

FOR HIS GLORY

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“From Missionaries in Africa I learned and saw that revival is first personal and immediate. It is the constant experience of any simplest Christian who ‘walks in the light,’ but I saw that walking in the light means an altogether new sensitiveness to sin, a calling things by their proper name of sin, such as pride, hardness, doubt, fear, self-pity, which are often passed over as merely human reaction. It means a readiness to ‘break’ and confess at the feet of Him who was broken for us, for the Blood does not cleanse excuses, but always cleanses sin, confessed as sin. Then revival is just the daily experience of a soul full of Jesus and running over.”—
From *The Calvary Road* by Roy Hession, 1950.



SPURGEON CONDEMNS CATHOLIC “MASS”

By Charles H. Spurgeon

*“...now once in the end of the age has He appeared to put away sin by the sacrifice of Himself.”
Hebrews 9:26.*

THE EVIDENT COMPLETION of this work demands a word because of its being rendered conspicuous by the word, “once.” “Once in the end of the ages has He appeared to put away sin.”

If He had not put away sin, He would have come again to do it, for Jesus Christ never leaves His work unfinished. What He undertakes, He achieves. The pleasure of the Lord shall prosper in His hands. My Brothers and Sisters, Christ’s *one* offering put away all sin forever! Away, away with those priests of Baal with their “unbloody sacrifice,” as they call it, offered daily for the propitiation of sin! Traitors to God’s Truth! Traitors to the souls of men! May they never dominate in this land, but may their barefaced impertinencies be cast forth as dung upon the face of the earth—and may they, themselves, be rejected as salt which has lost its savor!

What right have they to eat the bread of a Protestant people while doing the Pope’s work? Our Lord has once and for all made an Atonement, and all attempts to tamper with His finished work is treason such as shall be answered for in the court of Heaven! And terrible shall be the doom of those who have dishonored Christ in the point where He is most jealous of His honor!

Brethren, Christ’s being in Heaven today is a proof that there is nothing to divide a sinner from God on God’s part—

*“If Jesus had not paid the debt,
He never had been at freedom set.”*

He would have been imprisoned in the prison of the tomb at the present moment if He had not discharged all the debts and liabilities of His people. His exaltation in Heaven is the evidence that He has completed His work. There He takes His seat because the work is done. If the work had *not* been accomplished, He would be suffering, suffering often, until at the last He could say, “It is finished.”

But His redemption is complete! Sin is put away and Believers are
(See *Complete Redemption* on page 2)

THE GOSPEL AND A GOOD DEATH

By Miles McKee
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“Look by faith to your dying, buried, risen, ascended, glorified Lord. Nothing will more powerfully overcome both the poison and the fears of death, than the believing thoughts of Him that has triumphed over it.

Richard Baxter: Directions for a Peaceful Death

In April, we discussed how that because of the lack of Gospel-driven ministry, countless numbers of Christians do not know how to die well. When a man is on his deathbed, he’s not going to thank his pastor for having taught him how to be an emotional success in life. All the self-help and self-improvement techniques will be useless at that stage. On our deathbeds we will have a different set of priorities. Spurgeon says,

“...go and see some of our dying friends; go and talk to them about politics and they will look you in the face and say, ‘Oh, I am going from this time-state: it is a very small matter to me what political change will be’
(See *Glorifying Christ* on page 2)

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COMPLETE REDEMPTION*(Continued from page 1)*

saved! What I have to say, in conclusion, is this. Will you not come, poor, guilty, empty, needy sinners? Will you not come and partake of the glorious fullness of Christ's merit this morning? O why do you stand back? You need no fitness! Wait not for it. No goodness is asked of you! Do not look for it. All goodness dwells in Him. Come with your hard hearts, He will soften them! Come with the stone that is within, He will take it away and give you a heart of flesh. Come to Jesus now!

Oh, if I knew how to preach my Master to you plainly, I would! If the words would be called vulgar, I would not care for that so long as I could make men see what is the mystery of Christ Jesus, which was hid in the ages past but now is made manifest in Him. O trust Him, Souls, trust Him, and you shall be saved!

I heard the day before yesterday what greatly cheered me. I heard that at the late meeting of Believers at Chicago, one came from the far West who asked for a missionary to preach in a newly-formed district, and the reason he gave for wishing for the missionary was this—that they had read my sermons on Sunday, and that no less than 200 souls had been converted to God by the reading of those sermons. When I read that report I did exceedingly rejoice, but then I thought, "Alas, there are many who have those sermons first hand and get no blessing from them." And I thought of some of you who have heard me these many years, and I have been faithful to you—I trust I have—God knows I desire to be—and yet you are in the gall of bitterness and in the bonds of iniquity!

While across the blue Atlantic, the *echo* of our words has called men from the grave of sin to life in Christ, you, though you love to listen to us, have not heard our voice in the depths of your soul! Shall it always be so? It will be, I fear, with some of you, for I foresee your ruin. You will go down to Hell with the Gospel sounding in your ears and wake up in the pit with this to aggravate your woe—that you knew the Gospel and refused it!

How shall you escape if you neglect so great a salvation, so great that angels cannot tell its greatness, and human tongues are dumb, at best, when they attempt to speak of the excellent glory of it? Why will you reject it when it is in your *hands*, when, if you with your hearts believe and with your mouths confess Christ, you shall be saved? Why those hard hearts? Why those silent mouths? May the Eternal Spirit bring you to Jesus, and His shall be the praise, world without end. Amen.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0—Volume 13, Sermon #759—*Jesus Putting Away Sin*—Ages Software, 1.800.297.4307—read or download the entire sermon at www.spurgeongems.org.

PRAY FOR MISSIONARIES.**THE GOSPEL AND
A GOOD DEATH***(Continued from page 1)*

carried out." You will not find them much interested in that matter. Well then, sit down and talk to them about the weather, and how the crops are getting on—"Well, it is a good prospect for wheat this year." They will say, "Ah, my harvest is ripening in Glory." Introduce the most interesting topic you can, and a Believer who is lying on the verge of eternity will find nothing precious in it! But sit down by the bedside of this man—and he may be very near gone, almost unconscious—and begin to talk about Jesus! Mention that precious soul-reviving, soul-strengthening name, Jesus, and you will see his eye glisten and the blanched cheek will be flushed once more—"Ah," he will say, "Precious Jesus, that is the name which calms my fears and bids my sorrows cease." You will see that you have given the man a strong tonic and that his whole frame is braced up for the moment. Even when he dies, the thought of Jesus Christ and the prospect of seeing Him shall make him living in the midst of death, strong in the midst of weakness, and fearless in the midst of trembling! And this proves, by the experience of God's people, that with those who believe in Him, Christ is and always must be a precious Christ."—CHS, "Christ Precious to Believers," *Sermon #242*, Volume 5—Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>.

Sin introduced death to the human race, however, according to the book of Hebrews, Christ purged our sins before He sat down at God's right hand (Heb 1:3). We need to let this sink in! At the Cross, Christ did away with our sins and uncleanness. At the Cross, our sins were judged, punished and paid for before we had even committed them! If you believe this you will have a good death.

So how did Christ purge our sins? By His teaching? By His kind words? By His miracles? No, "By Himself." He Himself purged our sins—He is the Lamb who has taken away our sins, He is the one, "Who His own Self bore our sins in His own body on the tree." He is the One who "By His own blood entered in once into the Holy Place, having obtained eternal redemption for us." He is the one who "offered Himself without spot to God." He is the One who gave Himself for us—He Himself is our ransom! Believe this and you will have a good death.

So where are your sins? He has purged them! That means they are gone! Our sins and their filth have been effectively taken away, once and for all! Look around you, where are your sins? They don't exist—they are purged—they have been not merely forgiven, they have been paid for by blood, the blood of the God/Man! Because of the Cross we have been rendered clean! We sometimes forget that in the Old Testament the atonement, left the believers clean, Leviticus 16:30 says, "*For on that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the LORD.*" How much more, then, does the true Priest, the Lord Jesus, by His Atonement declare us clean before God? Believe this and you will have a good death!

So where are your sins? I'll tell you where. God said, "I will cast all their sins behind My back." Where is that? Spurgeon tells us, "It is nowhere, for God is everywhere present, seeing everything. So that is where my sins have gone! I speak with the utmost reverence when I say that they have gone where Jehovah, Himself, can never see them. Christ has so purged them that they have ceased to be." Our sins are now done away with in Him. Believe this and you will have a good death.

Although we were guilty, vile, helpless and judged worthy of death (Rom 1:18-3:20), in the Gospel, God Himself came along side us in the Person of the Son and stood up for us. This is unspeakable mercy and immeasurable love. Christ Jesus, because of His great love for us, became our Representative and bore our sins on the

(See Faith of Moses on page 6)

CALVINISM: OBJECTIONS TO IT ANSWERED

By DANIEL E. PARKS, PASTOR
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Calvinism is the doctrine expressed in Jonah 2:9: “Salvation is of Jehovah!” Salvation is, from beginning to end, and at every point between, through the free and sovereign Grace of God alone. Salvation is therefore in no way attributable to any virtue in, or work performed by the ones who will be saved.

Calvinism is therefore the opposite of Arminianism, the doctrine that teaches that the salvation of sinners is accomplished through the cooperation of the Grace of God and the free will of sinners. Arminianism therefore denies that, from beginning to end and at every point between, “Salvation is of Jehovah!”

The doctrine of Calvinism is usually expressed in five points which form the acronym **T.U.L.I.P.**:

Total Depravity: The will of man, in consequence of the fall of Adam, is in bondage to Satan and his own sinful nature, and he is therefore unwilling to savingly believe the Gospel. Arminianism, on the other hand, denies this bondage of the will and asserts that man, by nature, has free will.

Unconditional Election: God, before the foundation of the world, chose a host of undeserving sinners to salvation through an act of Divine Grace. Arminianism, on the other hand, denies that this election was all of Grace and asserts that God chose those whom He foresaw choosing Him.

Limited Atonement: Jesus Christ died only for the elect, and every one of them will be saved. Arminianism, on the other hand, teaches that Jesus Christ died for every person, but that His atonement is worthless unless sinners make it effectual through an act of their own free will.

Irresistible Grace: The call of the Holy Spirit to salvation is made to all for whom Christ died, and this call will not be successfully resisted by any of them. Arminianism, on the other hand, teaches that the Holy Spirit is calling *everyone* to salvation, but that He is unable to make His call effectual to sinners unless they, of their own free will, permit Him to do so.

Perseverance of the Saints: Every believer in Christ is kept by the power of God and will persevere to the end in salvation. Arminianism, on the other hand, generally denies that Believers are kept by God and asserts that they may lose their salvation.

Arminians, because of their misunderstanding of Calvinism, or because of their deliberate attempts to misrepresent it, often make erroneous accusations against it which we will here answer.

1. Arminians assert that the doctrine of Total Depravity, which asserts that men in their natural condition cannot come to Christ, deny that they have a choice as to whether or not to come.

This accusation is false! Calvinists affirm that sinners do, indeed, have a choice as to whether or not to come to Christ. And all Gospel invitations require this choice be exercised. For example, Jesus Christ invites us in John 7:37, “If anyone thirsts [for salvation], let him come to Me and drink.” He means exactly what He says! We are *invited* to come. We therefore have the *choice* as to whether or not to come. God refuses no one who desires to come, and freely accepts all who will come.

When Calvinists declare that sinners can *not* come to Christ, they simply acknowledge what Christ Himself taught in John 5:40: “But you are not willing to come to Me that you may have eternal life.” The only reason why sinners *cannot* come to Christ is because they are *unwilling* to

come. No man can do what he refuses to do!

2. Arminians assert that the doctrine of Unconditional Election teaches that God chose some sinners to salvation and that He chose the rest to damnation.

This accusation is false! Calvinists deny that God elected anyone for damnation! This choice is made by man himself through rejecting the Gospel and refusing to believe in Jesus Christ, according to John 3:18f. Calvinists affirm what Holy Scriptures plainly teach concerning the doctrine of election. All those whom God has elected are told in 2 Thessalonians 2:13 that “God...chose you for *salvation*.” No one is ever told, “God chose you for *damnation*!” And all those whom God has elected are told in Ephesians 1:4 that “He chose us...that we should be *holy* and *without blame* before Him in *love*.” No one is ever told, “He chose us that we should be *unholy* and *blameworthy* before Him in *wrath*!”

3. Arminians assert that the doctrine of Limited Atonement limits the saving power of the blood of Jesus Christ.

This accusation is false! Actually, it is Arminians, not Calvinists, who limit the saving power of the atoning blood of Jesus Christ. They claim that He died for *everyone*, but they deny that the power of His atoning blood will *save* everyone for whom He died. And they admit that many—if not most—of those sinners for whom Christ died will, nevertheless, perish in their sins.

Calvinists, on the other hand, teach that Jesus Christ died only for God’s elect, and we affirm that the power of His atoning blood will save everyone for whom it was shed. This is the doctrine of Holy Scriptures. Consider, for example, Isaiah 53. God declares in verse 12 that Jesus Christ died for only a portion of mankind: “And He bore the sin of *many*”—not *all*. God, in verse eight, identifies the “many” for whom Christ died as His own chosen people: “For the transgressions of *My people* He was stricken.”

And God in verse 11 declares that everyone for whom Christ died will be saved: “My righteous Servant shall *justify many*, for He shall bear their iniquities.” And God’s elect in verse 5 acknowledge the same: “But He was wounded for *our* transgressions, He was bruised for *our* iniquities; the chastisement for *our* peace was upon Him, and by His stripes *we are healed*.”

We therefore conclude that both Calvinists and Arminians preach a limited Atonement. Calvinists limit the *extent* of the Atonement, but not its *result*. That is, Calvinists teach that the blood of Jesus Christ was shed for the Atonement of only the elect and the power of that blood *guarantees* the salvation of everyone for whom it was shed.

Arminians, on the other hand, limit the *result* of the Atonement, but not its *extent*. That is, Arminians teach that the blood of Jesus Christ was shed for the Atonement of everyone, but the power of that blood to save is limited to only those who make it effectual through faith.

4. Arminians assert that the doctrine of Irresistible Grace teaches that God saves sinners against their will.

This accusation is false! Calvinists affirm that God saves no one against the will of that one! If one is willing to be saved, God saves him. If one is not willing to be saved, God does not save him.

(See *Calvinism* on page 6)

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.

About missionary to India and Persia, Henry Martyn (1781-1812)

How often those words in the Creed are used so lightly that they slip off the tongue without a thought—"I believe in God, the Father Almighty." But Martyn's diary gives them a new meaning. God was to him vividly real, "nearer than father or mother or sister, a nearer relation, a more affectionate friend." And what a God! Not the God of so much debased 20th Century thought, the benevolent but frustrated spectator on a world run riot, but the God of the Bible, the God of Abraham, Isaac and Jacob. The God of Moses and Elijah, the God of Peter and Paul, the God and Father of our Lord Jesus Christ! The mighty God in whose hands are all the corners of the earth, the King of kings and Lord of lords who knows the end from the beginning and accomplishes all things according to the counsel of His will. The God who knows and cares for the least of all His creatures and will not let a hair of His servants' heads perish—God, the Father Almighty.

To know and love and serve such a God was the one concern and delight of Martyn's life. "Oh how is every hour lost," he wrote, "that is not spent in the love and contemplation of God, my God." And again, "In prayer at night my soul panted after God and longed to be entirely conformed to His Image." "I do not know that anything would be a heaven to me, but the service of Christ and the enjoyment of His Presence." "As for self, contemptible self, I feel myself saying, let it be forgotten forever; henceforth let Christ live, let Christ reign, let Him be glorified forever!"

It is no wonder that a soul so much in love with God found constant delight in prayer and reading of His Word. It was not always easy and times of barrenness did come, but he could not be content with such a state and cried to God for help, until he found himself wondering how prayer could have lost its appeal—"How sweet is prayer to my soul at this time. I seem as if I could never be tired, not only of spiritual joys, but of spiritual employments, since these are now the same." At the end of that fearful journey to Shiraz, he wrote, "I enjoyed much comfort in prayer. What a privilege to have a God to go to in such a place, and in such a company! To read and pray at leisure seemed like coming home after being long abroad."

And if to meet God in this less direct way was like returning home, what would it be to meet Him face to face? As a steady refrain through the diary comes the cry of the exile, longing for his true home in Heaven, longing to be free of the evil of the world and at home with God.

Meanwhile, he could not doubt the God who was so real to him. If God sent illness, or even death, Martyn, could not complain. "While there is work which we must do," he affirmed, "we shall live," but God, not Martyn, knew when that work was complete—and the servant gladly accepted his Master's verdict. "God, who keeps me here awhile, arranges every part of His plans in unerring wisdom, and if I should be cut off in the midst of my plans, I shall still, I trust, through mercy, behold His works in Heaven and be everlastingly happy in the never-ceasing admiration of His works and nature."

This is not fatalism, or even irrational optimism—it is the inevitable confidence of one who lives close to a God whom he knows to be perfect both in wisdom and power.—From *Five Pioneer Missionaries* by The Banner of Truth Trust, Carlisle, PA 1965.

CAN THERE BE ANYTHING TO FEAR IN BELIEVING GOD?

By Charles H. Spurgeon

Nowadays people are so dreadfully modest that they are afraid to glorify God. God save us from such cowardice! Infidelity brawls in every street—shall faith be dumb? If you believe, there is at this time a grave necessity that you should declare your faith, for *unbelief* is rampant. Look at the high-class reviews, look at popular literature—these things reek with unbelief of the worst kind! Alas that it should ever come to this—that men who call themselves Christians should lend their pens to suggest and spread infidel principles and even enter into pulpits to insinuate mistrust of the Truths of God which they were ordained to preach! Honesty seems to have fled from the earth and men have lost all conscience. Let us who believe in God speak out at once, though men will call us narrow-minded, destitute of culture, incapable of enlarged views and other petty things! What does it matter what they say? All that they say or insinuate should only make us the more vehemently declare, "I believe God." Why, it has become a rare thing to meet a man who believes *anything*, now, for the reputed wise man of the period is he who says, "I do not believe in anything in particular. I hold certain views, but I am quite prepared to change them, for there is a great deal to be said on the other side." This is not after the manner of Christ, nor according to the ways of the faithful in the olden time, who held fast the form of sound words and were ready to die for the Truths of God which had taken possession of their souls. It is time now, if ever in the world's history, for those who are Believers to speak with all confidence. Fear nothing! Can there be anything to fear in believing God? Can there be any shame in avowing an implicit faith in the God of Truth? For my own part, I had rather be ridiculed for bigotry than be applauded for "advanced and liberal views." I would sooner be despised with the orthodox than reign with "the intellectual."—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #3145, Volume 55—PAUL IN THE TEMPEST —Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>.]

CONVICTION OF SIN BY THE HOLY SPIRIT BEFORE ISSUING IN CONVERSION

By Robert Murray M'Cheyne (1813-1843)

1. It is not the mere smiting of the natural conscience. Although man is utterly fallen, yet God has left natural conscience behind in every heart to speak for Him. Some men, by continual sinning, sear even the conscience as with a hot iron, so that it becomes past feeling, but most men have so much natural conscience remaining that they cannot commit open sin without their conscience smiting them. When a man commits murder or theft, no eye may have seen him, and yet conscience makes a coward of him. He trembles, fearing that God will take vengeance. Now that is a natural work which takes place in every heart, but *conviction of sin is a supernatural work* of the Spirit of God. If you have had nothing more than the ordinary smiting of conscience, then you have never been convicted of sin.

2. It is not any impression upon the imagination. Sometimes, when men have committed great sin, they have awful impressions of God's vengeance made upon their imaginations. In the nighttime they almost fancy they see the flames of Hell burning beneath them! Or they seem to hear doleful cries in their ears telling of coming woe. Or they have terrible dreams, when they sleep, of coming vengeance. Now this is *not* the conviction of sin which the Spirit gives—it is altogether a natural work upon the natural faculties.

3. It is not a mere head knowledge of what the Bible says against sin. Many unconverted men read their Bibles and have a clear knowledge that their case is laid down there. They know very well that they are in sin and they know just as well that the wages of sin is death. One man lives a swearer and he reads the words and understands them perfectly—"The LORD will not hold him guiltless that takes His name in vain" (Exo 20:7; Deut 5:11). Another man lives in the lusts of the flesh, and he reads the Bible and understands those words perfectly—"No...unclean person... has any inheritance in the Kingdom of Christ and of God" (Eph 5:5). Another man lives in habitual forgetfulness of God—never thinks of Him and yet he reads—"The wicked shall be turned into Hell, and all the nations that forget God" (Psa 9:17). Now in this way, most men have a head knowledge of their sin and of its wages—yet this is far from conviction of sin.

4. It is not to feel the loathsomeness of sin. This is what a child of God feels. A child of God has seen the beauty and excellency of God and, therefore, sin is loathsome in his eyes. But no unconverted person has seen the beauty and excellency of God—and, therefore, sin cannot appear dark and loathsome in his eyes.

What, then, is this conviction of sin? It is a just sense of *the dreadfulness* of sin. It is not mere knowledge that we have many sins and that God's anger is revealed against them all, but it is a heart-feeling that we are under sin. It is a sense of the dishonor it does to God and of the wrath to which it exposes the soul. Conviction of sin is no slight natural work upon the heart! It is all in vain that you read your Bibles and hear us preach unless the Spirit uses the words to give feeling to your dead hearts. If we could prove to you with the plainness of arithmetic that the wrath of God is abiding on you, still, you would sit unmoved. The Spirit, alone, can impress your heart.—Adapted from A. W. Pink's *Studies in the Scriptures*, January, 1947.

HOLINESS AND PRAYER

By Joseph Caryl, 1647, (1602-1673)

"If you were pure and upright; surely now He would awake for you" (Job 8:6). Holy persons are fit for holy duties, and only they. Sin is our separation from God and holy duties are acts of communion with Him—how, then, shall sin and duty stand together? Make your supplication unto God, but be you pure and upright. What have unholy persons to do about holy things? God cannot like the services of those who are unlike Him. Prayer purifies, yet purifying must be a preparative to prayer. "If I regard iniquity in my heart, the Lord will not hear me" (Psa 66:18). We are commanded to pray, "lifting up holy hands" (1Tim 2:8). "And when you spread forth your hands, I will hide My eyes from you: yes, when you make many prayers, I will not hear: your hands are full of blood" (Isa 1:15). As He speaks out the fullness of His Grace ("Come now, and let us reason together, says the LORD: though your sins are as scarlet"—Isa 1:18, etc.), so also the necessity of gracious purity in man—"Wash you, make you clean" (Isa 1:16).

The prayers of the pure and upright are prevailing prayers. "The effectual fervent prayer of a righteous man avails much" (James 5:16). Fervency of prayer effects nothing, unless the person praying is righteous. God is not melted into compassion by the heat of our words, but by the holiness of our hearts! In the prayer of a righteous man, there is prevailing strength, such as God Himself yields to. "As a prince have you power with God and with men, and have prevailed," said He to Jacob when He wrestled with him (Gen 32:28).

It is in no way contrary to the doctrine of free Grace to say we must be holy if we desire to be heard. Bildad's doctrine is an excellent piece of divinity. Though he said before, "you would [must] seek unto God betimes, and make your supplication to the Almighty," that out of His free Grace, He would bestow a blessing," yet he adds, "If you were pure and upright" (Job 8:5-7). Though we are not heard because we are pure and upright, yet none can come with a warrantable confidence to be heard in their impurity and hypocrisy! If they do, God will reject their confidences.

It is impudence, not confidence, to make supplication to God with a reserve, or a resolve in secret to go on in sin. The greatest sinners in the world—they that are most impure and filthy—may come to God and find favor, yet every man that comes unto God must come with this desire—to have his impurities removed and his backslidings healed. "But unto the wicked God says, What have you to do to declare My statutes, or that you should take My covenant in your mouth? Seeing you hate instruction and cast My words behind you" (Psa 50:16-17).

It no way crosses the doctrine of Grace when, in the same breath, we say that God will freely do us good for His own name's sake and that we must be pure and upright who come to God. "With the pure you will show Yourself pure; and with the froward you will show Yourself froward" (Psa 18:26). But does the Lord take color from everyone He meets, or change His temper as the company changes? He cannot do so, being without variableness or shadow of turning (James 1:17). God is pure and upright with the unclean and hypocritical, as well as with the pure and upright—and His actions show Him to be so. Though there is nothing in purity and sincerity which deserves mercy, yet we cannot expect mercy without them. Our comforts are not grounded upon our graces, but our comforts are the fruits of them!—Adapted from A. W. Pink's *Studies in the Scriptures*, January, 1947.

[<http://www.eternallifeministries.org/pink/gems.htm>]

CALVINISM

(Continued from page 3)

Arminians will now object, “You are contradicting yourself! You said just a moment ago, while quoting John 5:40, that no one is willing to come to Christ for salvation. But you now indicate that some will, indeed, be willing to come. How can this be?”

The answer is found in the doctrine of Jesus Christ in John 6. He said in verse 44, “No one can come to Me unless the Father who sent Me draws him.” He said in verse 65 that, “no one can come to Me unless it has been granted to him by My Father.” And He said in verse 37, “All that the Father gives Me [i.e. the elect] will come to Me.” His doctrine is simply this: No one in his *natural* state is willing to come to Christ for salvation—but God has chosen a people who will, nevertheless, be willing to come—and they will be willing to come when God draws them and enables them to come. We therefore read in Psalm 110:3, “Your people shall be volunteers in the day of Your power.”

5. Arminians assert that the doctrine of the Perseverance of the Saints which also teaches that Believers cannot lose their salvation, gives to them a license to sin.

This accusation is false! Calvinists readily affirm the Biblical doctrine of the *preservation* of Believers—that Believers can never lose their salvation—the doctrine of “once saved, always saved.” Calvinists also stress the Biblical doctrine of the *perseverance* of Believers as *saints*—that once a sinner becomes a saint through faith in Jesus Christ, he will continue to live as a saint until the end. Both doctrines are clearly expounded by Paul, the Apostle, in Romans 8:35-39. But Calvinists furthermore declare that any professor of Christ who *lives in sin* has never been a possessor of Christ and is yet in his sins.

Calvinism is, therefore, the Gospel! They who object to Calvinism object to the Gospel! Have you believed the Gospel?

THE GOSPEL AND A GOOD DEATH

(Continued from page 2)

terrible Cross. And He was glad to do it. He was willingly judged and found worthy of death, not for His own sins, but for ours! Believe this and you will have a good death.

When God publicly placarded Christ as a wrath offering (Rom. 3:25; 1 John 2:2), He really dealt with our sins. Our sins were really punished in Christ, really paid for and really put away. If you embrace this you will have a good death.

Being justified, we are now accounted as innocent and free from our sins in the eyes of the Judge. Our sins have already been punished and it is, therefore, not possible for God to find any sin in His people. In God’s courtroom there is no double jeopardy. A penalty cannot be legally demanded twice. No Believer can be charged, therefore, for a debt that has already been fully paid on his behalf. Rest in this and you will have a good death.

Christ has gone on to prepare a place for us that where He is, we may also be. He is already in Heaven. His work is finished, His salvation is perfect, complete and all-sufficient. Do you, from your heart, believe this? The Lord Jesus Himself has personally removed every barrier that blocked our access to Glory. We will not perish, we have and will have eternal life—this is a guaranteed gift to all Believers (John 3:16). All that remains to happen is for the unveiling of the fullness of everything that has already been accomplished in Christ. Rest on these things and you will have a good death!

The Christ who was crucified is risen—and you are reckoned in Him as perfect and righteous before God. That’s the way God sees it and who are we to argue with Him? We are free from sin, already judged righteous, pure, perfect, and are sitting at His own right hand in heavenly places. The Believer who, by faith, rests in these Gospel Truths can face death in quiet confidence.

And that’s the Gospel Truth!

P. S. One of the ways to prepare for a good death is to fill ourselves with Gospel Truths found in the Word. To help you to do this, you may want to look up these Scriptures, study and memorize them, *Romans 8:33, Romans 8:34, Romans 8:35-37, Romans 8:38-39, John 5:24, John 10:27-30, Isaiah 44:22, Romans 4:4-8, Hebrews 8:12, Isaiah. 40:11, John 6:37, 1 Corinthians 15:55, 2 Corinthians 5:1-4, 6-8, John 11:25, 2 Timothy 1:9-10.*

PRAY DAILY FOR YOUR PASTOR
AND
OFFICERS OF YOUR CHURCH.

PRAY
DAILY
FOR
UNCONVERTED
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PRAY FOR
GOD’S
ELECT
IN THE
ROMAN CATHOLIC
CHURCH,
THAT HE WILL SOON
RELEASE THEM
FROM THEIR
BONDAGE
TO TRADITION
AND LIES.

IS FULL ASSURANCE NECESSARY FOR SAVING FAITH?

By Charles Spurgeon

*“The Apostles said unto the Lord,
Increase our faith.”
Luke 17:5.*

Now, I shall need your attention at this time to five or six observations about *faith as a growing thing*. The first observation is this—

I. THE TEXT THROWS A LITTLE LIGHT UPON WHAT FAITH IS.

This is not altogether a dark subject, but still it is one upon which there has been a great deal of controversy. You are aware, perhaps, that in the first flush of the Reformation it was asserted by most Divines that saving faith was full assurance, or, at the least, that full assurance of salvation and of a personal interest in Christ entered into the essence of saving faith—and this has been maintained by a very large number of Divines and is still maintained by many Christians that to personally believe that Christ died for me is saving faith.

Now, we believe this to be an error. We prize full assurance beyond all price. We count it to be a gem beyond all earthly values, but we think it is a distressing Doctrine to some of the weak ones of the flock to say that full assurance is necessary to salvation! We believe it to be necessary to deep joy, necessary to edification, necessary to usefulness—but necessary to salvation we do not believe it to be! We believe there are thousands on the Rock of Ages who sometimes fear they are not there—and tens of thousands who will enter Heaven whose faith never reached beyond the simple reliance upon Christ, which we hold to be the essence of saving faith.

The persuasion that Christ died for *me* comes after the exercise of faith and is an outgrowth of that faith. It is faith in full bloom, but it is not necessarily the essence of faith in Christ. Some of those who teach that to believe that Christ died for me is faith, teach at the same time that Christ died for everyone! Now, it will strike your mind at once that this kind of faith which they teach is nothing but the belief of a very simple truism, for

if He died for everyone, then He must have died for me—and my believing that he died for me may, as far as I can see, be a simple intellectual operation—having nothing to do with the heart—and certainly not requiring the assistance of the Holy Spirit, for anyone can believe that since as long as Christ died for everyone, he died for me! Faith of that sort is a very simple thing and although every Christian is also to perceive that Christ died for him finally, yet if you begin with that, you begin at the wrong end and you may be guilty of presumption instead of exercising the faith of God’s elect.

What, then, is the essence of saving faith? It is *this—trust in Christ*—dependence, reliance upon Him. It is a belief that Jesus Christ is the appointed Savior of the world. That He is also the Atonement for sin. But it is more than that—it is a trusting in the work of Christ to save you. As to whether Christ has died for you in particular or not, that you shall find out, by-and-by, but faith is coming empty-handed and accepting Christ’s fullness. To come naked and take His righteousness to be your glorious dress. To go, vile, to the fountain which He has filled with blood, to be washed therein—in fact, to have done with all self-confidence and to put your whole reliance in the Lord Jesus Christ. Whoever has this is saved—whatever else he has not, he is saved! And neither death nor Hell shall ever destroy a man who in simple, honest confidence depends on what Christ has done for the salvation of sinners. If you lay hold upon Christ to be All in All to you and if you say, “Nothing but Jesus do I know; what He has done is all my rest and all my rejoicing,” then you have God’s promise for it, “He that believes on Him has everlasting life.” And you have it and you, there-

fore, shall never perish!

This, then, is saving faith, and this is the very soul, and essence, and substance of it! It is not, in itself, full assurance, but full assurance grows out of it. In the Helvetic Confession, faith is said to be “a most firm confidence in Christ”—another little mistake! A most firm confidence in Christ is faith and is strong faith—but there may be faith where there is no “most firm confidence,” though this may be a very valuable evidence. Faith, however, may sometimes be mixed with unbelief. But where any amount of reliance upon the Lord Jesus Christ exists, there is the evidence of true faith, although that reliance may not amount to a happy, comfortable, delightful persuasion of one’s own personal salvation. Yet it is faith, saving faith, and will save the soul of him who has it! Let that stand as the first observation.—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #3384, Volume 59—GROWTH IN FAITH—For the rest of this sermon read/download the entire sermon free of charge at <http://www.spurgeongems.org>

**PRAY DAILY
FOR GRACE
TO BE OBEDIENT
TO GOD’S WORD**

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

**PRAY FOR GRACE
TO BE HOLY!**

It is the Hell of Hell that there is no hope in Hell! But while there is no hope of the future, there are unutterable regrets for the past. I often feel it a very solemn thing to preach. And the more earnestly I am able to preach, the more solemn it becomes, because if this Gospel is not “a savor of life unto life” to you, it will be “a savor of death unto death” to your souls. You may make it a holiday to visit the Tabernacle and hear me preach. You may come up from the country and hasten here to see this place as one of the sights of London—but it is no holiday to *me* to preach to your souls—and no child’s play to have this responsibility upon my shoulders—to deal faithfully with your hearts and consciences!—CHS

FORWARD! FORWARD!

By Charles H Spurgeon

At this present moment I suppose that not less than 300 of our sons that have been borne upon our knees are preaching the Gospel while I am preaching here—I mean ministers of Christ preaching the Gospel. Besides that, all round these streets are our Evangelists preaching at street corners. There ought to be more of them. Some of you that come to hear me on Sunday nights ought not to come. If you have got the Grace of God in your heart, come and get enough spiritual meat to feed you, but remember that London is perishing for the lack of the Gospel! How dare you, then, sit still to enjoy the Gospel while men are perishing? There are lodging houses that are accessible! There are halls, large and small! There are the street corners! There are all sorts of places where Jesus can be preached! Oh, let us labor with all our might to make Him known throughout the length and breadth of this great city!

At this moment we have our sons, the sons of this Church, preaching in Australia, in America—an abundance of them there, preaching the Gospel of Christ—in the islands of the Pacific—all through every portion of our Dominions. God be thanked that there are so many, but there ought to be many more. I propound as a theory, not that a Christian man ought to say, “Am I called to preach the Gospel?” but that he ought to say, “Am I excused from preaching the Gospel?” The old plan was for young men to preach before the Church to see if they could preach. I think we must bring them all up to make them prove that they *cannot preach*. Now Mr. Oncken has been blessed in Germany, as you knew, to the raising of many Baptist Churches, and he always works upon this theory—Every member of the church must say, when he comes in, what he can do. If he says he cannot do anything, and he is old, and infirm, and bed-ridden, very well, he can serve God by patiently suffering. But if he has any ability and says, “I cannot do anything,” then the reply is, “You cannot come into the Church.” We cannot have any drones—we must have all working bees in the hive. I think it would be a good resolution for the Tabernacle to expel every member that is not doing something or other for the Lord Jesus Christ. I am afraid some of you would have to go!

Well, we won't move that resolution, but we will move another—that every member who has been a drone up till now shall pray to be a bee! That everyone who has done nothing shall ask the Lord to help him to begin! That those who have done half as much as they could, will do the other half! And that those who are doing all they can will always try to do a little more, for it is always that point of doing more than you can do that, in the long run, is the best kind of doing—for then you have to lean upon God's strength when you have gone to the limit of your own—and there is the point where the results are pretty sure to follow! I ask the prayers of the dear Brothers and Sisters who have been with us—some of them 16 and 17 years in this service—that God would not stay His hand in our midst. That as He has multiplied us to an unexampled company of some 4,500 persons or thereabouts in membership, that He may give us unexampled Grace! That our zeal and earnestness, and enthusiasm may be in proportion to the number and that the success achieved for God may be commensurate with the responsibilities laid upon us. I sound the clarion again tonight! As God said, “Speak to the children of Israel that they go forward,” so would I speak to you. Forward in God's name! Forward! The world still lies in the Wicked One. Forward, you light-bearers! Scatter the darkness! Satan still laughs at God. Forward, with the invincible weapon of the Cross and put him to flight!

Now sound your trumpets around the walls of Jericho—continue still to compass it. Now let the trumpet sound and the wall shall fall flat to the ground by the power of the eternal God. Forward! I hear the angels say it! Forward! I seem to hear innumerable spirits say, beckoning us like the Man of Macedonia, who beckoned Paul across the sea, Forward! The very powers of Hell behind us might well drive us on. Forward! The love of Christ within us shall impel us and let each man and woman here that has been redeemed by blood, resolve tonight, in Jehovah's strength, to do for God and for His Truth something more than yet we have thought of—to the praise of the Glory of His Grace! God bless you, for Jesus' sake. Amen.—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #3551, Volume 63—THE GOSPEL IN POWER—Read/download the entire sermon free of charge at <http://www.spurgeongems.org>

DIVINE GRACE AND SALVATION

By C. H. Spurgeon

Men are brought to God by the effectual power of Divine Grace, but Grace never violates, though it subdues the human will. They make a great mistake who think that God treats men as if they were logs—God knows they are *not* logs, and never treats them so. He has made them in His own image, to be free, intelligent agents and He acts upon them as free agents. It is difficult for some men to understand how Grace can be effectual and almighty, and yet man can still be a free agent. Now, if persons cannot see this, we are not bound to give them understandings, but the two things are consistent enough—prejudice creates the difficulty—and there is none, really.

A man may be free enough, and yet he may be so overwhelmingly persuaded to a certain course that he cannot do otherwise. Such moral power does not at all interfere with true liberty. If we taught that men were saved against their wills and that physical force was put upon them to make them Christians, we would deserve to be denounced as talking nonsense, or

worse! But the power which we speak of is *moral, spiritual*, persuasive, and operates in strict accordance with the usual laws of mind. The Grace of God does no violence to the will but sweetly overcomes its obstinacy, making it a willing captive. The force that we speak of at any time when we speak of the power of Divine Grace, must be understood by you all to be a force in consistency with the original constitution of manhood. And evermore, although our Lord works upon men according to His own will, yet He always so works upon them as thinking, judging, willing men, and not as substances which are to be hammered, broken, or twisted by brute force.

My Readers, you must not expect that you will be lugged into Heaven by the ears, or whirled into salvation by the hair of your heads! If you are ever saved, the *heart* must be changed, and your whole being must freely consent to the rule of Grace. If you are ever born-again, you will be made willing in the day of God's power. His Grace will come to you to remove your prejudices, to overcome your obstinacy, and to make you willingly obedient to the Divine sway.

(See *Divine grace* on page 9)

Study of Ephesians

MARKS OF DIVINE INSPIRATION—PART 3

Another mark of the Divine Inspiration of the Bible, which we can observe here indirectly, is the fact that although God used men to write it, it has no errors. All men are fallible, and all men make mistakes. If any group of men attempted to write something, as the Bible was written, by people living hundreds and hundreds of years apart with different personalities and styles, the probability that they would agree with one another in everything and report everything correctly is about zero. But the Bible, having dozens of human contributors, has no contradictions.

Yet that is one of the charges that is brought against the Apostle Paul in the very instance we are studying. Let us look once again at the first part of Psalm 68:18: “You have ascended on high, You have led captivity captive; You have received gifts among men.” Note that it says that the One leading captivity captive RECEIVED gifts from men. But in the quotation which the Apostle makes in Ephesians 4:8, he says that He GAVE gifts to men. “Here then,” says the Bible critic, “is one of those many instances of the Bible contradicting itself. You Christians are always claiming that Divine Inspiration has kept the Scriptures from error, but here is a clear example that the Apostle couldn’t even get his quotations right.”

Not only is the answer to this charge quite simple, but it should serve once again to bear out what this same Apostle says in Romans 3:4: “Indeed, let God be true but every man a liar.”

In the first place, consider the fact that Jesus did BOTH of these things. As the Psalmist said, without even knowing that he was referring to the Lord Jesus, Jesus received gifts among men. The New Testament makes it abundantly plain that Jesus Christ received great rewards for His humility and obedience in coming to save sinners. He even looked forward to these rewards while He was ministering on earth. The writer of Hebrews tells us in Hebrews 12:2, “looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.” Jesus, FOR THE JOY THAT WAS SET BEFORE HIM, endured the cross.

And what is it with which He was rewarded? Well, after His resurrection He told His disciples in Matthew 28:18, “All authority has been given to Me in heaven and on earth.” Jesus had received “ALL AUTHORITY,” both in heaven and on earth. The quotation which the Apostle Paul uses here from Psalm 68:18 explains to us how He used His authority. When He completed the work of the cross, He “led captivity captive and gave gifts to men.” The language here very specifically refers to a practice that was contemporary at the time in which the Apostle was writing. When the generals of victorious armies came back from their victories, they would do two things in particular. The victorious army would come back to the homeland in a grand parade-like procession. As they marched by their admiring fellow countrymen, they would distribute the spoils of the war which they had received. Secondly, they would put at the back of the procession some of the enemy who had been defeated to make it plain to all that they were no longer a threat.

Here we see the wonderful Inspiration of Scripture. While the Psalmist spoke of Jehovah RECEIVING gifts from men, he spoke of the rewards that Christ would receive from His victory at the cross. But,

Paul, seeing even further by the same Holy Spirit, realized that the Lord Jesus, having received His authority and the wonderful spoils of His victory over Satan, sin, and death, then gave the spoils of His victory to His people in the form of spiritual gifts. The imagery is fantastic and fits perfectly. And rather than disproving Divine Inspiration, it leaves us once again marveling and realizing how perfect is the mind of God who foresaw and foretold all these things long before they happened. What Jesus did when He entered into heaven is the same thing that any victorious leader in His day did. He poured out gifts.

And so Peter in that wonderful message he was empowered to give on the Day of Pentecost boldly said to the crowd in Acts 2:32-33: “This Jesus God has raised up, of which we are all witnesses. Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.” Jesus having received the Holy Spirit, poured Him out upon His people.

And to this very day, the Lord Jesus continues to give His rewards to His people in the form of spiritual gifts. Lord willing, we shall be talking more about this in the weeks to come. But let us realize together today that we serve the risen Lord. He is the victor. He has ascended on high. He has defeated not only all His foes, but all OUR foes. And soon we shall share in the fullness of the spoils of His victory.

Next time, Lord willing, we will look in greater detail at the wonderful way in which the Lord Jesus won His victory of which we are now the beneficiaries by His grace. And brethren, the fact that we have the gifts tells us that the victory is already won. What we are fighting in this life are only the remaining minor skirmishes against foes that know their doom is certain. But the victory was won at the cross, and so shall we ever be with the Lord.—PF

DIVINE GRACE AND SALVATION

Continued from page 8)

How anxiously I wish that you had such a will this morning! May the Lord bow your will by the Divine power of His love, and may you say today, “Lord, I will to be saved. I am willing to renounce sin and lay hold on eternal life.” You shall never find God’s will behind yours. Where He *gives* a willing mind, think it to be the indication of His own merciful willingness! When Grace has brought you to be *willing* to accept Christ, then be not afraid, but believe at once!

Are you willing, dear Reader, to receive Christ? Are you this day content to take Him and hold Him to be your All-in-All? Then there is no difficulty in the way—you may have Him—His own power is working with you, making you willing, and the invitation is, “Whoever will, let him take of the water of life freely.”—Adapted from *The C. H. Spurgeon Collection*, Version 1.0—Sermon #785, Vol. 13, *Wanted, a Guest Chamber!*—Ages Software, 1.800.297.4307—read or download the entire sermon at www.spurgeongems.org.

WHO INTERCEDES?

By William Rogers M.A., L.L.D.
Sometime Minister of Whitebby Presbyterian Church, N. Ireland
<http://www.ianpaisley.org>

"But He, because He continues forever, has an unchangeable priesthood. Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them."
Hebrews 7:25 (NKJV)

The Church of Rome teaches that we should apply to the Virgin Mary, or to other saints—that they should speak to God on our behalf—that we should appeal to saints to pray for us. But what need have we for other intercessors when we have Jesus, the Son of God? In the matter of asking a favor, a great deal more depends on the person who asks for the favor than on any other consideration whatever.

What encouragement I find to faith in the fact that there is One who is using all His influences on my behalf, who is constantly asking favors for me—and this One is none other than the Only-Begotten, Well-Beloved Son of God!

Scripture links together the Sonship of Christ and His intercession. In other words, the Lord would encourage us by impressing on us this fact—that it is the *Son* who is asking, is pleading on our behalf.

"Seeing, then, that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin" (Heb 4:14, 15).

Let us boldly come unto the Throne of Grace, for we have a Great High Priest—Jesus the Son. Who has such influence with a father as a son, an only son? *"I will declare the decree: The LORD has said to Me, 'You are My Son, Today I have begotten You. Ask of Me, and I will give You the nations for Your inheritance, And the ends of the earth for Your possession'"* (Psa 2:7, 8).

It is the *Son* who is to ask. *"If a son shall ask bread of any of you that is a father, will he give him a stone?"* (Matt 7:9). How much more if the Eternal Son, the Only-Begotten, ask? *Jacob* prevailed. *Elijah*, a man of like passions with us, could shut and open Heaven. God encour-

ages His Son to ask. Solomon's name was Jedidiah (Beloved of God) and He shows His love to him in this way, He bade him ask what He should give him.

The King told Esther, whom he loved, to ask, and promised it should be given her to the half of his Kingdom—but God keeps nothing back from His Son. He says, *"Ask of Me and I shall give You the heathen for Your inheritance and the uttermost parts of the earth for Your possession."* He keeps back no part of His Kingdom. *He "has committed all judgment unto the Son"* (John 5:22). No prayer of that Son was ever unanswered. Him the Father hears always. He has only to express His wish—He can pray as no other ever could or dare. Even thus, *"Father, I will that they also whom You have given Me, be with Me where I am"* (John 17:24). His slightest wish is a prevailing prayer!

Eventually we shall see what Jesus is working for us. Meantime, oh Believer, take encouragement from this thought—Does it not help you that at this very moment the Only Begotten Son of God, the Well-Beloved Son is engaged on *your* behalf, appearing in God's Presence for *you*, promoting *your* full salvation?

And now before we pass from this point, let us not carry away the impression that Jesus is pleading and that the Father is unwilling to grant what He asks for us! Not so! Jesus Himself says, *"I say not unto you that I will pray to the Father for you, for the Father Himself loves you,"* (John 16:26, 27), that is, I need not tell you I will pray for you—of course I will—and yet I need hardly, for the Father Himself loves you and is disposed to give to you even apart from My asking.

The heart of David longed to go forth to Absalom. He was only waiting to find a reason for fetching home his banished. Hence when the wise woman of Tekoa pleaded for Absalom, she found the King just waiting to be gracious, longing to welcome the prodigal. So God's heart goes forth to us and He welcomes the intercession of Christ and rejoices to bestow gifts on men, even the rebellious!

"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>.

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

PRAY FOR OUR MILITARY AT HOME AND ABROAD.

PRAY FOR OUR PRESIDENT.

Letters to Mike Gendron of Proclaiming the Gospel:

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

[WRITE BROTHER MIKE AT PO BOX 940871, PLANO, TX 75094]

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

Brother Mike answers—Christ's purpose for the Apostle Paul and for all who believe is clearly stated: "To open their eyes so that they may turn from darkness to light and from the dominion of Satan to God" (Acts 26: 18). My life's work is to faithfully proclaim God's Gospel with clarity. In doing this, it is necessary to ex-pose any doctrines that oppose or nullify the Gospel of Grace so that the deceived can repent and come to a knowledge of Bib-lical Truth (2 Tim 2:23-25). Those who have a passion for the Truth of God will hate the lies that blind people from the only Gospel that will save them. All of our resources demon-strate a deep and genuine love for indi-vidual Catholics who are woefully deceived by a false gospel of works. If you note any venom, anger or hatred from me, it is against the cruel religion that shuts the Kingdom of Heaven to those who desire to enter (Matt 23:13). My prayer is that you would ex-change your religion for a relationship with the One who created you. You can do this by obeying His first command, "Repent and believe the Gospel" (Mark 1:15).

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

Brother Mike responds—You won't find any mention of Calvinism in any of my messages or articles and there is a reason for that. As a Catholic for over 30 years, I followed the teachings and tradi-tions of fallible men, and I will never make that mistake again! My theology is now built solely on the Infallible Word of God. The doctrines of Sovereign Grace were faith-fully taught and resolutely upheld by the Lord Jesus Christ and His Apostles.

L. C., Lake Dallas, TX, writes—Excellent article on *Why Evangelize If God Has Chosen Whom He Will Save?* As is your style, you let only the Word of God explain this Doctrine of God. I believe you need to write a book about God's Doctrine of Elec-tion using your unique style. In my old age I am no longer interested to know what "Cal-vinism" teaches. I want to know exactly what Jesus Christ and the Apostles taught on this amazing Doctrine. I believe I counted about 60 Bible verses in your short article confirming the fact that this hated Biblical Doctrine is revealed and taught throughout the Holy Scriptures. [See Brother Mike's response to M. W., Humble, TX above.]

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

Rich, Internet, writes—I stumbled on your booklet *Is A Catholic Christian An Oxymoron?* Could you please explain what Jesus is saying in Mat-thew 16:18? "You are Peter, and upon this rock I will build My church, and the gates of the netherworld shall not prevail against it." When I read this, it seems pretty clear that Jesus es-tablished a church on Peter. Christ also prayed that we all be one. Given that Christ established a church and wanted all His fol-lowers to be one, then there must be one church. I would ask you if it is not the Catholic church, can you please tell me which one it is? Also since there are well over 30,000 different denominations, how do we know which one to believe?

Brother Mike's answer—The one true church is made up of all con-verted men and women who have one Head, one Shepherd and one High Priest. They all possess eternal life the moment they re-pent and believe the one true Gospel. They are all born of one Spirit, placed into one body, built upon one foundation and be-come pillars of truth. No one can remove them from this church because their names are written in Heaven (Heb 12:23). They are a royal priesthood, a chosen race, a holy nation, a people owned by the One who called them out of darkness into His marvelous light (1 Peter 2:9). They come from every tribe, tongue, people and na-tion, yet are united in one faith (Eph 4:5). They are the light of the world and the salt of the earth and are being conformed to the image of Jesus Christ (Matt 5:13-14). No member of this church can ever perish or be cast away because they were chosen by the Father, redeemed by the Son and sealed by the Holy Spirit (John 6:37-39; Eph 1:13). This is the true church to which you must belong if you are to be saved (Eph 5:27). If you leave this earth having never belonged to this church, it will be better if you had never been born (2 Thess 1:7b-9).

SO, WHAT EXACTLY IS “CHRISTIAN UNITY”?

By Charles H. Spurgeon

I will go so far as to say that the only Christian unity which you and I may ever expect to see and to seek after is not the amalgamation of all Churches into one colossal scheme of government, but the *spiritual* union of all the Churches in working for the Lord—each Church exercising its discipline within its own bounds and carrying out Christ’s commands within its own walls—but at the same time recognizing all other truly Christian Churches as being parts of the one body of Christ.

Instead of attempting to destroy all these separate Churches in order to create unity, we should build up the walls of each house so that the whole city may be compact together. Even the names which describe the varieties of our conscientious convictions are useful, and are only caviled at by a party who, under the cloak of being unsectarian, are more sectarian than the worst of us could even slanderously be said to be! Suppose that all the livery companies in London should give up their distinctive names so that there should be no Goldsmiths’ Company, nor Cloth Workers, nor Merchant Tailors, nor Fishmongers, but that all should be called *citizens*? It would be a wonderful piece of policy and would singularly unite the citizens of London, would it not?

We believe that the *reverse* would be the case! The existence of the separate corporations, each with its peculiar interests to maintain, but all bound up with the prosperity of the city, helps to create unity. And so the unity of the Savior’s body is *preserved* rather than destroyed by each Believer carrying out his convictions of the Lord’s will, and not refusing to identify himself with those who think with him, nor refusing to wear the name which describes them. Certain sectaries cry out, “We are called Christians.” “Yes, I say, and are *we* not?” Are they Brethren? So are we. Are they Christians? So are we. Do they seek to be followers of Christ? So do we.

There is the less need for some to parade the name of Christians when they know that they *are* Christians. Let us try to *live out* our Christianity rather than blazon it upon our doorposts! I am not making an unscriptural distinction when I say, first of all, I am going to regard the narrative [Exodus 17] as a picture of *a* Church, and then afterwards as a picture of the *whole* Church. In any one Church there will be—there must be, if it is a Church of God—earnest contention for the Truth of God and against error. We, as a Church have, I trust, been brought up out of Egypt and are bound together by a common deliverance. We have to fight with Amalek.

For the defense of those doctrines which we have learned and which we believe to be the Truth as it is in Jesus, we are called to fight. We are not merely to hold them as the unfaithful servant wrapped his talent in a napkin, but we are to publish what we believe to be true, and, if any contravene, we are to hold our own, or rather, hold the Master’s Truth with a firm hand and not be afraid to contend for it at all hazards! Our chief war must always be with *sin*—with sin in ourselves, with sin in others—with sin everywhere! This is the great point in the Christian’s contention, and from this war the Believer must never cease. Attack sin in every place, and for this reason, if for no other, sin and error will always attack us!

In this particular Church I know there are many errors that are always falling upon us and smiting some of the hindmost, the weakest and the feeblest. One opens one’s eyes with astonishment, sometimes, to see what strange errors people are falling into who should know better. But when you come to remember how hindmost they were, and how much the weakest they were, it is not quite so great a marvel that they should be

struck by the foe. The fact is that in such an age as this if we do not attack error, error will eat us up! And it comes to this—we must either fight sin, or sin as a fretting moth and a devouring canker will utterly devour us!

If there is not an earnest contention for the Truth of God amidst all the Church members, there will soon be defalcations on this side and defalcations on the other side. Each Church should teach its own distinctive principles with a vigorous, earnest, Scriptural dogmatism. If we do, indeed, hold the very Truth as it is in Jesus, we must fight for it valiantly, for if we do not fight Amalek, Amalek will certainly fight us and the hindmost will always be suffering and the weakest go to the wall. It is on behalf of the weaker Brethren, who are easily perverted, that we must watch and fight *perpetually*.

To all Christian effort in every Church must be added unceasing *intercession*. The Christian pastor is, in some respects, comparable to Moses, for he is set apart as a leader in the band of Brethren—and as such, his business is not only to *teach* the people but to *plead* for them with God.

I wish that some of our pastors were sustained as they should be by their Aarons and their Hurs. Alas, I know many a fainting Brother whose hands are hanging down, who finds an Aaron to pull them lower still, and a Hur to depress his spirits yet more! I would take up a mourning, a lamentation, for my Brothers who toil in honorable but obscure spheres where cold neglect and chill indifference are their portion. Alas for others, in the midst of Churches torn apart with schism and polluted with heresy, whose life is one perpetual burden unto them! I would God it were far otherwise with them! I have to thank God, and under God to thank you, that so many of you act the part of Aaron and of Hur, and are willing to hold up the pastor’s hands and the hands of all my other fellow laborers—the workers for Christ Jesus.

But some of you do not do it. Some of you neglect prayer in the closet for the Church’s work. I hope you are not neglecting prayer on your own account—but you do not pray as you should for the Lord to advance the interests of Truth in the world. You neglect Prayer Meetings, and absent yourselves from the week-day means of Divine Grace! Brothers and Sisters, these things ought not to be! If you cannot be Moses you may be Aaron. If you cannot fight and assist Joshua, you may climb the hill and succor Moses. If you can neither teach in the classes or in the Sunday school, nor preach in the streets and so fight, you can at least be much in the *closet* and much in *prayer*!

Oh the untold benefits that come to a Christian Church from the quiet prayerful members—least known on earth but best known in Heaven! Let us have both at work. May the Lord Jesus help us to advance from strength to strength in earnest effort of every kind, and may He at the same time be our strength upon the mountain while we draw near to God’s Throne in prayer. —Adapted from *The C.H. Spurgeon Collection*, Version 1.0—Sermon #712, Volume 12—*War with Amalek*—Ages Software, 1.800.297.4307—you may read or download the entire sermon at www.spurgeongems.org.

Pray for the spouses and children of those in prison.

“MAY GOD SEND US MORE THOROUGH GOSPEL MEN WHO WILL PREACH SOVEREIGN GRACE AS THE GLORY OF THE GOSPEL!”

By Charles H. Spurgeon

Do not be alarmed, my Friends, because I am going to preach about Divine Sovereignty. I know some people, when they hear about Sovereignty, say, “Oh, we are going to have some terrible High Doctrine!” But as it is in the Bible, that ought to be enough for you. Is not that all you need to know? If God says, “I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy,” it is not for you to say that it is High Doctrine. Who told you it was High Doctrine? It is *good* Doctrine. What right have you to call one Doctrine high and another low? Would you like me to have a Bible with “H” against high, and “L” against low, so that I should leave the High Doctrine out to please you? My Bible has no mark of that kind! It says, “I will be gracious to whom I will be gracious.” There is Divine Sovereignty!

I believe some are afraid to say anything about this great Doctrine lest they should offend some of their people, but, my Friends, it is true and you *shall* hear it! God is a Sovereign. He was a Sovereign before He made this world. He lived alone and this thought was in His mind, “Shall I make anything, or shall I not? I have a right to make creatures, or not to make any.” He resolved that He would fashion a world. When He made it, He had a right to form the world in what shape and size He pleased. And He had a right, if He chose, to leave the globe untenanted by a single creature. When He had resolved to make man, He had a right to make him whatever kind of creature He liked. If He wished to make him a worm or a serpent, He had a right to do it. When He made him, He had a right to put any command on him that He pleased. And God had a right to say to Adam, “You shall not touch that forbidden tree.” And when Adam offended, God had a right to punish him and all the race forever in the bottomless pit!

God is so far Sovereign that He has a right, if He likes, to save anyone in this Chapel, or to crush all who are here. He has a right to take us all to Heaven if He pleases, or to destroy us. He has a right to do just as He pleases with us. We are as much in His hands as prisoners are in the hands of Her Majesty when they are condemned for a capital offense against the law of the land—yes, as much as clay in the hands of the potter. This is what He asserted when He said, “I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.”

This Doctrine stirs up your carnal pride, does it not? Men want to be somebody. They do not like to lie down before God and have it preached to them that God can do just as He wills with them. Ah, you may hate this Doctrine but it is what the Scripture tells us. Surely it is self-evident that God may do as He wills with His own! We all like to do what we will with our own property. God has said that if you go to His Throne in prayer, He will hear you—but He has a right not to do so if He likes. He has a right to do just as He pleases. If He chooses to let you go on in the error of your ways, that is His right. And if He says, as He does, “Come unto Me, all you that labor and are heavy laden, and I will give you rest,” it is His right to do so. That is the High and awful Doctrine of DIVINE SOVEREIGNTY.

Put the two together, goodness and Sovereignty, and you see God’s Glory! If you take Sovereignty alone, you will not understand God. Some people only have an idea of God’s Sovereignty and not of His goodness—such are usually gloomy, harsh and ill-humored. You must put the two together—that God is good and that God is a Sovereign. You must speak of Sovereign Grace. God is not gracious, alone, He is sovereignly gracious! He is not Sovereign alone, but He is graciously Sovereign! That is the true idea of God. When Moses said, “I beseech You, show me Your Glory.” God made him see that He was glorious and that His Glory was His Sovereign goodness. Surely, Beloved, we cannot be wrong in loving the Doctrine of free, unmerited, distinguishing Grace when we see it thus mentioned as the brightest jewel in the crown of our Covenant God!

Do not be afraid of Election and Sovereignty. The time has come when our ministers must tell us more about them or, if not, our souls will be so lean and starved that we shall mutiny for the Bread of Life! May God send us more thorough Gospel men who will preach Sovereign Grace as the Glory of the Gospel!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #3120, Volume 54—A VIEW OF GOD’S GLORY—Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>.

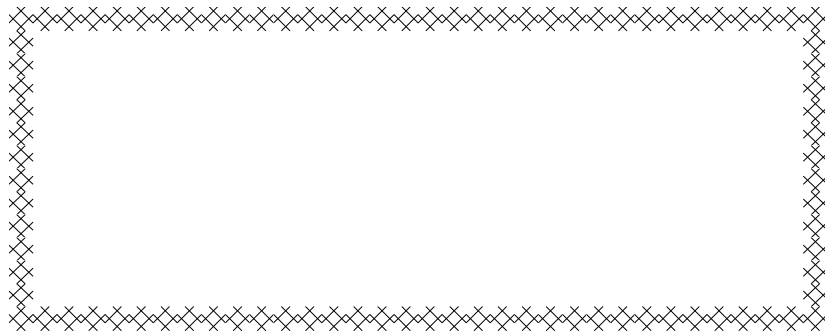
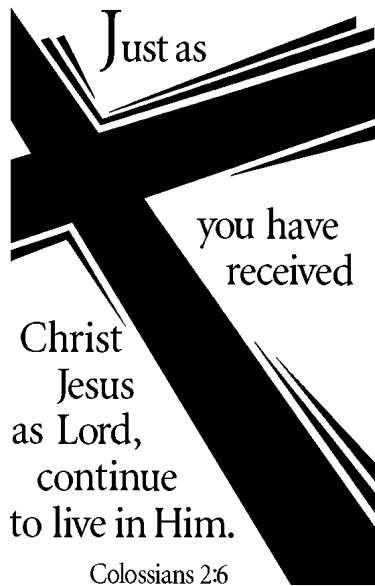
[This subject is further discussed in the following Sermons by Mr. Spurgeon—#77, Volume 2—DIVINE SOVEREIGNTY; #442, Volume 8—GOD’S WILL AND MAN’S WILL and #553, Volume 10—ELECTION NO DISCOURAGEMENT TO SEEKING SOULS—Read/download all the sermons, free of charge, at <http://www.spurgeongems.org>.]

“He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God” (John 3:18 NKJV).

“Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God” (Rom 13:1 NKJV).

“Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them” (Heb 7:25 NKJV).

**For HIS Glory
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Pray daily for your family.

In This Issue...

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

YES, BAPTISTS WERE ONCE BURNED AT THE STAKE AT THE VERY SITE WERE THE METROPOLITAN TABERNACLE STANDS TODAY!

By Charles Haddon Spurgeon

It is now some hundreds of years ago that certain believers in Christ were burnt to death upon the very spot on which this Tabernacle now stands. Nearly everybody agreed that they ought to be burnt to death, for they were called Anabaptists, though their belief was as nearly as possible the same as ours. Catholics and Protestants alike said, "Burn them, by all means, for this pestilent sect of Baptists is always testifying against everybody else!" And burnt they were at the Butts at Newington.

Suppose they had said, out of the midst of the fire, "There will one day stand on this very spot, a great House of Prayer wherein about six thousand Baptists shall meet at one time to hear the Gospel preached for which we are being burnt to death"? Men would have laughed them to scorn! But it has come true and if I were to say that the last trace of infant sprinkling will be swept from off the earth and that the last relic of Romanism, Episcopalianism, Mohammedanism, Buddhism and heathenism will be swept away and only be remembered by men to be loathed, I would no doubt be laughed at and disbelieved!

But I would only be speaking the Truth of God! All errors will die in due time. They may live for a while and they may seem to conquer, but God will assuredly pierce them to the heart with His two-edged sword! His despised Truth must come to the front, for as surely as God lives, so must His Truth live, for it is part of Himself! Be on God's side, I pray you, for that is the winning side! Be on God's side, old and young men and women, I charge you! As you shall appear before the Judgment Seat of Christ—follow the Truth of God. Away with everything but the simple Truth revealed in the Scriptures! Put everything else aside and God will establish your work in the ages yet to come.

Who knows how long those ages may be? Christ may not come tomorrow—He may wait a while but He will come one day. We are to live expecting Him to return. Yet perhaps He may tarry longer than we think—true work for Him will last until the trumpet of the Resurrection shall sound! If the work is of God, it will certainly endure!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #3142, Volume 55—ESTABLISHED WORK—Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>.]