

FOR HIS GLORY

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But since it is said that texts may be found to prove almost everything, we must remark that a form of sound words must be one that exalts God and puts down man. We dare not for a moment think that any Doctrine is sound that does not put the crown upon the head of Jesus and does not exalt the Almighty. If we see a doctrine which exalts the creature, we do not care one fig about what arguments may be brought to support it—we know that it is a lie! Unless it lays the creature in the very dust of abasement, and exalts the Creator, it is nothing but a rotten doctrine of pride! It may dazzle us with the brilliant malaria rising from its marshes, but it never can shed a true and healthful light into the soul. It is a rotten doctrine, not fit to be built on the Gospel, unless it exalts Jehovah Jesus, Jehovah the Father and Jehovah the Holy Spirit.—CHS



JESUS ONLY!

By Charles Haddon Spurgeon

“Jesus only.”
Mark 9:8.

We were born fools and we shall continue fools till we get to Heaven—and one of the foolish things that will always be sprouting out of us is our wanting to put something else with Christ in the matter of our justification.

You tell me you never do that, but I am sure you do. You may be the most enlightened and intelligent saint, but, unconsciously to yourself, you will be very often joining something to Christ and setting up an antichrist in your soul. How often does even the most orthodox preacher give utterance to sentiments which seem to militate against the great Truth of God that Christ Jesus is our only justifying righteousness!

It is a hard thing to stick fast by this great fundamental Truth—“Jesus only” as the rock and foundation of our salvation. Remember, Christian, that the meritorious cause of your salvation is not in the least degree dependent upon yourself—it is dependent on “Jesus only.” Your responsibility is now merged in the Divine responsibility of Christ on your behalf. The Lord Jesus has covenanted for you that—

*“He will present your soul,
Unblemished and complete*

*Before the glory of His face,
With joys divinely great.”*

O Beloved, always hang your confidence where it ought to hang—on, “Jesus only!” and when you find yourself full of sin and wickedness, grieve over it, but do not think that the ground of your hope is one whit the less firm for all that. When sin prevails and guilt rises, remember that as *your* righteousness cannot make Christ’s righteousness any better, so your sin cannot make it any worse—and, clothed in His righteousness, though black with sin, you may, with deep repentance, yet with holy faith, cry—

*“When from the dust of death I rise,
To take my mansion in the skies,
Even then shall this be all my plea,
‘Jesus has lived and died for me.’
Bold shall I stand in that great day,
For who anything to my charge*

shall lay,

*While through Christ’s blood
absolved I am,*

*From sin’s tremendous curse and
shame?”*

And, then, will you please remember that *all your good works do not make you any safer?* If you were to die the moment you believed and never did a good work at all, you would be as sure of Heaven as you would be if you lived to love and serve your Maker with all your soul

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FALL FLAT ON THE PROMISE!

By Charles H. Spurgeon

*“Heaven and earth shall pass away,
but My Words shall not pass away.”*

Luke 21:33.

Our text *has a bearing on all Believers.* Dear Friends, if Christ’s Words shall never pass away, let us believe them to be true to ourselves. Are any of you persecuted? Do not give way for a single moment! Stand to your colors! Never be ashamed to acknowledge your Lord. Remember how Isaiah said, “Who are you, that you should be afraid of a man who will die, and of the son of man who will be made as grass; and forget the Lord your Maker, who has stretched forth the heavens, and laid the foundations of the earth; you have feared continually every day because of the fury of the oppressor, as if he were ready to destroy.” Hold to Christ, Brothers and Sisters, whose Words shall never pass away!

Are you very sick and weak, or are you getting very poor? Well, your health and your property, too, will pass away, but Christ’s Words will never pass away. Are you dying? Christ’s Words will never die or pass away—die with them in your heart! When I went, last week, to see one of

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JESUS ONLY!

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and all your might! Remember that the saint who lives from day to day, devoting all to Christ, spending and being spent in His Master's service, has more happiness than the saint who is not so full of love, but he is not a whit more secure. Be active and you will be happy—but do not be active in order to be safe! The heir of Heaven is no more secure when he is abundant in good works and diligent in the service of God, so far as his ultimate salvation is concerned, than when he is allowed to backslide and to become faint and weak in the cause of God, for our security lies not in anything that we do, or do not do—it lies only in the Covenant of Free and Sovereign Grace. And the only basis of our salvation is Christ who died for us, “yes, rather, that is risen again, who is even at the right hand of God, who also makes intercession for us.”

I want you also to remember that *all your sufferings do not make you any safer*. They make you better, by God's Grace, but they do not make you any more sure of Heaven. They are not meritorious afflictions! Persons often misjudge concerning their troubles—they think that they are punishments for sin. Let the child of God remember that God *never* punishes His children for sin! He *chastises* them for it, but never with the penal punishment of a lawgiver! God's people were punished, once and for all, in the Person of their Scapegoat and Surety, Jesus Christ—and God will never punish twice for the same offense. The chastisements of God's Providence are the fatherly acts of His love—they are not the wrathful acts of His justice! As the righteous Judge, God cannot punish either you or me, if we are believers in Jesus. As holding the scepter of righteousness, He cannot unsheathe the sword against a Believer! He has punished our sins upon the Lord Jesus—the whole of the vials of His wrath were emptied on Christ's head—and they cannot now come on yours or mine. But, as a Father, God uses the rod. As a loving and tender Father, He uses chastisements and, as a kind Physician, He gives us bitter medicines to take.

But, for your own sake, and for Christ's sake, dear Brothers and Sisters, do not get to mingling your own sufferings with the Savior's. Remember, if you suffered ever so much, all your sufferings would not be

any atonement for your sins, nor even a punishment for them unless you are one of those who are *not redeemed* and, therefore, bear the penalty of your own sin and perish everlastingly! But, as a child of God, as a redeemed and elect vessel of mercy, your sufferings are not penal and, suffer or not suffer, the Atonement of Christ is enough for you—you, by God's Grace, can say, “Jesus only is the ground of my justification. I will rest there and nowhere else.”

And now I will ask you, Beloved, do you not frequently find when you have been in a very good frame of mind, when you have been praying well at the Prayer Meeting and helping the poor, when the minister has patted you on the back and said what a good fellow you were, and the deacons have looked lovingly at you and said you were a very useful man, and when you have got on well at Sunday school, and have had a letter from Mary James, telling you that she was converted through your teaching—do you not find that you have gone home and you do not know how it was, but, in a day or two, you got so dull and low, you could not tell what was the matter with you? Have you ever thought what was the cause of it? You feel you have lost all your hope and confidence and you have been obliged to come, as a guilty sinner, to the footstool of Christ's mercy and take His love and blood to be your only trust. Do you know why it was you were so low in spirit?

It was for this reason. Unconsciously to yourself, you had been leaning a little on your own good works! You had said to yourself, “Well, now, I really begin to think I am sure of Heaven. Look, are not these things the fruits of the Spirit? Oh, may I not rejoice with confidence? Am I not secure? Surely, now I am safe! How I prayed the other day! What a blessed season I had in private prayer the other evening! Now I know I can trust Christ.” Stop, my Friend! You are really saying, “*I know I can now trust in myself*,” for that is the English of it! And then you get into a heavy, dull frame of mind for a long time afterwards, only to make you spell out those two words, “Jesus only.” And He will make you spell them out until you are bound to say, every day, by a constraint upon your heart and conscience, that it must be there, and there, alone, that you can put your confidence and trust!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2634, Volume 45—“*Jesus Only*”—*A Communion Meditation*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

NOTABLE QUOTES OF CHARLES H. SPURGEON

“Suppose you open your mouth wide in prayer. “I cannot,” says one. Well, open your mouth and God will fill it with prayer and then, when you have prayed the prayer that He has given you, He will fill it with answers! God gives prayer as well as the answer to prayer! Only open your mouth and, as it were, make a vacuum for God to fill! God loves to look for emptiness where He may stow away His Grace.”—1894, Sermon #2380

“I think it is a great lesson to learn in spiritual things, to believe in Christ and His finished salvation, quite as much as when you are down as when you are up, for Christ is not more Christ on the top of the mountain than He is in the bottom of the valley. And He is no less Christ in the storm at midnight than He is in the sunshine of the day. Do not begin to measure your safety by your *comfort*—but measure it by the eternal Word of God which you have believed and which you know to be true—and on which you rest, for still here, within the little world of our bosom, ‘he that observes the wind shall not sow; and he that regards the clouds shall not reap.’”—1892, Sermon #2264

“It is a sad affliction when in our solemn assemblies *the brilliance of the Gospel Light is dimmed by error*. The clearness of the testimony is spoiled when doubtful voices are scattered among the people and those who ought to preach the Truth, the whole Truth, and nothing but the Truth, are preaching doctrines which are the imaginations of men and the inventions of the age!”—1887, Sermon #1990

“If you are going to die, die praying! Do not let the fear of death stop your praying—that would be folly, indeed!”—1895, Sermon #2433

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TRUST THE PROMISE!

(Continued from page 1)

the members of this Church who is very ill, I had a little of my own teaching given back to me. This dear Brother said to me, "Do you remember saying to us, years ago, 'What time I am afraid, I will trust in You,' is a third-class carriage, but it is in the Gospel train, and it will take you to Heaven"? And you added, "Why do you not go in the first-class carriage—"I will trust, and not be afraid?" I commend that first-class carriage to all of you! "I will trust, and not be afraid." Let faith expel fear and so travel to Heaven first-class. You well may do so, for there is no cause to be afraid.

If any of the Words of Christ could pass away with this wind, and that wind, and the other wind, oh, dear, what a card-house we would live in! But if they all stand firmly forever—as they do—then why should we indulge the slightest fear? One reason why some of you do not rest in Christ as you should is because you do not get right down flat on His Words and trust wholly to them. You know what the slave said when his master asked him why he was so confident about salvation. He answered, "Massa, you try to stand, but Sam fall flat down on de promise and when he is sat down on de promise, he can't fall any lower." Just so! Then fall flat on the promise and if you lie there, clinging and resting there, alone, then Heaven and earth shall pass away, but not the Words on which you are trusting!

Let me earnestly entreat you not to be looking out for some larger possible hope that may reach you after death. That is a terrible delusion! I pray you, risk not your soul upon it! Heaven and earth shall pass away, but Christ's Words shall not pass away and, as I have already reminded you, He has said, "He that believes not shall be damned." And so he will be and there is nothing but that awful doom for him.

You have your choice now. If you trust in Christ, you shall have eternal glory. If you will not have Christ as your Savior, you shall have everlasting punishment. There is no other hope for you. I pray God to lead you to come to Christ at once. Oh, that you would not hesitate, since He invites you! Oh, that you would not tarry, since that were to insult Him! May His blessed Spirit now compel you to come in, that the house of His mercy may be filled! All you have to do is trust Him! You have not to be doers until *first* you have trusted to what *He has done*. Then *He* will *make* you doers! Come empty! Come sinful! Come hard-hearted! Come just as you are! Tarry not to cleanse or mend, but, just as you find yourself, rest on Jesus! Fall flat on His promise! Depend upon the merit of His blood and the power of His ever-living plea! God help you, now, to do this, for His dear name's sake! Amen.—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2636, Volume 45—*The Perpetuity of the Gospel*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

NOTABLE QUOTE OF CHARLES H. SPURGEON

"I feel sure that I am addressing people who are not happy. The common idea of happiness that many persons have is a very strange one. When our London friends have a day's holiday, their notion of enjoying a rest often amuses me. They pack themselves away, as tightly as they can, inside and outside a van, or an omnibus, or a carriage—and then they go as far as they can till the weary horse can scarcely move to bring them home! And, all the while, to give rest to their ears and to their hearts, somebody blows a trumpet in a fashion that evokes very little music, and they riot all the day as if they were mad and disport themselves as if London consisted of one huge Bethlehem Hospital—and that is what they call happiness!"—1899, Sermon #2630

Must We Pray For God's Promises?

By A. W. Pink (1886-1952)

When commanding His servant Elijah to appear, again, before Ahab, the Lord had expressly promised Elijah, "And I will send rain upon the earth" (1Kings 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 guaranteed blessings, 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 always the opposite of ours—and infinitely superior than ours! 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 ask 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 to do so 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 and to intimate the extent to which we may expect an answer.

Study of Ephesians

WALK WORTHY OF YOUR CALLING

The transition we make today in coming to the fourth chapter of the Epistle to the Ephesians is even more significant than the fact that we begin a new chapter or a new subject in this great letter. For the opening verse of Chapter Four is making a division in the entire content of the letter. The first three chapters are primarily doctrinal and the last three chapters are primarily practical. That is not to say, of course, that there is no practical application in the first three chapters or that there is no doctrinal teaching in the last three chapters. But it is clearly the thrust of the first three chapters to teach Doctrine and of the last three chapters to apply the Doctrine.

It is very important for us to realize this as we come to the first verse of Chapter Four. "I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called." Sometimes the word, "therefore," refers to the previous thought. Sometimes it refers to a whole previous paragraph. But here it refers to everything that has been said in all of the first three chapters. This word teaches us something absolutely critical for every believer in Christ to understand as he comes to the Scriptures. The teaching of the Bible has one great end. All of the Doctrine of the Bible is designed to be applied. Have any of you felt, as I, myself, confess that I have felt, that you would like to stop at the end of Chapter Three and stay there forever? Who can imagine any greater heights of the teaching of Scripture than to consider the wonderful prayer that we have been considering for so long? Thoughts of Christ dwelling in our hearts and being filled with all the fullness of God present to us the possibilities of experiencing God and His love in this life—and it is certainly understandable that we would want to go on thinking about those things endlessly.

As Dr. Martyn Lloyd Jones, to whom I am continually indebted for his fantastic sermons on Ephesians, has pointed out, there is perhaps in many of us a feeling much like that which Peter seems to be expressing on the Mount of Transfiguration. The Lord Jesus took His three favorite disciples to the top of a mountain and there began to be transfigured before them. The glory of His being which was veiled by humanity began to break out and shine forth so that His face shone as bright as the sun and His clothes became as white as light! In addition, Elijah and Moses appeared and spoke with Him. It was then that Peter, overcome by the awe of what he was seeing, offered to build three little structures for Jesus, Moses and Elijah to stay in. What did Peter mean by this? In a sense he was implying, "Lord, let's perpetuate this awesome moment! Let's stay here in this rarefied air where Your Glory is breaking out." But they were not to stay there. There was more to be done. There was, in fact, at that very moment, a demon-possessed boy at the foot of the mountain that needed Jesus' help. It was necessary to leave the mountaintop and get back down to the people.

And so it is for us. Thankfully, we do not have to forget the glorious things we have been considering. We should not forget the width and length and height and depth of the love of Christ for us. It is to be our driving force. Yet, the purpose of thinking on that love is that it motivate us to love and serve in return. In other words, we must take what we have learned and apply it.

Every preacher of the Gospel is called to preach this. If he leaves the work of application to the hearers and only expounds the meaning of the passage, then he has done only half of his job. Paul tells us in 2 Timothy 3:16-17, "All Scripture is given by Inspiration of God, and is profitable

for Doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."

Read the sermons of the Apostles. Read the sermons of the Lord Jesus Christ and you will be impressed with the fact that they never let their hearers escape the fact that they were now responsible for the teaching which they had heard. The fact that the Word of God had been opened to them now meant that they must put it into practice—and the obligation to put it into practice was strongly pressed upon them.

And that is exactly what the Apostle is doing here by this word, "therefore." He is saying, "You have heard the first three chapters and you have learned of the spiritual blessings that are ours in Christ Jesus and the great mysteries of the body of Christ and the unsearchable riches of His love. Therefore, in light of these things, walk worthy of the calling with which you were called."

Today we see two extremes in this regard. One segment of the Church completely ignores Doctrine. In this segment, Doctrine is considered divisive. What they want is *experience*. They go from seeking one experience to another. But Paul has already shown us that the experience, itself, if it is to be what God has for us, is built upon Doctrine. It is only as we learn of the love of Christ which passes understanding that we will be stirred to crave it and pray for it. There is, indeed, nothing wrong with wanting the glorious experiences of the love of Christ which almost incapacitate a person with the joy that they give. But a person will never get there if he ignores comprehending what is the width and length and depth and height of that love!

But then, though perhaps in the minority, today, there is another segment of the Church which makes Doctrine everything. These are people with good minds who enjoy learning. Yet, the danger they face is in stopping with Doctrine and with making Doctrine an end in itself. Some such groups in history have become so absorbed with arguing the finer points of theology that they have become oblivious to those around them and have never sought to take the Gospel to the unconverted. Sometimes such people have done great harm to the cause of Christ because they have talked so forcefully about what we should believe on the one hand, but have been such poor advertisements for what they proclaimed because they did not apply the teaching in their daily lives.

But the Scriptures teach us that we must never separate the two. Doctrine and practice are always to be together. To have application without Doctrine is to have a religion of our own making. It is to live by emotions and to have no solid foundation. Living the Christian life becomes an arbitrary and a totally subjective thing.

But equally as bad is a dead orthodoxy where the teaching is right and accurate but it is not applied in the life. And, indeed, we should say about such a position that it is not even proper to call it orthodoxy! For true orthodoxy teaches that it is a part of Doctrine to apply that Doctrine. The more we know, the more responsible we are to live it out in our lives. Remember, "to whom much is given, much will be required."

And now, as much as ever, the world needs to see a living faith. Those who believe in the Lord Jesus Christ should be letting their lights shine brightly in this dark world. For we do have the answers. But the world will never believe that we do unless they see the Doctrine we proclaim making a difference in our lives.

We shall continue our consideration of this verse next time.—PF

STRENGTH FOR SUBDUING OUR SINFULNESS

Robert Haldane (1772-1854)

True spiritual mortification does not consist in sin not being in you, nor in its being put upon the cross daily, nor yet in its being kept upon it. There must be something more to establish perfect peace in your conscience—and that is the testimony of God concerning the body of sin. He has provided for your perfect deliverance from it in Christ. Everything necessary for this purpose was finished by Him upon the Cross. He was your Surety. He suffered for you. Your sins were crucified with Him and nailed to the Cross. They were put to death when He died, for He was your Covenant Head and you were legally represented by Him and are, indeed, dead to sin by His dying to sin once. The Law of God has now no more right to condemn you, a Believer, than it has to condemn Him.

If you do not thus see your complete mortification in Him, sin will reign in you. No sin can be crucified either in heart or life unless it was first pardoned in conscience, because there will be lack of faith to receive the strength of Jesus, by whom, alone, it can be crucified. If it is not mortified in its guilt, it cannot be subdued in its power. If you, as a Believer, do not see your perfect deadness to sin in Jesus, you will open a wide door to unbelief. And if you are not persuaded of your completeness in Christ, you give room for the attacks of self-righteousness and legal tempers. If Christ is not All-in-All, self must still be looked upon as something great—and there will be food left for the pride of self-importance and self-sufficiency—so that you cannot grow into the death of Christ in sensible experience further than you believe yourself to be dead to sin in Christ. The more clearly and steadfastly you believe this, as the Apostle did...“I am crucified with Christ”...in proportion will you cleave to Christ and receive from Him greater power to crucify sin.

This believing view of your absolute mortification in Christ is the true Gospel method of mortifying sin in our own persons. Read the sixth of Romans and pray for the Spirit of Revelation to open it to you. There you will discover the true way to mortify sin. It is by believing that you are planted together with Christ in His death...only from here your daily victory grows.

Gleaned from the weekly bulletins of:
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Flashes of Spurgeon's Sword!

“It is no new thing that we should be made a laughingstock to the enemies of the Cross of Christ because we cannot do what we have formerly done and are beaten in the very field where before we have achieved great and notable victories for our Master!”—1896, Sermon #2454

“One thing I know, Christ thinks more of our sins than He does of our righteousness, for He gave Himself for our sins—I never heard that He gave Himself for our righteousness. By His most precious blood, He has put away the sins of all who trust Him. But take care that your self-righteousness does not come in between you and the Savior, for if it does, you will be among the rich whom He will send away empty! Empty your pockets and make yourselves poor! I do not mean in money, but in spirit. Get down to spiritual poverty and beggary, for that is the *only* way to attain to spiritual riches.”—1896, Sermon #2482

“It was said, long ago, that it is the highest wisdom for a man to know himself—but I deny that. The first, the highest, the best of all wisdom is for a man to know his God. As for himself, he is but a speck, an atom, a nothing. If he truly attains a knowledge of God, he will afterwards know himself in the best possible way.”—1898, Sermon #2571

“They err from the Scriptures who make the Grace of God a reason for doing nothing—it is the reason for doing everything.”—1896, Sermon #2455

“I have been sometimes called to book for saying—yet I will venture to say it again—that if I lived in a village, or if I lived in any other place where I knew there was a Baptist or other Dissenting Chapel, before I decided to attend it, I would want to know, first, ‘Is the Gospel preached there?’ I am not so blindly wedded to any denomination whatever that I should cling to the denomination if it did not cleave to Christ! ‘Follow the Lamb wherever He goes.’”—1896, Sermon #2456

“In a free country like this, you may be almost anything that you like except a Christian. There is no liberty for you and you will find that the dogs of Hell will bark at you because you are a stranger and a foreigner in this world!”—1899, Sermon #2612

Understanding Roman Catholicism

THE "MASS"

By Rick Jones

If the Roman Catholic Catechism is to be believed, then each time the Mass is performed, Christ's work on the Cross is made present and the work of our redemption is carried out:

"In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the Cross is contained and is offered in an unbloody manner" Pg. 344, #1367. [References to Roman Catholic Catechism.]

"When the Church celebrates the Eucharist, she commemorates Christ's Passover, and it is made present. As often as the sacrifice of the Cross by which Christ, our Paschal Lamb, has been sacrificed is celebrated on the altar, the work of our redemption is carried out" Pg. 343, #1364.

But the Bible reveals that the work of redemption was a one time act which was completed when Jesus died on the Cross: "...but now *once* in the end of the world has He (Jesus) appeared *to put away sin* by the sacrifice of Himself" (Heb 9:26). "By the which will we are sanctified through the offering of the body of Jesus Christ *once for all*" (Heb 10:10).

When Jesus shed His blood, that one-time act purchased eternal redemption for all who would put their faith and trust in Christ alone: "Neither by the blood of goats and calves, but by His own blood He (Jesus) entered in *once* into the holy place, *having obtained eternal redemption for us*" (Heb 9:12).

The Bible specifically states that this sacrifice need not be done daily: "Who needs not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did *once*, when He offered up Himself" (Heb 7:27). Yet the Catechism is adamant that: "Every time this mystery is celebrated, 'the work of our redemption is carried on'..." Pg. 354, #1405.

But God's Word is equally adamant that Christ's death was a one-

time event: "So Christ was *once* offered to bear the sins of many..." (Heb 9:28). "But this Man, after He had offered *one sacrifice for sins forever*, sat down on the right hand of God" (Heb 10:12).

Jesus did all the work necessary to procure His elect's salvation when He died on the Cross. No further work has ever been needed. For the Roman Catholic Catechism to claim that the Catholic church plays a part in the redemptive work of Christ is to steal from the Lord Jesus credit He, alone, deserves for the work He accomplished at Calvary!

According to God's Word, Christ did it all, once and for all. His death was a Divine act—the most wonderful sacrifice ever made. It occurred once, never to be repeated. Still the Roman Catholic Catechism insists: "The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice" Pg. 344, #1367.

As lovingly as possible it must be said that this statement is purely sacrilegious. To suggest that a priest performing a religious ritual is a part of the torturous death Jesus endured is nothing short of blasphemy! To associate the rituals of the Catholic church with Christ's work on the Cross is ludicrous! The Catholic church played no part in the work that made redemption possible and it deserves no credit.

Again, Catholicism tries to force Christ to share His glory with the Catholic church, while the Bible shows that Jesus, alone, deserves the glory.

Where will you place your trust? In the Word of God—or the traditions and teaching of the Catholic church?

"For Christ also has once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Peter 3:18).—From Mr. Jones' book, *Understanding Roman Catholicism*, Chick Publications, P.O. Box 662, Chino, CA 91708-0662.

ANOTHER OXYMORON?

By A.W. Pink (1886-1952)

How can the natural man be held responsible to glorify God when he is incapable of doing so? First, sin has not produced any change in the essential *relation* between the creature and the Creator—nothing can alter God's right to command and to be obeyed. Second, sin has not taken away the moral agency of man and, consequently, he is as much a subject of God's moral government as he ever was. Third, since man still possesses faculties which are suited to the substance of God's commands, he is under binding obligations to serve his Maker. Fourth, the moral inability of man is not brought about by any external compulsion, for nothing outside of man imposes upon him any necessity of sinning—because all sin issues out of his own heart, he must be held accountable for it.

Fifth, man's servitude to sin was self-induced and is self-perpetuated and, since man freely chooses to do evil, he is inexcusable therein. Sixth, man's inability is moral and not constitutional, consisting of enmity against and opposition to God and, therefore, it is a criminal one. Seventh, because he refuses to use those means which are suited to lead to his recovery and scorns the helps which he is duty-bound to improve, he deliberately destroys himself.

In conclusion, it should be pointed out that in spite of all the excuses proffered by the sinner in defense of his moral impotency and the outcries he makes against the justice of being required to render unto God that which lies altogether beyond his power, the sentence of his condemnation is articulated *within his own being*. Man's very conscience testifies to his responsibility and witnesses to the criminality of his wrong-doing.

The common language of men under the lashings of conscience is—"I might have done otherwise! O what a fool I have been! I was faithfully warned by those who sought my good, but I was self-willed. I had convictions against wrong-doing, but I stifled them. My present wretchedness is the result of my own madness—no one is to blame but myself."

The very fact that men universally blame themselves for their folly establishes their accountability and evinces their guilt.

Pray for God's elect in prisons. Pray for their families.

Pray daily for Pastors Pollard and Frakes at Mt. Zion.

Acceptable Worship - 10 WHAT IS A WORSHIP SERVICE?

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

I. A worship service is an assembly of God’s saints who have gathered to revere Him (Psa 89:7). “God is greatly to be feared in the assembly of the saints, and to be held in reverence by all those who are around Him.” He is to be worshiped through Jesus Christ (Heb 1:6; Col 3:17). Christ is therefore to be revered in the singing of each song, the uttering of each prayer, the collection of each offering, the preaching of each message, the observance of each ordinance—in everything that is said and done.

II. A church service is not necessarily a worship service. For example—

1. A church service providing carnal entertainment is not a worship service. Christians are at liberty to avail themselves of entertainment in the world (e.g. sports events, concerts) as long as God is not dishonored. But worldly entertainment has no place in a worship service. True worship is spiritual (John 4:23f) and holy (Psa 29:2). Carnal believers, being neither spiritual nor holy, care not for the solemnity of true worship services. They therefore desire that which is more palatable to ungodly tastes, that which is “more exciting.” They would be entertained in their “sanctuaries” by professional singers, martial arts demonstrators, drama groups, comedians, famous “converts” who amuse with tales of “how bad I was before I got saved,” ad infinitum, ad nauseum. Such persons cannot obey the admonition regarding “how you ought to conduct yourself in the house of God, which is the Church of the living God, the pillar and ground of the truth” (1 Tim 3:15).

2. A church service promoting party politics is not a worship service. Christians are at liberty to promote their chosen political ideals and parties. But never should they do so in their church services. To do so not only dishonors Christ, but confuses and amuses the world. Here is one church promoting one ideal and party and candidate, and there is another church promoting the exact opposite ideal and party and candidate, and yet another church promoting a “moderate” ideal and party

and candidate, but all, nevertheless, reprobate the others and exclaim, “God is on our side.” God is not so divided! Political churches cannot obey the admonition to “be of one mind, live in peace” (2 Cor 13:11).

3. A church service promoting moral reform is not a worship service. True worshipers of God would very much like to see a moral reformation of society. But they realize that moral reformation apart from *spiritual regeneration* is one of the greatest enemies of the Kingdom of God! It fosters the heretical notion that moral people, though unregenerate, are more acceptable to God than are outright sinners. God despises people who self-righteously consider themselves moral (Isa 65:5), and He receives none except those who consider themselves devoid of righteousness and morality (Luke 5:30-32; 18:9-14). And all who come to Christ will, indeed, live moral lives (Titus 2:14; Heb 12:14). But mere moral reformation is contrary to acceptable worship.

4. A church service promoting social activism is not a worship service. Christians have always been at the forefront of social advancement. The number of schools, hospitals, orphanages, homes for the elderly, aid societies and so forth founded by Christians is a sterling testimony thereto. Christians have also been instrumental in promoting social and gender and racial equality in society, protecting the rights of the unborn, enacting child-labor laws, abolishing “the iniquity of slavery,” and so forth. Christians embrace the credo of “Equal rights for all, special rights for none!” But they deplore that modern corruption of social advancement known as social activism which endeavors to promote one class, sex, or race at the expense of another. And they consider social activists disguised as, “Reverends,” and, “men of the cloth,” as “deceitful workers” (2 Cor 11:12-15) to be anathematized (Gal 1:8f). True worshipers, therefore, give no place to social activists in their pulpits and worship services.

Do *you* worship God in your worship services?

Pray for Divine Grace to be *nothing*—that Jesus may be ALL in your life.

Pray for Grace to do all we do for His honor and Glory.

Pray for those Christians being persecuted and murdered in Indonesia and China.

PRAY DAILY FOR YOUR PASTOR!

DO YOU KNOW CHRIST
BY SEEING HIM IN
HIS WORD?

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

WORDS OF WISDOM

THE TWO-FOLD MESSAGE OF EVANGELISM

Today's Gospel calls on men to stand up for God; the Gospel commands men to bow the knee and confess that Jesus Christ is Lord. The two-fold message of evangelism is: (1) all flesh is grass, and (2) behold your God! It is the message which strips man of all glory and gives all the glory to Christ. The result of preaching the Gospel of God's glory will be a sense of the awful Presence of God, breaking the hearts of sinners and bringing them to the feet of Christ for cleansing. Gone will be the voice of the proud sinner who stands in the church, beset on every side by soul-winners, debating whether or not he will recognize the Lord and let God save him. Gone will be the voice of the self-righteous sinner who debates whether or not he will let Jesus come into his heart. Instead we will hear broken hearts and contrite spirits cry—"Depths of mercy can there be Mercy still reserved for me?"—**Rolfe Barnard (1904-1969)**

THE GODS OF MEN

Just as the children of Israel forsook the Lord and served the gods of the people round about them, the people of our generation serve many different gods of their own choosing. The gods of the Russelites, Campbellites, Smithites and Arminians are no different than the gods of Zidonians, Moabites, Ammonites, and Philistines. They are all gods of men's imaginations (idols), which cannot save anyone or do anything. The Word of God is still relevant today—"You have forsaken Me, and served other gods: Therefore I will deliver you no more. Go and cry unto the gods which you have chosen; let them deliver you in the time of your tribulation"(Judges 10:14).—**Pastor Paul Mahan**

SINNERS NEED A MIRACLE

If a man is near-sighted, he only needs corrective glasses. But if he is **BLIND**, he needs a miracle only God can give—**SIGHT!** If a man is sick, he only needs medicinal aid, but if he is **DEAD**, he needs a miracle only God can give—**LIFE!** If a man has a weak heart, perhaps changing his diet and habits will improve his condition. But if he has a **STONY HEART**, a deceitful, desperately wicked heart, he needs this miracle—"A **NEW HEART** also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and you shall keep My judgments, and do them"(Ezek 36:26-27).

Knowing these things to be true and knowing the desperate, depraved condition in which Adam's fall has plunged all mankind, I believe, preach and insist upon one solemn certain fact—"SALVATION IS OF THE LORD." Let every son of Adam who reads these words come (like the leper in Matthew 8) to Christ and worship Him, saying, "**LORD, IF YOU WILL, YOU CAN MAKE ME WHOLE!**"—**AND HE WILL!!**—**Pastor Henry Mahan**

THE SOVEREIGNTY OF GOD

The "Sovereignty of God." What do we mean by this expression? We mean the **SUPREMACY** of God, the **KINGSHIP** of God, the **GODHOOD** of God. To say that God is Sovereign is to declare that **GOD IS GOD!** To say that God is Sovereign is to declare that He is the Most High, "*doing according to His will in the army of Heaven and among the inhabitants of the earth, so that none can stay His hand or say unto Him what are You doing?*" (Dan 4:35), To say that God is Sovereign is to declare that He is the Almighty, the possessor of all power in Heaven and earth so that none can defeat His counsels, thwart His purpose, nor resist His will (Psa 115:3). To say that God is Sovereign is to declare that He is "*the Governor among the nations*" (Psa 22:28), setting up kingdoms, overthrowing empires and determining the course of dynasties as pleases Him best. To say that God is Sovereign is to declare that He is the "*only potentate, the King of kings, and the Lord of lords*" (1 Tim 6:15). Such is the God of the Bible.—**A.W. Pink (1886-1952)**

Gleaned from the weekly bulletins of:
Zebulon Baptist Church
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Contact Brother Harding to send you the weekly bulletins of Zebulon Baptist for Christ-honoring excerpts from past and present Sovereign Grace

Letters to Mike Gendron of Proclaiming the Gospel: ptg@pro-gospel.org ~ www.pro-gospel.org

Alicia, Internet, writes—I agree that the Bible cannot, itself, lie or deceive anyone, and yet many people come to conflicting conclusions on many issues presented in the Bible. According to your Bible-based religion, you could say that since everybody interprets the Bible differently (hence all the denominations), and the Bible is the sole authority, everybody's own interpretation is correct. Could not the Catholic Church's interpretation be true as well? What makes your personal perception of the Bible any more correct than the next person's? Peter was specifically chosen as the rock on which Jesus would build His Church, so he was the first pope. It is important to have an open heart to God's will in spite of past deceptions you experienced and clearly hold on to. Letting it go will give you so much more freedom and peace. Thank you for helping me to realize what a horrible mistake I would have been making to leave such a beautiful religion. I am sad that you never really got to know it before you left it yourself. You asked where do I go to be sure I will not be deceived? My answer is that I am not concerned at all with being deceived. In fact, I happen to be very trusting. I always ask God for guidance for everything. Since I have been praying for truth, I feel God has answered my prayer in my rediscovery of the Catholic Church. You asked how do I believe I am saved? My answer is—I don't. I think it is absurd to say we are able to judge ourselves and our salvation. Many Scriptures point out the need for works such as, "Work out your own salvation with fear and trembling" (Phil 2:12).

Brother Mike answers—You are right, there are many interpretations, but only one is correct. There are many gospels, but only one that has the power to save (Rom 1:16). There are many Christs, but only One whom the Apostles preached (2 Cor 11:4). There are many mediators, but only One who was qualified to reconcile sinful man to the Holy God (1 Tim 2:5). There are many spirits, but only One that will lead us into all truth (John 16:13). God never tried to confuse anyone. He laid out His Truth plainly to every man's conscience (2 Cor 4:2). The Lord Jesus gives life to those He chooses (John 5:21). He is the Author and Finisher of the very faith that He gives as a gift (Heb 12:2; Eph 2:8). He is also the Personification of Truth (John 14:6). Yet most people would rather turn to someone other than Jesus for life's most important issues. Many Protestants and Catholics have been deceived because they trusted their pastors and priests to tell them the Truth of God. They are easily deceived because they never verify the veracity of man's teaching with the Word of God (Acts 17:11). The Bible is what God says. Religion is what **man says** God says. Those who interpret the Bible correctly follow a principle of interpretation based on a historical, geographical, cultural and grammatical context. The only way anyone can know they are deceived is to test their faith against a correct interpretation of God's Word. The Bible teaches that **you can know** you are saved when you trust the Person and work of Christ and believe His promises (1 John 5:13). Please remember that eternity is forever and you must trust the only One who will never deceive you.

Anonymous, Internet, writes—I'm a devout Catholic who is quite frankly tired of you and all your evangelical riffraff. It amazes me how you have honed the art of brainwashing people into believing your gibberish. In case you haven't forgotten you are the minority. There are over 1 billion Catholics world wide, get over it. I'll keep up my work as a devout Catholic Christian. I read your website. Don't ignore the fact that your whole spiritual being is because of your Catholic upbringing. This power from within comes from that nurturing, not the hocus pocus you subscribe to

now. That is the one thing that can never be argued. I'm sure that Jesus would love the way you attack your fellow man. We don't try to make all the other Christians think they are blasphemous. We embrace everyone, even you nuts who love to attack us. You are your own worst enemies and that is fine by me. Just know that Catholics as a whole will respond aggressively to you. As long as there are people like you I will defend the rest of Christianity against your belligerent propaganda. You prey on people who have no soul or knowledge of the spirit of GOD. Meanwhile, you roll around in your "holier than thou" crap when the majority of your people have pasts that rival most felons. Meanwhile good people with proper instruction like Catholics have to suffer from your actions. You prey on the weak and your leaders prey on their bank accounts to buy their mansions, Bentleys and private jets. You are the bastards of Christianity. You are a black eye on us all. Nothing made me happier than when your last leader got caught being a homosexual and drug abuser. You need to stop attacking everyone who doesn't do it your way. Never has a Catholic ever said that none of you nuts aren't going to heaven. The reason being is that we both believe in the Holy Trinity. You want to concentrate on something?! How about the Muslims? They don't acknowledge the Holy Trinity or Jesus Christ as the Savior. Wake up!

A. M., Houston, TX, asks—My Catholic wife and I are having a discussion about this verse—"Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner shall be guilty of the body and the blood of the Lord" (1 Cor 11:27). Why would Paul say they were sinning against the body and blood of Christ if it were not literally His body and blood?

Brother Mike answers—Paul is giving instructions and warnings about the conduct of the Church when it gathers for the Lord's Supper. Evidently some people in the Church at Corinth were making a mockery of the Lord's Supper by coming drunk and eating more than their share of food. Paul said their actions were bringing shame to those who had nothing to eat. They had perverted the purpose of the Lord's Supper which was to remember the Lord's death as a Substitute for sinners. They were dishonoring His body that was crushed for the full payment of their sins and His blood that was poured out to purify their sins. Rather than examining themselves, confessing their sins and repenting before partaking the bread and the cup, they were bringing judgment on themselves. They were acting in an irreverent manner during the time set apart to remember the holy and perfect Sacrifice of Jesus. Catholics try to use this verse in a feeble attempt to justify their dogma of transubstantiation. However Paul does not say "as often as you eat His body and drink His blood..." He says, "as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes" (1 Cor 11:26).

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**Pray our Lord will use
Brother Mike Gendron as the instrument to
draw thousands
of Roman Catholics to Christ.**

REFLECTIONS

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

THE WORTH OF A HUMAN SOUL

“The loss of the soul is the greatest loss that ever happened. If you were to gather all the losses caused by the Deluge, by the fire upon Sodom and by the bloody wars of many ages—if you were to measure, I say, the magnitude of these losses in wealth, in kingdoms, in the blood of men and dear relations—what grief, what woe, what pangs, what sighs, what deep and heavy groans, what dire wailing would they involve, from Abel to the present day! Yet if all the misery of past times was gathered together into one terrible groan, it would be a trifle compared with the woeful groan of *one* soul that has been cast down into the unquenchable fire, not for a thousand or ten thousand years, nor for years innumerable as the sand on the sea shore, but forever and ever! Blessed be God that we have not met with this irretrievable calamity.

“There has been, on the other hand, great gain in the world, great joy for the acquisition of wealth and glory and for the victories obtained on land and sea, and for the possession of dear relations. But if you could gather together into one, all the joys that have flowed in the river of time, yielding pleasure on its way to the millions of the human race—what is this, after all, compared with the salvation of a single soul? It is but like the chirping of a robin in the woods of Windsor compared with the jubilant songs of millions of the redeemed.”—From an extract of a sermon by Christmas Evans (born in 1766). Found in *Some of the Great Preachers of Wales*, by Owen Jones, M.A., Published by Tentmaker Publications, England, 1995.

MORE REFLECTIONS

“The argument that the modern man refuses to be coerced into living the good life by the fear of God, but will respond to appeals, is entirely falsified by the facts as men have ceased to believe in the wrath of God and have discarded the idea of law and righteousness, so their moral standards have gradually deteriorated and conduct has become lax and loose.

“As men ceased to recognize God as the One to whom they are responsible, and under whose eyes they live, so a sense of discipline and order gradually began to disappear from all the relationships of life. A man who does not live a life of obedience soon ceases to be concerned about the fact that his own children should obey him. The result is that discipline in the home has been sadly neglected—children no longer respect their parents as they should and quite frequently these children have become the tyrants of the home. The fact is that those who were brought up under the stern, strict and often hard discipline of former times, had actually a deeper regard as well as a greater respect for their parents. As man’s sense of responsibility to God has declined and he has ceased to believe that God has ordained the whole of life, including the natural orders of society, so the ideas of the family and home, marriage and parenthood and, indeed, of law and order in general, have become looser and looser and men have regarded themselves as being laws unto themselves. And what real hope can there be of international peace and concord unless nations are prepared to recognize and acknowledge a law above themselves and outside themselves—a law which has sanctions and power, a law, the breaking of which will lead to suffering and punishment?”—D. Martyn Lloyd-Jones from *Reflections, A Treasury of Daily Readings*, World Bible Publishers, USA, 1994.

A WORD TO MOURNERS AND SUFFERERS

By Charles H. Spurgeon

Let me say to you mourners and sufferers that your praises of God when you have no trouble are not worth half as much as they may be now. If you can sing His praises on the bed of sickness and extol Him in the fire of a sore bereavement, that will be grand! The praises of the angels, as they bow in perfect happiness and say, “God is good,” must be very blessed. And the praises of men of God on earth who are prospering in business and who have health and strength and who say, “God is good,” are very precious. But you take me to one who is poor and needy, one who scarcely knows where his daily bread will come from—and when he says, “But God is good,” I think the Lord finds a sweeter note in that praise than He does even in the music of the angelic choirs! Then go to one who is racked with pain and suffering and deprived of every comfort—yet I see her stretch out her bony hand and say, “The Lord is good, blessed be His name.” That is sweeter music still! But what praise to God there must have been from those martyrs who lay in prison rotting to death, or who were brought out to the stake and who, as they burned, when every finger was a candle, yet still loved Him, praised Him and extolled Him! Oh, that is such music as God, Himself, could not create directly and distinctly. God must go round about by redeeming love to get such melody as that! He has not made a seraph that could so sing—it has to be a fallen and renewed being that could be capable of such love as that, and say, “The Lord is good.” I am trying to put this praise into your mouth, but may God put it into your heart! Dear Brother, dear Sister, let this be your continual song, “The Lord is good.”—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2555, Volume 44—*The Stronghold*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

FREE GRACE—AND HUMOR

By Charles H. Spurgeon

“Somebody asked, the other day, why we talk about ‘Free Grace.’ Of course that is a redundant expression, for Grace must be free, but there are so many people about, nowadays, who will not understand us if they can help it, so we like to speak not only so that they can understand us, but so that they *cannot misunderstand* us even if they try! It is for this reason that we say, ‘Free Grace,’ that they may have it twice over and hear it with both ears. If we only speak to one of their ears, it may, as men say, go in that one and out the other—but if we speak to both their ears at once, perhaps the Truth of God may meet somewhere in the center of their brain and remain there!”—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2544, Volume 43—*The One and the Many*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

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

MAKING THE BLOOD OF CHRIST AN UNHOLY THING

By Donald S. Fortner

*“Of how much sorer punishment, suppose you, shall he be thought worthy, who has trodden under foot the Son of God, and has counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and has done despite unto the Spirit of Grace?”
(Heb 10:29).*

That man who treads under his feet the Son of God, counts the blood of the Covenant an unholy thing and despises the Spirit of Grace commits the greatest evil in the world and deserves the terrible vengeance of God’s unmitigated wrath. Does he not? Yet, in this day of relentless compromise, preachers, theologians and religious leaders are making a mad rush to trample the precious blood of Christ under their feet, making the blood of the Covenant “*an unholy thing.*”

The word translated, “*an unholy thing,*” in Hebrews 10:29 means “something common, shared by all.” As everyone knows, that which is common is worthless. To declare that there is some sense in which our all-glorious Christ died in common for all—for those who are saved and for those who perish under the wrath of God—is to declare that He died in vain, that His precious blood is not precious at all, but worthless! It is to trample His blood under foot, make it, “*an unholy thing,*” and do “*despite unto the Spirit of Grace*” by denying the Gospel He has revealed! It asserts that it takes something more than the redemption accomplished at Calvary to put away sin and that man’s faith must supplement Christ’s atonement for the atonement to be effectual.

That is precisely what is now being preached by many who once professed to believe the teaching of Holy Scripture—that the Son of God died for and redeemed His elect, whom He redeemed, not along with all men, but “*from among men*” (Rev 14:4). Regarding the wholesale rush to revive Amyraldianism (Fullerism—the teaching that Christ died for goats as well as sheep—the reprobate as well as the elect) by men who wish to be adored as “reformed” in doctrine, I have moved beyond mere concern to anger. I hope the anger is not a mere carnal passion. I find it impossible to treat that which I am convinced is a deliberate compromise of the Gospel with anything less than anger.

I am convinced that this rush of “reformed” men to deny the effectual, accomplished redemption of God’s elect by the sin-atonement sacrifice of His dear Son is not the result of “clearer light,” but of a desire to take away the offense of the Cross and make the Gospel of God palatable to men who hate God.

It appears obvious to me that desiring acceptability and success, but unwilling to openly deny the Gospel, men who once professed to believe and openly avowed the Gospel of Christ are now trying to find a way to deny it, while appearing to defend it. Either that, or they are scared to death that their peers might begin to be suspicious of them—suspicious that they are more concerned for the glory of Christ, the Truth of God

and the souls of men than they are for the recognition and approval of their peers. In either case, they have “*trodden under foot the Son of God, and have counted the blood of the Covenant...an unholy thing, and have done despite unto the Spirit of Grace!*”

Though we are constantly accused of being antinomians and hyper-Calvinists, no one (to my knowledge) preaches the Gospel more freely to sinners than we do, always urging sinners who cannot do so, to trust Christ, knowing that if they do, God the Holy Spirit has given them life and faith in Christ. As I see it, all the arguments and debates, warnings and admonitions in defense of what men call, “common grace,” the, “free offer,” “bona-fide offer” and “sincere offer of Christ to sinners,” are nothing but disguises for telling sinners that salvation is really up to them, that God’s purpose is really nothing but a helpless desire, that Christ’s death really accomplished nothing and that the Holy Spirit’s operations of Grace are really nothing but a gentle tug upon the hearts of men.

He who vainly imagines that by compromising the Gospel he will make it more appealing to men is ignorant of both man and the Gospel! The Gospel is the power of God unto salvation. Yet men tell us that by compromising it—by denying the power of godliness—it will be made more powerful, more effectual and more successful in getting sinners saved. Nonsense! The compromise of the Gospel may attract men to the religion and the preacher making the compromise, but it certainly deludes eternity-bound sinners with the vain comfort of religion without the knowledge of Christ! It does nothing for the salvation of anyone!

Resist, as you would the plague, any doctrine that teaches, suggests, or implies that Christ died in vain, that He desired to accomplish something He failed to accomplish in His death, or that man must do something to make Christ’s Sacrifice personally effectual for the salvation of his soul! And resist every preacher and religion that promotes such blasphemy!

The Cross of our Lord Jesus Christ shall never be discovered a miscarriage! —“*He shall see of the travail of His soul, and shall be satisfied!*”

“Dear dying Lamb, Your precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more!”

Gleaned from the weekly bulletins of:

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I have heard of some good old woman in a cottage who had nothing but a piece of bread and a little water. Lifting up her hands, she said as a blessing, “What? All this, and Christ, too?” It is “all this,” compared with what we deserve. And I have read of someone dying who was asked if he wished to live or die and he said, “I have no wish at all about it.” “But if you might wish, which would you choose?” “I would not choose at all.” “But if God bade you choose?” “I would beg God to choose for me, for I should not know which to take.” Happy state! Happy state! To be perfectly content!—CHS

SOUND FAMILIAR?

By Charles H Spurgeon

*“But they were the ruin of him, and of all Israel.”
2 Chronicles 28:23.*

I HAVE a little to say about the condition of Judah under Ahaz before I come to personal dealing with souls from this text. God had given to His people a very simple mode of worship. He was the invisible and only living God and they were to worship Him in spirit and in truth. There was to be one altar and that was to be at Jerusalem. But all the rest of the world was given up to idolatry and the Israelites were not a very spiritual people, so, by-and-by, they wanted something to see, some image, some symbol. When the 10 tribes broke off from Judah, they set up images of a bull to represent the strength of Deity. Those who kept to the worship of the invisible Jehovah without emblems, ridiculed these symbols, and called the bulls, in contempt, calves. But the calf-worship became very strong throughout Israel and there were many in Judah who were attracted to it. It was the worship of God, but it was the worship of God in a wrong way, for there was a very express Commandment which forbade it—“You shall not make unto you any graven image, or any likeness of anything that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth: you shall not bow down yourself to them, nor serve them: for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me.”

There are still many who worship idols and images, but they say, “No, we do not worship them; we worship God through them.” Just so, but that is as much forbidden in the Second Commandment as the worship of other gods is forbidden in the First—they are both violations of the Divine Law. When the people of Judah had gone so far as to worship God through images, they went still farther and bowed down to Baal and Ash-taroath. They even bowed down to the sun and even *flies*, for Baal-Zebub, the “God of Flies,” became one of their objects of adoration! Associated with this idolatry was everything that was sinful. I do not dare tell you what horrible and loathsome abominations were witnessed in connection with the worship of these gods.

Do not, however, condemn those Jews and Israelites without remembering another story. In this world, in later times, the Son of God set up a pure and undefiled religion in which there was no similitude of God whatever. But, after a while, they who professed to worship Christ felt they needed to have a cross and crucifix, picture and image. Of course they did not worship the cross, or the crucifix, or the picture, or the image! No, but they professed to worship Christ by *the help of these things*. That was the first violation of the simplicity of worship and it was, in reality, departing from the living God. In a very short time they took to the worship of saints—and from that they went to the worship of cast clouts and rotten rags until some of us have seen, with our own eyes, bones—supposed to be the bones of saints—decayed teeth and all kinds of rubbish made the subjects of worship when they have been exposed to the gaze of the deluded people! Into such idolatry, by slow degrees, did those fall who professed to call themselves Christians—and only three or four hundred years ago, from one end of this island to the other, the land was full of “holy crucifixes,” images, relics and I know not what! The people were utterly given up to idolatry and the Gospel of God was scarcely known!

Then rang out, clear and shrill, the voices of Wycliffe, Luther, Calvin and the like and, after a while, men arose who said, “We will worship none but God—and all these images we utterly abhor.” There was, for

them, nothing but the prison, the stake and all manner of cruel deaths—but they were steadfast even unto the end! You know how brave Hugh Latimer, as he began to burn at the stake in his old age, cheered up his companion by saying, “Be of good comfort, Master Ridley, and play the man! We shall, this day, light such a candle by God’s Grace in England as I trust shall never be put out.” And so they did. There came out to die for Christ, poor, humble, illiterate men and women—and some of noble rank! And even bishops could sometimes take their share of the persecution and die until, at last, men began to hate the idols by reason of the cruelty which was used in keeping them up. Then came a revolt against Romanism and all over England men smashed the “holy water” basins, defaced the pictures, pulled down the images and treated them with utter contempt! And England was freed from the idolatry under which she had groaned so long. We thought she would always remain free, but, alas, we only dreamed it. By-and-by there came men in the Established Church who did not bid us worship saints, nor did they, at first, go very far in idolatry, but they said that they must have vestments, incense and I know not what. And now they have boldly set up the crucifix—that calf of Baal, for it is nothing better—that image which they adore and which we loathe because it has become the thin end of the wedge—the first open return to idolatry!

Where is true Protestant feeling in England? It seems to me to be almost extinct! All that many care for is an ornate service—something beautiful for the eyes to rest upon, flowers more abundant than in a conservatory, music sweet to the ear, the scent of incense and thus, by-and-by—unless God prevents it—we shall get back to the old Roman idolatry and that would be the ruin of this land as it has been the ruin of every land where it has had the sway! Time was when God covered England with His wing, when Spain’s Armada was swept away by the tempest, like chaff before the wind, and God was with our country and gave her power and made her to be the empress of the seas. But if she forsakes her God, she will fall from her heights! If this land becomes full of images and idols again—and there are none found to protest against it—the God that lifted us up will throw us down! He that has used us for His Glory will reckon us to be unfit for His service and cast us away with other nations that He has forsaken because of their defilement through idolatry! I will not say more upon this matter now, but I will pray about it, and I ask every man who feels as I do to continue to pray, lest it should be said of us, concerning these idols, “They were the ruin of him, and of all Israel,” for so it must be if we forsake the living God and turn aside unto gods that are not gods.—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2565, Volume 44—*RUINS*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

I have heard of some good old woman in a cottage who had nothing but a piece of bread and a little water. Lifting up her hands, she said as a blessing, “What? All this, and Christ, too?” It is “all this,” compared with what we deserve. And I have read of someone dying who was asked if he wished to live or die and he said, “I have no wish at all about it.” “But if you might wish, which would you choose?” “I would not choose at all.” “But if God bade you choose?” “I would beg God to choose for me, for I should not know which to take.” Happy state! Happy state! To be perfectly content!—CHS

In Remembrance of Christ

HYMN #1

A hymn by Donald S. Fortner

See the table spread before you,	Children of our God remember
See the feast of bread and wine:	How He bought your soul and mine:
These are symbols of our Savior,	In remembrance of our Savior,
Tokens of His love divine.	Eat the bread and drink the wine.
Bread that's broken is His body,	Jesus came the God incarnate,
Crushed beneath the wrath of God:	To fulfill God's holy law:
Wine poured out is a reminder	On the Cross He made atonement,
Of our Savior's precious blood.	And retrieved us from the fall.

Let us ne'er forget the promise
Jesus made to come again:
Soon He comes, our King to call us
Home to Glory—Praise His name!
With this hope and expectation,
We rejoice to keep this feast,
Celebrating our redemption,
Till we lean on Jesus' breast.

(Tune: *Brethren, We Have Met to Worship*)
87.87. Double

From *Songs of Grace*, by Donald S. Fortner,
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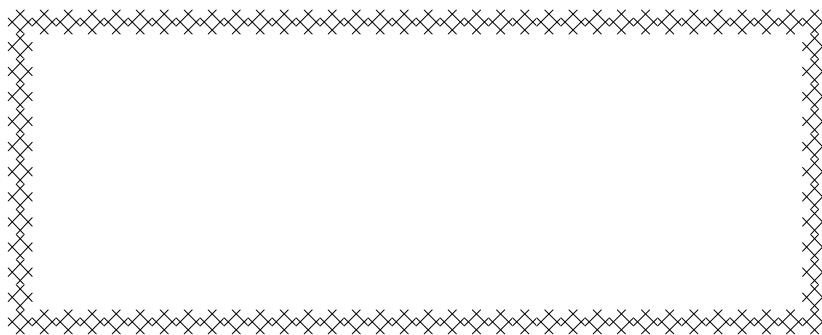
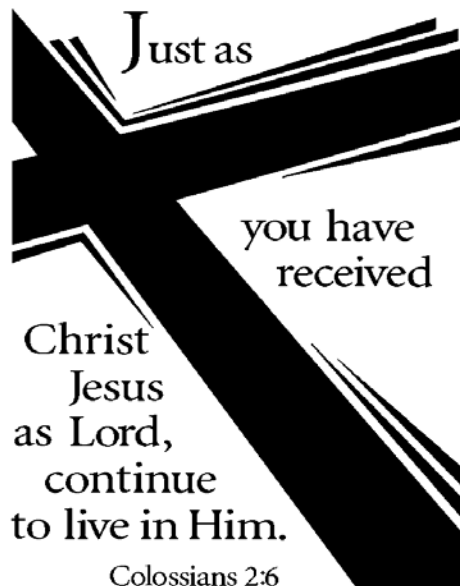
“Now as to that which was a complete Revelation, it is blasphemous to suppose that there can be any more revealed than has been made known in the Person and work of Jesus Christ, the Son of God!”—1894, Sermon #2358

“The great destroyer of man is the will of man. I do not believe that man's free will has ever saved a soul, but man's free will has been the ruin of multitudes. ‘You would not,’ is still the solemn accusation of Christ against guilty men. Did He not say, at another time, ‘You will not come unto Me, that you might have life’? The human will is desperately set against God and is the great devourer and destroyer of thousands of good intentions and emotions which never come to anything permanent because the will is acting in opposition to that which is right and true.”—1894, Sermon #2381

“Notice, that it was a *prayer that came before anything else*. It does not say that Nehemiah set a watch and *then* prayed, but, ‘nevertheless we made our prayer unto our God, and set a watch.’ Prayer must *always* be the fore horse of the team! Do whatever else is wise, but not until you have prayed! Send for the physician if you are sick, but first pray. Take the medicine if you have a belief that it will do you good, but first pray. Go and talk to the man who has slandered you, if you think you ought to do so, but first pray. ‘Well, I am going to do such-and-such,’ says one, ‘and I shall pray for a blessing on it *afterwards*.’ Do not begin it until you have prayed! Begin, continue and end everything with prayer, but especially *begin* with prayer. Some people would never begin what they are going to do if they prayed about it first, for they could not ask God's blessing upon it.”—CHS

For HIS Glory
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**PRAY FOR GRACE TO BE OBEDIENT
TO THE WORD OF GOD.**

In This Issue...

...and, by God's grace, every issue, our only purpose is to honor Jesus Christ.

SPURGEON ON PROGRESSIVE SANCTIFICATION

It must be "Jesus only" to sanctify us. Some professors will not say so. "We are justified by God," they say, "but we have to sanctify ourselves." They believe in what they call *progressive sanctification*. Is that Scriptural or not? Well, I have always thought that sanctification is *continual*, but I am not sure that it is progressive.

Many divines have written it down as a settled truth, that God's people are sanctified progressively and that the longer they are here, the more and more sanctified they get. Did any of them ever stop and ask an old Believer whether he found it so?

I have asked many and I have heard a venerable saint, whose hairs are silvered over with gray, say, "I think my heart is as bad, now, as ever it was. And I am sure if it is not actually so, I think it is, and it plagues me more than it ever did."

It has been the custom to pray God to protect young men in the slippery paths of youth. Why, the paths of old age are quite as slippery! They are *all* slippery paths—all the way to Heaven! The old nature still remains in us, unchanged and unchangeable—and there will have to be a fight between the new nature and the old nature, between the house of David and the house of Saul until, at last—the house of David shall overcome and we shall get clean free from sin.

Beloved, do not be looking, with regard to your sanctification, for any great progress! Expect it to be continual every day, but do not expect that your old nature will get holier every day—and in your sanctification take this for your motto, "Jesus only."—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2634, Volume 45—"Jesus Only"—*A Communion Meditation*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

HAVE YOU EVER VISITED WITH YOUR CHAPLAIN AND ASKED ABOUT HIS SPIRITUAL NEEDS?