asking for it *unnecessary*: would not God make good His word and send the rain irrespective of further prayer? Not so did Elijah reason—nor should we. So far from God’s promises being designed to *exempt* us from making application to the Throne of Grace for the blessings guaranteed, they are designed to instruct us what things to ask for, and to encourage us to ask for them believingly, that we may have their fulfillment *to ourselves*. God’s thoughts and ways are ever the opposite of ours—and infinitely superior thereto. In Ezekiel 36:24-36 is found a whole string of promises, yet in immediate connection therewith we read, “I will yet for this *be inquired of* by the house of Israel, *to do it* for them” (v. 37).

By asking for those thing which God has promised, we declare Him as the Giver and are taught our dependence upon Him: faith is called into exercise and we appreciate His mercies all the more when they are received. God will do what He undertakes, but He requires us to sue for all which we would have Him do for us. Even to His own beloved Son God says, “*Ask of Me, and I shall give You the heathen for Your inheritance*” (Psa. 2:8): His reward must be claimed. Even though Elijah heard (by faith), “a sound of abundance of rain,” nevertheless he must pray for it (Zech. 10:1). God has appointed that if we would receive, we must ask; that if we would find, we must seek; that if we would have the door of blessing opened, we must knock; and if we fail so to do we shall prove the truth of those words, “you have not, because you ask not” (James 4:2). God’s promises, then, are given us to incite prayer, to become the mold in which our petitions should be cast, to intimate the extent to which we may expect an answer.—Adapted from Pink’s *Studies in the Scriptures*.

PRAY DAILY FOR GRACE TO BE HOLY

“A single soul is of more value than the whole world, and for this plain reason—the time is coming when the whole world will be destroyed, but the soul must live in happiness or misery forever.”—**Robert Hawker, 1753-1827**

“Satan is continually at work even to separate chief friends, filling the mind with suspicions, or stirring up miserable jealousies.”—**J.C. Philpot**

“Many imagine themselves great believers who have little or no true faith at all; and many who deem themselves void of faith cleave to Christ by that ‘faith of the operation of God.’”—**Joseph Hart**

“Is it not hard to look upon other men’s excellent attainments without envy, or upon your own without pride?”—**John Flavel, 1630-1691**

“The Spirit of God not only convinces us in general that we are sinners, but in particular and that strongly, ‘You are the man.’”—**Richard Sibbes**

THERE ARE SOME THINGS WHICH NEED TO BE MADE VERY CLEAR

By Charles Haddon Spurgeon

*“And the King said, If the Lord does not help you, where can I find help for you? From the threshing floor, or from the winepress?”
2 Kings 6:27.*

Now it is no wonder at all, that when a man is awakened to see his great danger, standing as he does upon the edge of a precipice with a frightful gulf beneath him, he begins to appeal to anybody and everybody and to cry for help. So, tonight, I am going to begin by saying that in the case of the sinner, it is vain to look to man, for every honest man will have to say to such an one, “*If the Lord does not help you, how can I help you!*” You feel that you are in dreadful danger and you want to be saved—I beseech you, do not look to any of us, or to any of your fellow creatures for help, for we are quite powerless in the matter! God must save you! He must give you Christ or else you must die. We have no power to forgive your sins. There are some pretenders who surely ought to feel themselves out of place in this age, like owls in daylight, who still profess that they can pardon sin. It is a strange country, this. If a poor woman in a red cloak passes a farm and for sixpence tells a servant girl her fortune, she is put in prison. And I will not say but what she deserves it—yet a gentleman may stand up before his thousands and pretend to turn bread and wine into the flesh and blood of God, and to have power to pardon sin, and I have never heard of any punishment for so gross an imposition! It is infinitely more gross than anything the poor ignorant witch has ever practiced! It is not in us to pardon sin. If you had offended us, we might pardon your offenses against ourselves, but offenses against God must be forgiven by God, Himself.

“Does not the power which rested in the Apostles to forgive sin still rest in the Church?” I think it does, but no Apostle ever had the power to pardon an impenitent soul! No Apostle ever had the power to pardon one who did not believe in Jesus. All that an Apostle could do was to say that he was pardoned when he saw that he believed and repented—and that same power belongs to us to this day—to declare, in God’s name, that HE THAT BELIEVES IN HIM IS NOT CONDEMNED and that he that confesses his sin to God and forsakes it, *shall find mercy*—but with this exception (and it is no exception, at all) all power in the matter of pardoning sin rests with the eternal God and with Him, alone. It is certainly not in the power of any man to renew your nature! You cannot enter Heaven except you are born-again. Unconverted man, you must be made a *new creature in Christ Jesus*, but there is no man under Heaven that can create in you a new heart or a right spirit! Let a man first create as much as a fly and send it winging its way in the summer’s air and then let him talk about regenerating a soul. It is a stupendous work—a work to which only the Deity is equal! God alone creates or re-creates the soul of man! You look in vain, then, to any—even though they call themselves priests or bishops or Doctors of Divinity! Your fellow men cannot help you in the matter! You must be born-again from above, and the Spirit of God must do it, or your case is hopeless.

But it is said, “Can we not pray for sinners?” Yes, blessed be God, we can, and THE PRAYER OF A RIGHTEOUS MAN AVAILS MUCH. During this week I have had very many requests for prayers,

and some of them from some of you now present. Such prayers as mine, indeed have gone up to Heaven for you, that you might find peace. But I charge you before God, put no superstitious confidence in *my* prayers or in the prayers of anybody! What could your mother’s prayers do for you? Nothing at all unless you pray for yourself. If the Apostle Paul were here and pleading to God, what would be the use of his prayers? Just nothing unless the Lord moved you to make a personal confession of your sin and to believe personally in Jesus and personally to pray to Him! Now there is a *great value in prayer*. I value the prayer of a little child. The poorest Christian has power with God in supplication. We do not undervalue that, but still, if the Lord does not help you in answer to those prayers and if it does not become a *personal* matter with yourself so that *you* pray, you will be guilty of a superstitious reliance upon the prayers of others—having made a god of them—and God will be grieved with you for having done so. No prayers of all the saints on earth could save a single soul unless that soul fled for refuge to the hope set before it in the Gospel in the Person of Jesus Christ.

But perhaps there may be some persons here who will say, “Cannot you help me by giving me the ordinances of the Christian religion? Will not they help me?” Ah, Beloved Friends, if you are continually here in this place, I am sure you are not under that delusion! There is no ordinance in the Christian religion that belongs to unconverted people. Can you not be baptized? you ask. No, you have nothing to do with Baptism until you are a Believer in Jesus Christ! Perhaps there is no Popish error which has done more mischief to the Christian Church than that of giving baptism to unconverted persons—to persons who have no faith in Jesus—under the notion that it does something, for if it does *nothing* at all of any good! Why is it given? And to the extent to which it is believed that there can be any efficacy in it—to that extent it is mere Popery and Sacramentarianism and ought to be abandoned by the true Believer in Jesus Christ! I believe we should increase sin by that view, but certainly not wash it away, for you would have been guilty of having dared to take to yourself an ordinance which belongs to none except to those who believe in the Lord Jesus Christ with all their heart. “But may we not come to the Communion Table?” No, NO, NO! And if we dared to permit you—if we said, “Unconverted man, you may come to the Table,” we would certainly be doing you no service whatever. On the contrary, we would be doing certain injury. Remember that dreadful text—“He that eats and drinks unworthily eats and drinks damnation to himself”—“condemnation” it ought to be, for that is the real word there! The other is too forcible and I do but give the correct rendering. But I would not ask you to come and eat and drink condemnation to yourself, “Not discerning the Lord’s body.” Why I know unconverted people who seldom go to a place of worship all the year round and yet will go and take what they call, “the Sacrament,” on Good Friday—choosing that day which they receive as the memorial of Christ’s death in which especially to insult the Savior, for He never asked them to come to His Table living in sin, living in constant neglect of all religion and then to do Him this piece of impertinence—to go and intrude themselves into that sacred feast to which they are not bidden and to which they have no right to come!

Oh, believe me, if you rely on Baptism and the Lord’s Supper, you might as well rely upon the incantations of a witch or upon the spell of a Hottentot! There is nothing in a sacrament that can, in itself, save a soul! When you are saved, then these outward emblems remind you of Truths of God and help your memory and stir your minds. But until

(See *Some Things* on page 11)

Study of Ephesians**MARKS OF DIVINE INSPIRATION—PART 2**

What we learn as we study our New Testament is that many references to Jehovah in the Old Testament are describing what was done by the Pre-Incarnate Christ. Before the Son of God descended in human form, He was doing all the amazing things recorded in the Old Testament Scriptures! Take for instance the fact that over and over again the Old Testament speaks about how Jehovah delivered the Israelites from Egypt and then, by means of an awesome miracle, brought them through the Red Sea on dry ground. After this He led them through the wilderness and provided for them for forty years.

But whom does the Apostle Paul ascribe this to? In 1 Corinthians 10:1-4, he states, “Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.” Have you ever realized that the pillar of cloud that led Israel by day and the pillar of fire which led them by night was the Pre-Incarnate Son of God? Christ had been caring for His people and guiding them long before He took on flesh.

But our quotation from Psalm 68:18 is even more remarkable. When the Apostle Paul quotes from Psalm 68 and applies to the Lord Jesus, it is clear that it really could only find its most ultimate fulfillment in Him. Think about it—Psalm 68:18 speaks of YAH ascending on high. When did God the Father ever do that? He didn’t do that. He has always been in the highest heavens. He has never left Heaven. The only One who can rightly be called YAH who may be described as having ascended on high is the Lord Jesus Christ.

And that is exactly the point that Paul goes on to make in verses 9 and 10 of Ephesians 4—“(Now this, ‘He ascended,’ what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.)” Paul says you can’t speak about One who ascended unless that same One first descended. And there is only One who is God who descended—the Lord Jesus Christ.

We will see more about verses 9-10 in a later study. But let us pause a moment to realize how much this Scripture adds to the proof that Jesus is God. Some people say there are only a half dozen or so statements in the Bible which might be used to teach that Jesus is God. I disagree entirely. What the Apostle under the Inspiration of the Holy Spirit is showing us here is that there are literally hundreds of references to Jehovah in the Old Testament which are references to the Son of God before He took on flesh. He is the One who is equal and co-eternal with the Father, who is equal with Him in power and glory. And He is the one who humbled Himself and descended that He might save us from our sins.

Before we leave this passage in Psalm 68 and Paul’s quotation from it, I want us to realize another important lesson that it is teaching us. Is it not showing us what an amazing book the Bible is? Even more, is it not showing us that the Bible is not like any other book? Is it not proving to us that the Bible and the Bible, alone, is a divinely-inspired book? Let us consider several of the ways this is demonstrated to us from this particular quotation which the Apostle makes from Psalm 68.

In the first place, consider how many of the prophecies of Scripture have multiple fulfillments. Obviously David, the Psalmist, was referring to something which God did in the PAST. David was speaking of God descending as something already accomplished when he wrote the Psalm. Yet Paul, when

writing to the Ephesians, is led by the Holy Spirit to see that what David had written as something already fulfilled at least a thousand years before Christ came, could only have its ultimate fulfillment in Jesus Christ! David probably did not even realize that what he was writing would have another, even greater, fulfillment hundreds of years in the future. Peter tells us that many of the Prophets had to go back and examine their own writings to see what they had written of Christ because they were not even aware that they were doing so at the time which they wrote (1 Peter 1:10-11). From David’s perspective, he was writing about the wonderful deliverances by God of His people. But the Holy Spirit was causing him to write something which would have a much greater fulfillment when the One who is Jehovah would take on flesh and descend and come among us in order that He might save us from our sins.

Let me say just a word at this point about some of the teaching of Dispensationalism. Some dispensationalists teach that when Jesus Christ came to earth, He offered the Kingdom of God to the Jews. But they refused it and would not receive the Kingdom. Therefore, they say, God decided to set up the Church as a sort of alternative plan. They even refer to the Church as a “parenthesis” in God’s plan, believing that it is a temporary interruption. Now there are two very dangerous errors there. In the first place, we must ask whether there is anything that happens that was not a part of God’s original plan. Of course not. He works “all things after the counsel of His will” (Eph 1:11), having from eternity past taken into consideration such things as the number of hairs on our heads.

But secondly and more serious is the fact that such teaching has missed the fact that the Holy Spirit inspired the Old Testament writers to speak of things that would happen in the Church hundreds of years before they occurred, as in the passage before us today. David would be led by the Holy Spirit to speak not only of Christ’s ascension, but also of the fact that He would give spiritual gifts to all the members of the Church.—PF

Brother Miles KcKee’s excellent article,
THE GOSPEL AND A GOOD DEATH,
which we featured last month on Page One,
will, Lord willing, be continued in June.
Sorry for the oversight.—EOD

**PRAY FOR GRACE
TO BE OBEDIENT!**

**PRAY DAILY
FOR OUR BROTHERS
AND SISTERS IN PRISONS**

Mark

Christ the Servant

By Donald S. Fortner, Pastor
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First Disciples

Immediately after announcing our Lord's appearance in Galilee, calling sinners to repentance, Mark shows us what is meant by that. In verses 16-18 we are told how that the Lord Jesus called His first disciples, Simon and Andrew, James and John. Those who repent and believe, those who come to and follow Christ, those who are born into His kingdom are called by Him. And those who are called by Him forsake all and follow Him.

Full of Activity

The Gospel of Mark is a book full of activity. He moves rapidly from one place to another and from one miracle to another. The words "*immediately*," "*forthwith*," "*anon*," and "*straightway*" meet us constantly in these 16 chapters. Many of the chapters begin with the word "*And*." If Mark were telling us His story orally, we might say, "Slow down. Catch your breath. You're moving too fast." That is exactly the sense the Holy Spirit intends to give us in this book. Mark is describing God's faithful Servant, our all-glorious Christ, whose meat and drink it was to do the will of His Father. He had nothing to call His own, not even His time.—O Lord, my God, give me grace to be such a servant!

Mark moves like lightning as He declares our Lord's works in Galilee, casting out demons and healing the sick (1:21-3:12; 5:25-34; 6:53-56; 7:24-37). He gives us display after display of our Lord's power and authority as that Servant into whose hands the Father has given all things.—After giving us four kingdom parables in chapter 4, He calmed the raging sea and the troubled hearts of His disciples with His mere word (4:35-41).—He cast demons out of the poor Gadarene (5:1-20).—woman was healed of her twelve-year issue of blood by the touch of His garment (5:25-34).—He raised Jairus' twelve year old daughter from the dead (5:35-43).—He fed hungry multitudes by miraculously multiplying little (6:34-44; 8:1-9).—Twice we read of Him giving sight to the blind.—Repeatedly, we read of our tender Savior having "*compassion*" upon needy souls.

Pictures of Grace

These miracles were intended to display our Savior's power and authority as that man who is Jehovah's Servant, that man who is God, to show that He has power and authority by virtue of who He is and by virtue of the sacrifice He made in eternity and was about to make at Calvary, to forgive sins (2:9-10).

It is therefore obvious that these miracles were intended to be pictures of His wondrous works of grace in saving lost sinners. — Like the leper, saved sinners have been made whole by Christ, the Priest, who touched us and made Himself unclean to make us clean. We are made whole by the omnipotent touch of His grace.—Like the woman with that twelve-year issue of blood, who had spent all she had on physicians of no value, we are made whole by virtue we get from touching Him.—Like the Syrophenician woman, we who have no

claim on the children's bread have obtained mercy by faith in Christ.—Like the Gadarene, we have been made whole and set free by the Master's word of grace.—Like the blind men, our Lord has given us eyes to see Him and to see "*every man clearly*."—Like Jairus' daughter, the Lord Jesus Christ raised us up from the dead.

Determination to Die

Beginning in chapter 8 (v 31), we see a marked determination in our Savior, Jehovah's Servant. He set His face like a flint to go up to Jerusalem, to suffer all the wrath of God as our Substitute (Isa 50:5-7).—"*And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.*"

The Lord Jesus did not come here hoping that the Jews would allow Him to be their king, sitting on a physical throne in Jerusalem. He came here as the King to suffer and die, rise again the third day, and ascend to His throne to give eternal life to His elect by the virtue and efficacy of His blood atonement. He came here to do the will of His Father, suffering death as our Substitute at Jerusalem, and nothing could deter or hinder Him from accomplishing His purpose.

Peter's Reaction

Look at Peter's response to the Lord's declared purpose (8:32).—"*Peter took Him, and began to rebuke Him.*" Matthew gives a fuller quotation of Peter's words.—"*Then Peter took Him, and began to rebuke Him, saying, Be it far from thee, Lord: this shall not be unto thee*" (Matt 16:22). Peter said, "Spare yourself of this, Lord." That is always the response of the flesh to trouble. "Spare yourself." Then the Master sternly rebuked Peter, saying, "*Get thee behind me, Satan: for thou savorest not the things that be of God, but the things that be of men*" (v 33).

Gill suggests, I think accurately, that, "the Lord rebuked Him in a very severe, though just manner; being touched in His most tender part, and dissuaded from that which His heart was set upon, and He came into the world for; whose keen resentment is seen by using a phrase He never did but to the devil Himself." The Master knew the source and cause of Peter's comments. The flesh, like Satan, is always opposed to the will of God. The flesh always chooses that which is easiest on and most appealing to the flesh.

That this is the meaning of this conversation between Christ and His errant disciple is obvious because of what follows in verses 34-38. If we would follow Christ, if we would be His disciples, if we would be God's servants (That is what it is to be a believer!) we must give up our will to His will. We must surrender the rule of our lives to the rule of God our Savior. That is what Jehovah's righteous Servant did in the example He left us in the rest of Mark's Gospel (1 Peter 2:21).

Transfiguration

In chapter 9 we have Mark's account of the Transfiguration.—"*And He said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power*" (v 1). Then the Lord Jesus led Peter, James, and John up on the mountain and they literally did not taste of death till they saw the King coming in glory. Peter refers to this in 2 Peter 1:16-18.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father

(See Mark's Story on page 8)

Mark's Story

(Continued from page 7)

honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from Heaven we heard, when we were with Him in the holy mount."

The suggestion is that God's purpose for His elect and the purpose of Christ's redemptive work is that we should not taste of death. He came to deliver us from the awful taste of death. Our all-glorious Savior tasted death for everyone He came to save that we might never taste it (Heb 2:9), that we might ever behold and be the recipients of His glory as Jehovah's righteous Servant (John 17:22-26).

Then He identifies His family, those who shall behold and enjoy His glory forever, His children, the citizens and heirs of His kingdom. They are those who, in this world, cast all their care on Him (9:17-24), becoming as little children taken into His omnipotent arms, trusting Him as Lord and Savior (vv 36-37), and blessed in and by Him. Mark alone tells us that He took the little children up in His arms when He blessed them (10:13-16).

Money Changers

Our Lord's last week on earth before the crucifixion begins in chapter 11. Here again Mark tells us about a very significant event the other Gospel writers were not inspired to record. *"And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple"* (vv 15-16).

This is not the same event John spoke of in John 2:13-16. That event took place at the beginning of our Lord's ministry. That which Mark records took place at the end of His ministry. For the second time, the Lord Jesus overthrows the tables of the money-changers, and cleanses the temple. Mark says, He *"would not suffer that any man should carry any vessel through the temple."*

According to the Mosaic law, it was the responsibility of the priests to catch the blood of the sacrifices on the brazen altar in the outer court and carry it into the holy place before the altar. Once each year the high priest would go into the Holy of Holies and sprinkle that blood upon the mercy seat. All of this was highly symbolic of Christ's sin-atonement work.

He of whom the priests and the sacrifices were types had come to put an end to all this. He would not allow any man to carry anything through the temple. In other words, He ended the sacrifices. He is the end of the law (Rom 10:4). In this act our Lord was saying, "The Lamb of God has come to put away sin by the sacrifice of Himself."

More Questions

Mark chapters 10-13 are primarily concerned with the questions people asked the Savior. In chapter 10 He answers the Pharisees questions about divorce, the rich young ruler's question, the disciples' question about salvation, and James and John's question about greatness. He tells the Pharisees that marriage is forever. He told the rich young ruler that the way to eternal life is faith alone, that faith that surrenders all to Christ as Lord and God. When the disciples heard the conversation between Christ and the rich young ruler, and heard the Master's explanation of why that man so rich in material property and religious morality did not believe, they said, *"Who then can be saved?"* The Master answered, *"With men it is impossible, but not with God: for with God all things are possible."*

In chapter 11 He answers the questions of the priests, the scribes, and the elders who come out of hatred for Him and try to trap Him with their

questions about His authority to purge the temple. He answered them by refusing to answer them.

In chapter 12 the Pharisees, Herodians, Sadducees, and a scribe tried to trap Him with their questions. The Lord Jesus saw through their hypocrisy and answered them accordingly. The Pharisees and Herodians were trying to get Him to say something that could be used to accuse Him of stirring insurrection against Caesar. The Sadducees tried to trick Him into saying something that might be twisted into a denial of the resurrection. Then a scribe tried to trick Him into speaking a word against the law.

In chapter 13, as they sat on the Mount of Olives, Peter, James, John, and Andrew ask the Lord Jesus what He meant when He spoke of the destruction of the temple. They said, *"Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled"* (v 4). The rest of the chapter is taken up with our Savior's answer, warning them and us of the great danger of following false christ.

A Good Work

Multitudes talk about good works. Usually their intent is to defend their pretended good works of self-righteousness. In chapter 14 Mark shows us an event that displays what a good work is. — *"A woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on His head"* (v 3). Others, including the disciples, sharply criticized her.

"And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (14:6-9).

The Master said, *"She hath wrought a good work on me."* That is the only time in the Bible anything done by a sinful human being is specifically called *"a good work"* by our Lord. That fact is very instructive. Good works are not what most imagine they are. A good work is a work of faith. This dear lady seems to have been the only person who understood and believed what the Lord had said about His death and resurrection. A good work involves personal sacrifice. It is always costly. A good work is a work of spontaneous love wrought for Christ. A good work is doing what you can for the Savior. A good work is a work that God our Savior never forgets.

The Crucifixion

Beginning with chapter 15, we have the account of the crucifixion. Mark describes this as an act of horrible brutality done in the name of justice and righteousness. The Lord Jesus appears to be a defeated man, a tragic failure, and His cause hopelessly lost. He is hounded, bludgeoned and spat upon. Finally, He is crucified upon the cursed tree between two thieves. Is this Jehovah's Servant?

No wonder the high priests, as they saw Him hanging naked, upon the tree, covered in His own blood and the excrement of men, laughed and said, *"He saved others; Himself cannot save"* (v 31).

That is a strange statement. Yet it is one of the most remarkable statements of Gospel truth ever to fall from the lips of men. It shows

(Mark's Story concluded on page 11)

Letters to Mike Gendron Of Proclaiming the Gospel:

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Bill, Internet, writes—So you think the Catholic Church shuts the kingdom of heaven to those who want to enter? Mike, you need a history lesson. Jesus died around the year 33 A.D. Once He died, and rose from the dead, He opened the Gates of the Kingdom to us. For the next few years (this is a historical fact) there was no Bible to determine Christian doctrine. Yet Christians, during the early years, were just as much Christian as you, me, the pope and my local priest. But those early Christians had no Bible. Yet you constantly say “the Bible” is the supreme authority. What was their authority? Have you ever thought about these questions? Are you so blinded by your own selfish pride and have such a huge axe to grind against the church be-cause of your upbringing? Face it, Mike, the Catholic Church gave the world the Bible. It is a Catholic book, plain and simple. Regarding 2 Peter 3; 15-16, the church’s au-thority deemed the book as inspired. Mike, you’re speaking out of your you know what. It’s hard for me to believe that you are as educated in the Bible and Christian history as much as you claim. What do they teach you in those evangelical seminaries? They must skip over the first 1,500 years of Chris-tian history.

Brother Mike answers—The supreme authority throughout human history has always been the Word of God because there is no higher authority than our Creator. Yes, there was a time when the New Testament was not in existence, but the Word of God in the OT was present, including the saving message of Christ. As Paul was preaching in Berea, his listeners were testing the veracity of his message with the Old Testament Scriptures (Acts 17:11). That was their authority for testing every man’s teaching—yes, even an Apostle who wrote over 50 per cent of the NT. You would be wise to examine your religion’s teaching through the lens of Scripture. You will find some critical contradictions. God says “the soul who sins will die” (Ezekiel 18:4). The devil said, “You surely shall not die” (Gen 3:4)!The Catholic Catechism upholds Satan’s lie by teaching “venial” sins do not cause death (par. 1863). Should you believe the Lord Jesus who said the work of redemption is finished (John 19:30) or your religion that says Christ continues the work of redemption through the liturgy on Catholic altars (par. 1069)? Should you believe the blood of Jesus purifies Believ-ers from all sin (1 John 1:7) or your reli-gion that says some sin must be purified in the fires of purgatory? These are critical issues which will bear great consequences for those who continue in religious decep-tion. I pray you will care less about rituals and fables and more about the Bible, less about forms of godliness and more about the Gospel’s power, less about the outward pomp of religion and more about the in-ward peace of saving faith. Please don’t make the same mistake Eve made when she chose to reject God’s Word and believe the words of another. If you refuse to repent you will spend an eternity gnashing your teeth in outer darkness.

J. V, New South Wales, Australia, writes—I went to Sydney with 3,000 tracts for the pope’s visit to Australia on World Youth Day. The WYD staff asked me to open my bags that contained mostly counter Catho-lic tracts from evangelist Mike Gendron. As I opened my bags I prayed a simple prayer, “Lord, I’m not going to get in if You don’t intervene.” Sure enough, one of the bag in-spectors pulled out a pack of tracks entitled, “Which Jesus Will You Trust?”—a thought--provoking contrast between the Eucharis-tic Jesus of Catholicism and the Jesus of Scripture. “Would you like me to open those?” I asked him. He responded with a concerned sounding, “yes,” and I thought my cover was blown for sure. I unwrapped the tracts and gave one each to the two in-spectors in front of me and they began to scrutinize them. “Is this Catholic?” one asked. “It’s a Gospel tract,” I responded. “Yeah, but is it Catholic?” he asked, know-ing there was a difference. Then his com-panion suddenly exclaimed, “Of course it’s Catholic, look at the pictures!” And with that I was given the OK to proceed! At the end of the day, with the tracts all gone, we were amazed that there were only 20 to 30 dis-carded on the ground. Glory to God! It was such a blessing and a privilege to serve the Almighty Creator of the universe, sowing the Seed of God’s Word amongst the religious lost! May God grant them repentance.

P. D., Dublin, Ireland writes—I always enjoy it when I see your messages on the internet as you have a nice, gentle but firm approach in your reaching out to and proclaiming the Truth of God to those still lost in Catholicism. I recently bought a copy of Halley’s handbook and thor-oughly enjoyed his thread of church history. It made me an-gry with how Roman Catholics persecuted Christians, but then I am reminded that many of them never had the light of Christ and His Word shine in their hearts. I am also mindful that I once was there not too long ago. Now I want to keep on reaching out to those in the darkness of that pagan religion. I am thankful that your ministry was one which helped me start walking the straight and narrow path to eternity.

PM, Norfolk, VA, writes—I was given a copy of *Preparing Catholics for Eternity* by a very good friend of mine who attended Countryside Bible Church several years ago and who heard Mike’s message at Calvary Baptist in PA recently. I’m a recent “Reformed Ex-Catholic” and have found the book to be a fantastic sum-mary of the myriad evidence which con-victed me out of the RCC and into the Gos-pel of Jesus Christ. It will be a ready re-source for me as I minister to my family and my RC friends. My wife has recently moved on to another RC church which is a small blessing in itself, as the pastoral fail-ings of the priest there have shrunk her view of God and Jesus. We have five in-credible kids and I yearn for the Spirit to work in their lives so they can experience together the joy of our salvation in Christ and we can be unified in our worship of our loving Savior. Thanks for your ministry and for writing this book. I want everyone at *Proclaiming the Gospel* to know that I’m praying for your perseverance and loving kindness as you engage others in this very important ministry. I hope we can speak some time in the future.

BEWARE OF THE CHRIST OF ARMINIANISM!

By Rev. Steven Houck

The Bible warns us that in the last days in which we live there will be many false Christs—those who claim to be Christ but who are imposters. Jesus said, “Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many” (Matt. 24:4-5 KJV). We who profess to be Christians must take heed. We must be very careful that we are not deceived. Our calling is to trust, love, and follow the true Christ and Him only. *We may have nothing to do with the false Christs who are so numerous in our day.*

We know about the Christ of the cults and other religions. He is a good man, a prophet, the first creation of God, a great spirit, a divine idea, or even a god himself. But he is not the true and eternal God. He receives his existence from another who is greater than he. He is not the Christ of the Bible. We are not deceived by this Christ. He is a *false Christ*.

We know about the Christ of Roman Catholicism. They profess that He is true God. He suffered and died for the forgiveness of sin. He arose again, ascended into Heaven, and is coming again. But he is not a complete Saviour. The Christ of the Roman Catholics can not save sinners *without their own good works and the intercession of priests*. He is not the Christ of the Bible. We are not deceived by this Christ. He is a *false Christ*.

There is, however, another false Christ who is much more dangerous than the Christ of the cults and the Christ of Roman Catholicism. He has deceived people for many years and he continues to deceive millions. This Christ is so dangerous, that, if it were not impossible, he would deceive the very elect (Matt. 24:24). He is the Christ of Arminianism.

This false Christ is extremely dangerous because in many ways he appears to be the True Christ. They say he is true God, equal with the Father and the Holy Spirit. They say that he died on the Cross to save sinners. They even say that he saves by his grace alone, without the work of man. This Christ will have nothing to do with the Christ of the cults and the Christ of Roman Catholicism.

But watch out! Be warned! The Christ of Arminianism is not the Christ of the Bible. Do not be fooled!

ONE—*The Christ of Arminianism*—loves every individual person in the world and sincerely desires their salvation. *The Christ of the Bible*—earnestly loves and desires the salvation of only those whom God has unconditionally chosen to salvation. (Psa. 5:5; 7:11; 11:5; Matt. 11:27; John 17:9-10; Acts 2:47; 13:48; Rom. 9:10-13, 21-24; Eph. 1:3-4).

TWO—*The Christ of Arminianism* offers salvation to every sinner and does all in his power to bring them to salvation. His offer and work are often frustrated, for many refuse to come. *The Christ of the Bible* effectually calls to Himself only the elect and sovereignly brings them to salvation. Not one of them will be lost. (Isa. 55:11; John 5:21; 6:37-40; 10:25-30; 17:2; Phil. 2:13).

THREE—*The Christ of Arminianism* can not regenerate and save a sinner who does not choose Christ with his own “free will.” All men have a “free will” by which they can either accept or reject Christ. That “free will” may not be violated by Christ. *The Christ of the Bible* sovereignly regenerates the elect sinner apart from his choice, for without regeneration the spiritually dead sinner can not choose Christ. Faith is not man’s contribution to salvation but the gift of Christ which He sovereignly imparts in regeneration. (John 3:3; 6:44 & 65; 15:16; Acts 11:18; Rom. 9:16; Eph. 2:1; 2:8-10; Phil. 1:29; Heb. 12:2).

FOUR—*The Christ of Arminianism* died on the Cross for every indi-

vidual person and thereby made it possible for every person to be saved. His death, apart from the choice of man, was not able to actually save anyone for many for whom he died are lost. *The Christ of the Bible* died for only God’s elect people and thereby actually obtained salvation for all those for whom He died. His death was a substitutionary satisfaction which actually took away the guilt of His chosen people. (Luke 19:10; John 10:14-15 & 26; Acts 20:28; Rom. 5:10; Eph. 5:25; Heb. 9:12; 1 Peter 3:18).

FIVE—*The Christ of Arminianism* loses many whom he has “saved” because they do not continue in faith. Even if he does give them “eternal security, as some say, that security is not based upon his will or work but the choice which the sinner made when he accepted Christ. *The Christ of the Bible* preserves His chosen people so that they can not lose their salvation but preserves them by the sovereign electing will of God, the power of His death, and the mighty working of His Spirit. (John 5:24; 10:26-29; Rom. 8:29-30; 8:35-39; 1 Peter 1:2-5; Jude 24-25).

As you can see, although the Christ of Arminianism and the Christ of the Bible may at first seem to be the same, they are very different. One is a *false Christ*. The other is the true Christ. One is weak and helpless. *He bows before the sovereign “free will” of man*. The other is the reigning Lord Who wills what He pleases and sovereignly accomplishes all that He wills.

If you believe and serve the Christ of Arminianism, you must recognize the fact that you do not serve the Christ of the Bible. You have been deceived! Study the Scriptures and learn of the True Christ. Pray for Divine Grace to repent and trust the true Christ as your sovereign Lord and Savior.

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“There is a care which is proper and there is an anxiety which is improper. That is proper care which you can cast upon God—“Casting all your care upon Him. For He cares for you.” That is an *improper* care which you dare not take to God but have to bear yourself. Take heed of anxiety. It will eat the heart out of your religion.”—CHS

Mark's Story

(Continued from page 8)

that God is able to make even His enemies praise Him.

Three Things

As we read this account, we see three things that they could not make our Lord do. *First*, they could not make our Lord speak. — “*And Pilate asked Him again, saying, Answerest thou nothing? behold how many things they witness against thee*” (v 4). He could have called twelve legions of angels to deliver Him; but the Master said nothing, and Pilate wondered.

Second, they could not make Him drink. — “*And they gave Him to drink wine mingled with myrrh: but He received it not*” (v 23). Why not? The mixture offered Him would have relieved our Lord of some of the agony He endured. Had He drunk what they gave Him, He would have saved Himself the effect of the agony of the cross and the weight of the burden of all Hell and all the wrath of God pressing upon Him; but He would not. He would not spare Himself.

Then, *third*, they could not make Him die. — “*And Jesus cried with a loud voice, and gave up the ghost*” (v 37). “He unspirited Himself.” He dismissed His spirit. He did not die at the hands of the Jews or the Romans. He died at the hand of God, by His own voluntary will, as Jehovah’s Righteous Servant (John 10:17-18).

“And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil 2:8-11).

The Resurrection

When we get to the last chapter and the resurrection of our Lord, we see His reason. He was silent and refused to appeal to Pilate or the crowd, because He was laying the basis for a coming day, when in resurrection power and glory every knee will bow and every tongue will confess that Jesus Christ is Lord to the glory of God the Father. He would not drink to dull His senses, because He was laying a basis upon which even those who stood around the cross might enter into a life eternal. He was laying the foundation upon which God can be just and the Justifier of all who believe. He was determined to die, that He might be exalted as Lord of all, to give eternal life to as many as the Father had given Him.

He would not let men take His life; but He voluntarily laid it down Himself in order that He might overcome our greatest enemy, death, and forever deliver all who would believe in Him from the power and awful sting of death. That is the Gospel. — He saved others, but Himself He could not save.

That is Mark’s story.

PRAY FOR OUR TEENAGERS
PRAY FOR OUR TEENAGERS
PRAY FOR OUR TEENAGERS

SOME THINGS

(Continued from page 5)

you are saved, to partake is profane! You must not touch these things! They are for the children, not for you—for those who are saved and not for you who are unreconciled to God! We may say, therefore, when you talk to us about coming to what are called sacraments—“We cannot help you. If the Lord does not help you, we cannot help you there.”

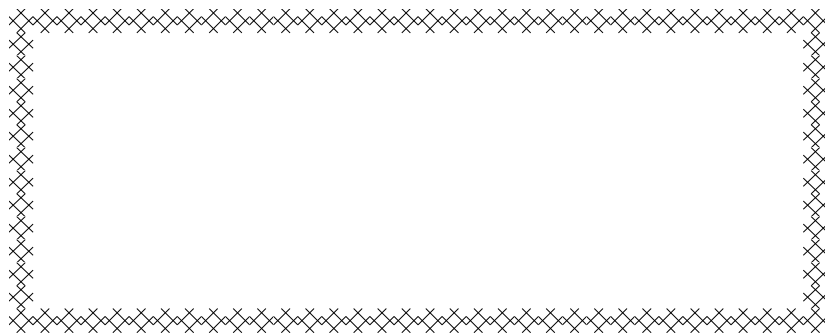
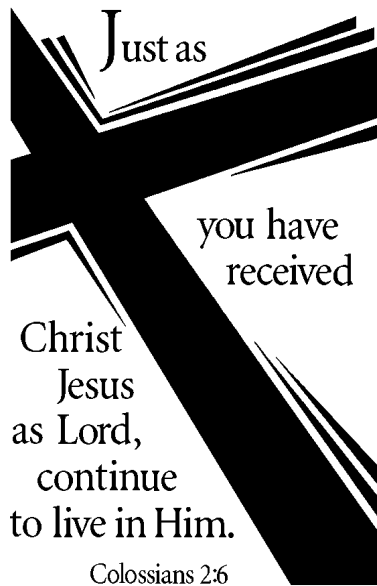
But there are some who will say, “But may we not join the Church of God?” I hope none of you, my brethren, are under the idea that if you are unconverted and join a church, that will help you. Oh, how I have wasted my labor here if I have led any of you to believe that! I charge you, if you are not a friend of Christ, not to come among his friends or declare yourself to be one by a lying profession! It is “a superfluity of naughtiness,” for there can be NO EXCUSE FOR A MAN TO BE SERVING THE DEVIL AND THEN TO MAKE PRETENCE OF BEING A SERVANT OF CHRIST. A man may be damned fast enough without being a hypocrite! What need of that? Join yourselves to God’s people when you have joined yourselves to Christ—but not till then.

I fear there are some of you that make a profession and ought not to have done so. We labor with all our might to keep the Church pure, but what can we do? There was a Judas among the Master’s twelve and we have Judases here and some whose lives are inconsistent—and glaringly inconsistent, I do not doubt—and yet they profess to be the people of God! O, dead professors, I would warn you! I desire to speak *most solemnly and earnestly to you*. Of all those who perish, it must go hardest with those of you who had a name to live and were dead, who said you were the servants of Christ while you were the enemies of the Cross of Christ! Be what you profess to be, or else give up your profession. Don’t cry unto the Lord and insult His gracious name by making professions which you afterwards, by your life, deny. No, we cannot help you by receiving you into the Church. There is nothing we can do for you. And I venture to say this, unconverted man or woman—if we were, all of us who love the Savior, concerned about your soul—if we were to summon all the saints on earth to one general conclave and they were all at once to pray for you (and God knows your soul is worth all that, for if all the Church labored but for one soul, it would be well repaid by winning that one soul) yet if the Lord does not help you, all His people cannot! It is not in the angels in Heaven, nor the white-robed hosts above, nor the saints below to do anything for a soul unless God, Himself, shall interpose to blot out that sinner’s sin, to renew that sinner’s nature and to lead the sinner personally to pray for himself!

—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #3162, Volume 55—THE UNFAILING HELP—Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>.

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

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Pray for the Brethren.

In This Issue...

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

*“The princes dug the well, the nobles of the people dug it, by the direction of the lawgiver, with their staves.”
(Numbers 21:18)*

Here was honorable effort with feeble means. And, observe, it was effort in God's order. They dug the well “by the direction of the lawgiver.” We must not serve God according to our fancies. The Westminster Assembly's Catechism well lays down idolatry to be “not only the worship of a false god, but the worship of God, the true God, in a way which He has not prescribed.” Consequently, all ceremonies that are not commanded in Scripture are flat idolatry—it matters not what they are! Every mode of worshipping God which is not commanded by God is neither more nor less than flat idolatry!

Brother Spurgeon Speaks About ORDER of Worship

The children of Israel, in their apostasy, did not set up another god. It is clear to every reader of the story of the golden calf that they did not worship another god when they fell down before it. They worshipped Jehovah under the form of that golden calf, but it was a way of worship which God had never ordained, for He said He allowed no similitude nor likeness of Himself to be attempted to be made and, therefore, it was idolatry. And, mark you, when men adore pieces of bread as they are fools enough to do nowadays—even though they tell you they worship Christ under the form of that bread—it is idolatry! It is a glaring breaking of the Second Commandment and we doubt not will bring destruction upon those who fall into it.

We must not forget in everything we do for God to go to work in God's way. I hold that in revivalism I have no right to adopt anything which I cannot go before God with and justify at the Throne of God. I must not adopt a mode of procedure which I may think suits the *place* or is adapted to the *times*. Is it right? Let it be done. Is it wrong? Let it not be so much as *thought of*

among the saints. We are never to “do evil that good may come,” nor to run over and above, or counter to the current of Scripture in order to work some doubtful good. We must dig the well according to the direction of the lawgiver. “To the Law and to the Testimony: if they speak not according to this Word, it is because there is no light in them.” Let us keep close to the good old paths which are laid down in Holy Writ and, digging the well we shall get the water.—Adapted from *The C. H. Spurgeon Collection*, Version 2.0, Ages Software, 1.800.297.4307 Sermon #776, “*A Song at the Wellhead*,” Volume 13.

PRAY FOR OUR
MILITARY PERSONNEL