

FOR HIS GLORY

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“I think it would be right for you and profitable for us if as soon as the minister enters the pulpit, you engaged yourself to plead with God for him. For me, I may especially say it is desirable. I claim it at your hands above every other man. With this overwhelming congregation and with the terrible reliability of so numerous a church, and with the Word of God spoken here published within a few hours, and disseminated over the country, scattered throughout all Europe, no—to the very ends of the earth—I may well ask you to lift up your hearts in supplication that the words spoken may be those of truth and soberness, directed of the Holy Spirit and made mighty through God, like arrows shot from His own bow to find a target in the hearts that He means to bless.”—CHS



TYPICAL FINISH OF A CHARLES H. SPURGEON SERMON...#1

But you say, “Lord, what would You have me to do?” “Do?” He asks. “Do? Nothing but believe on Me—trust Me—trust Me now.” Did I hear one up in those boxes in the top gallery say, “When I get home tonight, I’ll pray”? I hope you will, but that is not the Gospel. The Gospel is trust Jesus Christ now! Christ is the way, NOW—not only from your chamber to Heaven, but from this place, from the very spot where you now are, to Heaven! I say again, dear brethren, that I abhor from my very heart that new kind of legality which is preached by some ministers who will have it that we must not tell the sinner to believe on Christ *now*, but that he must undergo a preparatory process of conviction and the like. This is Popery back again, for it has the very essence of Popery within it. Instead of that, I lift up my Master’s Cross before the dying and the dead—before the blind, the ruined and the filthy—TRUST JESUS CHRIST AND YOU ARE SAVED!

“But I have many sins.” He had many drops of blood! “But I am a great sinner.” He is a great Savior! “But I am so black.” His blood is so efficacious that it can make you as white as snow! “But I am so old.” Yes, but He can make you to be born-again! “But I have rejected Him so often.” He will not reject you! “But I am the last person in the world to be saved.” Then that is where Christ begins—he always begins at the last man! “But, I cannot believe that.” Cannot believe what? What did I ask you to believe? “I cannot believe.” Cannot believe what? I say again, My Master is the Lord from Heaven that cannot lie and you tell me you cannot believe Him? My Master never lied to angel or to men and He cannot, for He is Truth itself! And this is what He says, that whoever among you will trust Him tonight, He will save you! And if you say you cannot believe Him, you make God a liar because you believe not on His Son Jesus Christ!

I charge you, by the Day of Judgment and by the flaming world, say not that the God who made you will lie to you! Sinner, there shall never be found in Hell a spirit that could say, “I trusted Christ and was deceived. I rested on the Cross and its rotten timbers creaked and failed me. I looked to the blood of Jesus and it could not cleanse me. I cried to Heaven, but

(See Typical Finish #1 on page 2)

“FEAR NOT, ABRAM”

By C. H. Spurgeon

We must remember that at the time the Lord spoke thus to Abraham, the Patriarch was not the possessor of a single foot of the land which had been promised to him. The whole of it was to belong to his posterity and, in God’s promise, Abraham held the title-deeds to the freehold. Those who were in possession were but leaseholders and their lease would soon run out, but, at that time, Abraham had not even a foot of ground that he could call his own. And when he wanted a sepulcher, he had to buy the cave of Machpelah, in the field of Ephron, in the presence of the children of Heth. So, in our text, the Lord seems to say to him, “Abraham, you have no possession in this land. You are a stranger and a foreigner in it, but ‘fear not,’ I am your portion and your heritage, your exceeding great reward.’ Although others look upon you as a mere Bedouin wandering about with your flocks and herds, and pitching your tents here, today, and there, tomorrow, with no settled resting place, be

(See “Fear Not” on page 2)

Inside:

Still Putting Off Making a Profession of Your Faith? - CH Spurgeon	3
Calvinism: Its Place in Baptist History - Daniel Parks	5
Understand Roman Catholicism - Rick Jones	8
Do We Have to Pray for God’s Promises? - A. W. Pink	12

TYPICAL FINISH #1

(Continued from page 1)

Heaven would not hear. I took Jesus in my arms to be my Mediator and yet I was driven from the gate of mercy. There was no pity for me." Never, never shall there be such a case! I would to God—I was about to say—that I wished I were not preaching to depraved men and yet to whom else should we go?—because this is the sorrowful reflection, that so many of you will turn on your heels and say, "There is nothing in it."

But who are those who *will* look to Christ? Why, those whom God has chosen! In whom the Spirit, as the result of Divine Election, will effectually work and who shall be the real trophies of the Redeemer's passion! But, mark you, you have all heard the Gospel tonight—and when you and I meet face to face while the trumpet of Judgment is ringing in every human ear—when this solid earth shall shake, when the Heavens shall bow and the stars shall pale their feeble light—I will bear this witness, that I told you plainly the way of salvation!

And in that great day I shall be able to say of each one of you, "If you perish, your blood lies not at my door." Is there one who has not understood me? Is there one who still thinks that he is shut out and that he cannot be saved? To you, Sir, yes, to you, I add this extra word, "He is able to save them to the uttermost that come unto God by Him!" And though you are black with robbery, or red with blood, or stained with lust up to your elbows, He is able still to save! And trusting Him—with all your heart trusting Him—you shall find that He will surely bring you to the place where He shall see you with delight, having washed you in His blood!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2938, Volume 51—JESUS THE WAY—Read/download the entire sermon, free of charge at <http://www.spurgeongems.org>.

[There are two more "typical finishes" of Brother Spurgeon's sermons in this publication—I pray you will read them and my Master, Jesus Christ, will be honored.—EOD]

What Do You *Really* Think of Christ?

When you come to know somewhat of what He is, then go on to obey Christ. Is there anything that He has bid you do? Do it. Some Christians have never yet been baptized—how will they answer for willful neglect of a known duty? Others have been Christians for years and yet have never communed at the Lord's Table. Jesus said, "If you love Me, keep My Commandments." Do they keep His Commandments? It was His dying request, "This do in remembrance of Me," and yet they will not fulfill it. Even such a tender request they slight—as though it were of no importance whatever—as if their Lord were a mere nobody whose wishes might well be overlooked.—CHS

**HAVE YOU PRAYED
FOR YOUR PASTOR
OR CHAPLAIN TODAY?
WHY NOT?**

"FEAR NOT"

(Continued from page 1)

not troubled because of that." It is the same with us, Beloved, for the Lord has been the dwelling place of His people in all generations, even as He was the dwelling place of Abraham! And He would have Abraham know that it was so and feel that he was not penniless, or landless, for the Lord was his "exceeding great reward."

One other circumstance is worth remembering. Abraham had just been paying tithes to Melchizedek, so now was just the time for the Lord to give him a blessing. Have you ever heard a sermon from the text, "Prove Me now herewith, says the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it"? I have read discourses upon that passage, but the singularity of the sermons has consisted in the fact that they were not fairly preached from the text, because it runs thus, "Bring you all the tithes into the storehouse, that there may be meat in My house, and prove Me now herewith, says the Lord of Hosts." *It was their bringing of the tithes that was to be the test as to the time when the blessing should be given to them*—and the proof of God's fidelity to His promise would be seen by the filling of their barns and houses by His bounty! Abraham had paid to Melchizedek, as the representative of the Most High, tithes of all—*then* came the blessing—"Fear not, Abram: I am your shield, and your exceeding great reward."

Solomon's word is still true, "There is that scatters, and yet increases; and there is that withholds more than is meet, but it tends to poverty." The most impoverishing money in the world is God's money locked up in His own steward's possession, left to canker and to rust among the gifts of His Providence—not the man's own possession at all, but stolen from his Master, embezzled—that he might accumulate more and more, to die a little richer and so be unfaithful to his stewardship!

O my Brothers and Sisters, this may seem to some of you a thing about which we ought not to speak, but we will hold our tongue about nothing that is a part of the duty of Christians and the will of the Lord! And since we do believe that many professors bring a curse upon themselves through neglect of this duty, we must speak of it. You will find that in faithfully serving the Lord in this matter, He will give you such a blessing upon your substance that you shall praise His name that He ever taught you the value of self-sacrifice and self-denial—and showed you how to consecrate your substance to Him!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2814, Volume 49—ABRAHAM'S GREAT REWARD—Read/download the entire sermon, free of charge at <http://www.spurgeongems.org>.

JOHN 3:18 (THAT'S RIGHT, 3:18)

STILL PUTTING OFF MAKING A PROFESSION OF YOUR FAITH IN BAPTISM?

By Charles Haddon Spurgeon

Some Christians need quickening even concerning common matters of Christian duty. I used to know a man—he is dead now—who professed to have been converted for 40 years, yet he had never made a profession of his faith in Baptism, though he believed it to be his duty to do so. When I stirred him up a little concerning his neglect, he said to me, “He that believes shall not make haste.” And I replied, “That is a shameful perversion of Scripture! You profess to have been converted for 40 years, yet you have not obeyed your Savior’s command.” I explained to him the meaning of the text which he had so wickedly perverted and then I said to him, “David says, ‘I made haste, and delayed not to keep Your commandments.’ That is a more suitable text for you.” Why, if that good Brother had been baptized that very day or the next morning before breakfast, I do not think he could have been considered guilty of any haste after the long time that he had waited! Some people, when they are young, know that they ought to unite themselves with the Church of God, but they put it off. And when they grow older, they seem confirmed in continuing in a condition which is not a right one for a Christian.

I do not lay undue stress upon Baptism, as though it were the main thing in a Christian’s life. Still, it is an important matter in which some Christians need urging, as they take such a long time over it. It seems to me that half the beauty of obedience consists in obeying the command at once! Suppose you have a boy and you say to him, “John, I want you to go on an errand,” and he says, “Very well, Father, I will go next week?” What sort of a lad is he? Suppose he says, “Yes, Father, I really mean to go, but not until tomorrow?” Is not that virtually disobedience? Call it what you may, delaying to obey is disobedience. Has it ever struck you, dear Friends, that when you postpone attendance to a duty, you sin in the postponement? How many times do you sin? I cannot calculate. If it is a duty you ought to do at this hour, yet you put it off hour after hour, do you not sin as many times as there are hours in which you delay? Perhaps it would be even more correct to say that for every moment that a duty is neglected, there is a sin every time the clock ticks—certainly, you are keeping on in one long-continued act of sin and thereby provoking God

to anger!

Neglect of duty is continuous sin. Let that little sentence abide in your memory and let it get down into your heart and irritate you into prompt obedience, for there are some of you who seem to fancy that when you have made up your minds to do a certain thing, and have good intentions concerning it, you have practically done the thing and need not trouble yourself any further about it! But it is not so, for, “to him that knows to do good, and does it not, to him”—particularly and above other men—“it is sin.”

There was a certain prince of Monaco who left instructions that this inscription should be put on his grave, “Here lies So-and-So, prince of Monaco, a man of good intentions.” That was all he could say about himself! He had not done anything, but he had *intended* to do something. And this is the epitaph that will have to be put over some of you unless you turn intention into action. But what is this but a confession that you have the responsibility of knowing what you ought to do, but you lack either the manliness, or the Divine Grace, or something else to impel you to do what you ought long ago to have done? As the angels urged Lot, so, my Christian Brothers and Sisters who are slow to move in the path of duty, would I urge you. Lie not down tonight with any duty undone if you can attend to it tonight. Rest not while there are any arrears of obedience due to your God. Even when you have done all your duty, you will be but an unprofitable servant to your God—but what shall be said of you if precept after precept shall be left neglected? At any rate, be not so foolish as to imagine that intending to obey it is the same thing as having really obeyed the commandment of your God.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2944, Volume 51—URGING LOT—Read/download the entire sermon, free of charge at <http://www.spurgeongems.org>.

NOTABLE QUOTE OF CHARLES H. SPURGEON

“My meditation *of Him* shall be sweet.’ ‘Of Him’—that is, of the Well-Beloved of the Father, of the Well-Beloved of the Church, of the Well-Beloved of my own soul—of Him who loved me, in whose blood I have washed my robes and made them white. It is meditation ‘of Him’ that is sweet—not merely of doctrine about Him, but of Him, of Himself—‘my meditation of Him.’ Not merely of His offices, and His work, and all that concerns Him, but of His own dear Self! There lies the sweetness and the closer we come to His blessed Person, the more truly have we approached the very center of bliss!”—1895, Sermon #2403

“There is the same power with God to forgive sin as there used to be, for the blood of Jesus is as powerful to cleanse as it ever was! Note, also, that there is the same power of the Holy Spirit to change your nature as there ever was. He who turned Saul of Tarsus from an enemy into an Apostle can do just the same with you. Of old, conversion was likened to the raising of the dead and He who has quickened many a dead soul can quicken your dead soul, and raise *you* from the dead! It was also called a new creation, and He who made all things new in other men can make all things new in you!”—1895, Sermon #2411

“When one said to me, the other day, ‘I cannot trust Christ,’ I enquired, ‘Can you trust me?’ And when the quick reply was, as it ought to be from a hearer to a minister, ‘Yes, Sir, I do trust you,’ I said, ‘Well, then, you certainly can trust the Lord Jesus Christ, for He is infinitely more worthy of being trusted than ever I can be.’”—1893, Sermon #2338

MARRYING AN UNBELIEVER?—DON'T DO IT!

By Charles Haddon Spurgeon

Oh, what multitudes are tempted from following Christ and His Church *by evil companions!* They do not avoid the society of the wicked and as a man is known by the company he keeps, we soon discover the direction in which they are drawn. The more intimately we know them, the more readily we perceive their propensities. Have a care, then, with whom you associate. Never confide in those persons of whose principles you have good cause to stand in doubt.

Above all, let me admonish you young people not to be “unequally yoked together.” Marriage without the fear of God is a fearful mistake. Those ill-assorted unions between Believers and unbelievers rob our churches of more members than any other popular delinquency that I know of! Seldom—I might almost say, *never*—do I meet with a woman professing godliness who becomes joined in wedlock to a man of the world but what she goes away. She ceases to follow Jesus and we hear no more of her. Absorbed in the pursuits, the pains and the pleasures of the life that now is, she is sucked under the stream and drawn into the vortex. In the romance of her courtship, she glibly said, “I shall win him,” but, in the reality of their conjugal bonds, he could coolly say, “I have won you.”

Probably the stronger nature wins the day. In this case, however, a precept of the Gospel is violated and the penalty of disobedience is incurred. It is much easier for the one who professes religion to give up the faith, after laying down the Cross, than for another who has no religion to take up the Cross and follow the Savior in whom he has never yet believed!

I counsel you, young man or woman who contemplate a marriage on the basis of capricious attraction, without reference to the sanctity of the relationship before God, to communicate your intention to your minister and renounce your membership of the Church before you say your vows! Voluntarily give up all profession of religion! Do not wait to be excommunicated! Do not sneak away without giving an account of yourself. You had better count the cost and pay the price of your own presumption.

Should your unwarranted but sanguine hopes succeed and your earnest endeavors to gain the conversion of your helpmeet be successful, that would be an uncovenanted mercy. If God chose to give it to you, it would not even *then* excuse you for tempting Him by your waywardness, or provoking Him to jealousy by your willfulness! There is an express command, “Be you not unequally yoked together with unbelievers.”

I appeal to every Christian man or woman who has been converted since marriage—Do you not find it exceedingly difficult to keep up your courage when one pulls one way and one another? And does it not cut you to the quick to think that your union is but temporary—that however dear you may be to each other, now, you will be parted at the Judgment Seat of Christ—parted to meet no more? The Lord make us careful about our associates, about those among whom we stand, by whom we sit, with whom we walk!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2914, Volume 50—A MOURNFUL DEFECTION—Read/download the entire sermon, free of charge at <http://www.spurgeongems.org>.

“Born Again” What does that mean?

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*“Marvel not that I said unto you, You must be born again.”
John 3:1-8*

These days almost everyone talks about being born again, but virtually no one knows what the Word of God teaches about the new birth. Let me address the subject in simple, clear, unmistakable terms. I want you to understand what the new birth is and how it is accomplished. More importantly, I want you to be born again. May God be pleased to make it so for Christ’s sake. Look at those five words and ask God to give you wisdom and grace to understand what they mean.—“*You must be born again!*”

A Personal Word

Here is a personal word—“*You.*” This message is for you. I know you are moral. I know you are religious. I know that you are well instructed in doctrinal truth. So was Nicodemus. He was a well respected religious leader, a Pharisee and a ruler among the Jews. Nicodemus was a teacher who taught the teachers. He was a preacher, but more. Nicodemus was a preacher who taught preachers. He was a theologian. This was a man of highest rank in the Jewish church. But he was dead. He was without life before God. He was totally ignorant of all things spiritual. He was a lost man. If you are yet without life toward God, my message is to you. I have this word from God for you—“*You must be born again.*”

A Pressing Word

Here is a pressing word—“*Must.*” “*Time is short.*” “*What shall it profit a man if he gains the whole world and loses his own soul?*” This is not a good recommendation. This is not wholesome advice. This is imperative. This is vital. This is a necessity. “*You must be born again!*” Otherwise, you will perish in your sins. You will die under the wrath of God! Hell will be your portion forever!

A Passive Word

Here is a passive word—“*Be.*” The new birth is not something you do. It is something done *to* you, something God does *for* you and *in* you. A man has no more to do with his spiritual birth than he does with his natural birth. In this matter of regeneration, man is passive. He has nothing to do with it (John 1:12-13). You cannot save yourself. You cannot give yourself life. You cannot be born again by something you do (Titus 3:4-6).

The new birth is not accomplished by moral reformation, bap-

(See “Born Again” on page 9)

CALVINISM: ITS PLACE IN BAPTIST HISTORY (1)

By DANIEL E. PARKS ~ Saint Croix, U. S. Virgin Islands

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Protestant denominations are those which have separated from the Roman Catholic Church. Some did so directly in the Reformation of the 1500's. Others have done so indirectly, by separating from other Protestants.

The Roman Catholic Church came into being at about the beginning of the Dark Ages—and these two events are inseparably linked! The spiritual heirs of the Apostles denounced the Roman Church as Anti-Christ and a manifestation of the “Babylonian whore” of Revelation 17. They therefore did not submit to the authority of Rome’s pontiff, nor recognize its baptism as Scriptural Baptism. Consequently, they baptized all who converted from Romanism to the true faith.

The Roman Church responded to these heirs of the Apostles by calling their baptism *re-baptism*, and by contemptuously branding them as *Anabaptists*, or *Re-baptizers*. Rome furthermore mercilessly persecuted them and even waged crusades against them. Many thousands—if not millions—of these Anabaptists were martyred by Roman Catholic authorities.

Foremost among these ancient heirs of the Apostles were the Waldensians. Their history is at great length chronicled in *The History of the Evangelical Churches of the Valleys of Piedmont* (the source for the quotations in this article), written by Samuel Morland in 1658 following the Bloody Massacre of 1655. This massacre of Waldensians by Roman Catholics in the Piedmont region of Italy is one of the most horrendous events in Church History.

The doctrine of the Waldensians regarding the salvation of sinners was what we today call Calvinism. For example:

1) The Waldensian *Confession of Faith* of 1120—400 years before the Protestant Reformation—expresses their belief, “That *Christ...died* for the salvation of all those that believe...” (p. 33). This is the doctrine of Limited Atonement and/or Particular Redemption, the third of Calvinism’s five points, and that which is denied most vehemently by Arminianism. Arminians postulate, instead, their doctrine of Universal Atonement—that Christ died for the salvation of all mankind, both those who believe and those who do not.

2) The Waldensian *Confession of Faith* of 1508 was published nine years before the Protestant Reformation was commenced, and amplified in 1535. It also manifests the Waldensians’ belief in what is today called Calvinism.

Its fourth and seventh articles express the Waldensians’ belief in the Calvinist doctrine of Total Depravity—“...there is nothing in man whereby one may help another before God, seeing all are equally void of the righteousness of God, and obnoxious to His wrath by sin” (p. 46); “...there is no man that can indeed perform the works commanded by God” (p. 49).

Its sixth article expresses the Waldensians’ belief in the Calvinist doctrine of Irresistible Grace and the bestowal of faith by the Holy Spirit—“...no man can have this Faith by any power, will and pleasure of his own—it is indeed the gift of God, who when, and where it pleases Him, works it in man by His Spirit” (p. 48).

3) The Waldensian *Confession of Faith* of 1532 was published four years before John Calvin first expressed his theological views

in his *Institutes of the Christian Religion*. It also manifests the Waldensians’ belief in what is today called Calvinism and their denial of the doctrine of Romanism and Arminianism.

Its fourth article expresses the Waldensians’ belief in the Calvinist doctrine of Total Depravity—“Whoever upholds Free Will absolutely denies *Predestination* and the *Grace of God*” (p. 40).

Its second article expresses the Waldensians’ belief in the Calvinist doctrine of Unconditional Election—“All those that have been and shall be saved, have been elected of God, before the Foundation of the World” (p. 40).

Its third article expresses the Waldensians’ belief in the Calvinist doctrine of Irresistible Grace—“It is impossible that those that are appointed to salvation should not be saved” (p. 40).

4) *A Declaration of the Waldenses* of 1603 was published 39 years after the death of John Calvin and 15 years before the Synod of Dort formulated the Five Points of Calvinism. The Waldensians herein unequivocally declared that the Reformed faith, Calvinism, was identical with the doctrine of salvation they had received from the Apostles:

“We declare that being very confident and certain, that the Doctrine and Religion taught and followed by the Reformed Churches of *France, Switzerland, Germany, England, Scotland, Geneve, Denmark, Swedeland, Holland* and other Kingdoms, Nations, and Dominions, of which we hitherto have made open profession...is the only true Doctrine and Religion ordained and approved of God, which alone can render us acceptable to God and bring us to salvation. We are resolved to stand to it to the hazard of our Lives, Honors, and Estates, and to continue in it the remnant of our Days...And in the meanwhile in the midst of our calamities and exile we request the Reformed Churches to hold and acknowledge us, as true Members of theirs, being ready to sign with our own Blood (if God calls us to it) the Confession of Faith by them made and published, which we acknowledge every way agreeing with the Doctrine taught and registered by the holy Apostles and, therefore, truly Apostolic, promising to live and die in it...” (p. 42).

The Waldensians, therefore, praised God for having “enjoyed to this day the free exercise of the Reformed Religion” (p. 41).

5) The Waldensian *Confession of Faith* of 1655 even more emphatically manifests their Calvinism. Its ninth article expresses the Waldensians’ belief in the Calvinist doctrine of Total Depravity—“That man by his transgression...is thereby...under the Jurisdiction of him who has the power of Death, that is, the Devil; in so much that our free will is become a Servant and a Slave to Sin; and thus all men (both *Jews* and *Gentiles*) are by nature the Children of wrath, being all dead in their trespasses and sins and, consequently, incapable of the least good motion, or inclination to anything which concerns their salvation. Yes, incapable to think one good thought without God’s special Grace, all their imaginations being wholly evil, and that continually” (pp. 63f).

Its eleventh article expresses the Waldensians’ belief in the Calvinist doctrine of Unconditional Election—“That God saves from that corruption and condemnation those whom He has chosen from the

(See Calvinism on page 12)

PRAY FOR GRACE TO BE HOLY

Letters to Mike Gendron Of Proclaiming the Gospel:

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Thomas Orr, Manning, SC—Your misguided stooge exhibited very poor taste in sticking your propaganda on car windshields while we attended The Sacrifice of the Mass at Our Lady of Hope. The individual would better have been in a legitimate church this morning learning how to be a Christian! I pray that our Lord will forgive your misguided and rude followers and that He will help you overcome your obvious ignorance of my Catholic faith!

M. H. Airway Heights, WA—I am 38 years old and have 29 months left of a 6 year prison term for the crimes I'm guilty of. I thank the Lord Jesus Christ every day for His loving hand of discipline. He used this to break me and allowed me to surrender to Him. He set me free inside when I read the Bible. No longer do I listen to secular music, watch TV. Not cause I am any better than anyone else, I am still a wretched black-hearted sinner, but because I love God and I trust Him, I don't want to let the enemy within the gates of my heart. All praise and glory & honor to Jesus Christ, Maker of all things—King of kings & Lord of lords!

Bill, Internet—So you think the Catholic Church shuts the kingdom of heaven to those who want to enter? Mike, you need a history lesson. Jesus died around the year 33 A.D. Once He died, and rose from the dead He opened the Gates of the Kingdom to us. For the next few years (this is a historical FACT) there was no Bible to determine Christian doctrine. Yet Christians during the early years were just as much Christian as you, me, the pope, my local priest and many other people. But those early Christians had no Bible like we do. Yet you constantly say “the Bible” is the supreme authority. What was their authority? Have you ever thought about these questions? Or, are you so blinded by your own selfish pride and have such a huge axe to grind against the Church because of your upbringing? Face it Mike, the Catholic Church gave the world the Bible. It is a Catholic book, plain and simple. Regarding 2 Peter 3:15-16. The Church's authority deemed the book as inspired. Mike, you're speaking out of you know what. It's hard for me to believe that you are as educated in the Bible and Christian history as much as you claim. What do they teach you in those evangelical seminaries? It seems to me that they skip over the first 1500 years of Christian history. By the way, you have this so-called ministry to “convert” Catholics to your brand of Christianity. Why don't you at least have the intellectual honesty to include Orthodox Christians in your ministry hit-list.

Brother Mike responds—The supreme authority throughout human history has always been the Word of God because there is no higher authority than our Creator. His Word has come forth directly from God Himself and also through the divinely inspired writers of Scripture. Yes, there was a time when the NT was not in existence, but the Word of God in the OT was present, including the saving message of Christ. As Paul was preaching in Berea, his listeners were testing the veracity of his message with OT Scripture (Acts 17:11). That was their authority for testing every man's teaching—yes, even an Apostle who wrote over 50% of the NT. You would be wise to examine your religion's teaching through the lens of Scripture. Should you believe God's Word which says, “The soul who sins will die” (Ezek 18:4) or the lie of the devil which paragraph 1863 of your catechism perpetuates—”You surely shall not die” (Gen 3:4)? Should you believe the Lord Jesus who said the work of redemption is finished (John 19:30) or your religion that says Christ continues the work of redemption through the liturgy on Catholic altars (par. 1069)? Should you believe the blood of Jesus purifies Believers from **all sin** (1 John 1:7) or your religion that says **some sin** must be purified in the fires of purgatory? These are critical issues which will bear great consequences for those who continue in deception. You should care less about rituals and fables and more about the Bible. Less about the form of godliness and more about its power. Less about the outward pomp of religion and more about the inward power and peace of saving faith. If you refuse to repent, you will spend an eternity gnashing your teeth in outer darkness.

L. & I. F. Puerto Rico—Your newsletter is a “must read.” We learn so much from it and can see how God is really using you. We were amazed at your witnessing opportunities on Resurrection Sunday at the Catholic Church. Wow!! And because of it you were invited to be on the Catholic radio station. Obedience to God produces great results! Keep up your wonderful work.

J. V., NSW, Australia—I went to Sydney with 3000 tracts for the pope's visit to Australia on World Youth Day. The WYD staff asked me to open my bags that contained mostly counter Catholic tracts from evangelist Mike Gendron. As I opened my bags I prayed a simple prayer, “Lord, I'm not going to get in if You don't intervene.” Sure enough one of the bag inspectors pulled out a pack of tracts entitled, “Which Jesus Will You Trust?”—a thought-provoking contrast between the Eucharistic Jesus of Catholicism and the Jesus of Scripture. “Would you like me to open those?” I asked him. He responded with a concerned sounding, “yes,” and I thought my cover was blown for sure. I unwrapped the tracts and gave one each to the two inspectors in front of me and they began to scrutinize them. “Is this Catholic?” one asked. “It's a Biblical Gospel tract” I responded. “Yeah, but is it Catholic?” he insisted, knowing there was a difference, to which his companion suddenly exclaimed, “Of course it's Catholic—look at the pictures!” And with that I was given the OK to proceed! At the end of the day, with the tracts all gone, we were amazed that there were only 20-30 discarded on the ground. Glory to God! It was such a blessing and a privilege to serve the Almighty Creator of the universe, sowing the Seed of God's Word amongst the religious lost! May the Lord grant them repentance.

Study of Ephesians

ONE FAITH ~ 1

We have arrived at the second phrase in Ephesians 4:5, which centers on the Person of the Lord Jesus Christ and conveys yet another aspect of the unity which the Holy Spirit has given to God's people. So far we have considered one body and one Spirit and one hope of our calling. Last time we saw that there is one Lord. And now we are dealing with this phrase in the middle of verse 5 which says there is one faith—Ephesians 4:5—“one Lord, one faith, one baptism.” The word for “faith” is used in two ways in the New Testament. Sometimes it refers to subjective faith, or the faith which the individual Christian exercises when he believes. The other meaning refers to the content of what is believed by the Christian. For instance, Jude 1:3 says, “Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.”

I agree with those who say that Paul is not using the word, “faith,” here to refer to what is believed. Now I must be very careful here. All Christians do believe the same basic things. There are certain central Truths of God that all Christians must believe or they cannot be Christians. Yet, at the same time, there is nothing more apparent than the fact that Christians do not agree about everything they believe. There are wide differences of opinion and interpretation on doctrines which are less central in importance. By “one faith” here, Paul is referring to something which UNITES all true Believers. It is something which is exactly the same for every Christian, or else it could not be listed here as a *basis of unity* of all of God's people.

By “one faith,” it appears that the Apostle is referring to the central message of the Gospel, together with one's belief in that message. To be more specific, the use of, “faith,” here seems to refer to the doctrine of Justification by Faith. It is a belief in the teaching that salvation is on the basis of the work of Jesus Christ on the Cross alone. Taken in this way, we see that it includes both the subjective and objective elements of the word. For the content of the Gospel of Justification by Faith is something that is definable in definite terms. So definite is the content of the Gospel that Paul says in Galatians 1:8, “But even if we, or an angel from Heaven, preach any other Gospel to you than what we have preached to you, let him be accursed.” Paul preached a Gospel that could be readily distinguished from all other teachings which claimed to be the Gospel. Yet, at the same time, whether or not a person really believes the doctrine of Justification by Faith will be seen by whether or not he or she personally believes on the Lord Jesus Christ and trusts in Him alone for salvation. And so, there is also this subjective element whereby one must personally have faith in the truth of the Gospel.

What we are talking about then, as we consider this phrase, “one faith,” is *justifying faith*. It is the faith which believes the central Truths of the Gospel and which embraces Jesus Christ as Savior and Lord. This is something common to every true Believer in Christ and is a true basis of unity for all Believers as the Bible defines a Believer.

We must be careful when we start assigning levels of importance to various doctrines which are taught in the Scripture. Yet, no evangelical Christian would deny that the doctrine of Justification by Faith in the Lord Jesus Christ is one of the most important of all. Why can we say that? It is important for the simple reason that a person cannot be a Christian at all

unless he holds to this Truth. By very definition, a Believer is one who has come to believe that Jesus Christ alone is the way of salvation and that faith in His finished work is the means of receiving God's declaration of justification.

We get an idea of how important this doctrine is when we realize that it is the central theme of Paul's Epistle to the Romans. The first five chapters of that Epistle wonderfully unfold the Gospel and the way of salvation through faith in Christ. Romans 1:16-17 says, “For I am not ashamed of the Gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, ‘The just shall live by faith.’”

Here we are told that the Gospel is the power of God unto salvation. Yet, it is a Gospel that must be believed. Romans 3:21-26 says, “But now the righteousness of God apart from the Law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.” Here again, the word, “faith,” is used especially in regard to belief in the teaching that only through the blood of Jesus Christ can a person be right with God.

We can also get an idea of the significance of this doctrine by looking back in church history to the great Protestant Reformation. At that time, nearly all of Christianity was under the church of Rome. And Roman Catholicism had nearly buried this great doctrine of Justification by Faith. Through a system of penance and sacraments and the doctrines of purgatory and supererogation of the good works of the saints, they were basically teaching that salvation was a combination of what Christ did for man and what man does for himself. But God raised up men like Martin Luther to rediscover one of the most basic and important teachings in all the Bible. And that Truth of God is the simple Truth we are considering today. It is the teaching that only the sacrificial death of Jesus Christ can make a person right with God and that the way to receive the benefit of that work is to believe on the Lord Jesus Christ. Faith alone in Christ alone is the way to be right with God. Salvation is not, even partially, something that God gives to someone because he earns or deserves it—the Bible says just the opposite everywhere! Romans 3:10 says, “There is none righteous, no, not one.” There is no one capable of doing anything pleasing to God. That is why Christ had to come and save us—PF

UNDERSTANDING ROMAN CATHOLICISM

By Rick Jones

Mary—Saved from Birth?

Catholicism asserts that Mary never sinned and, therefore, was redeemed (saved) from the moment of her birth—

“By the grace of God Mary remained free of every personal sin her whole life long.” (Page 124, #493)

“Espousing the divine will for salvation whole-heartedly, without a single sin to restrain her, she gave herself entirely to the person and to the work of her Son...” (Page 124, #494)

“Mary is the most excellent fruit of redemption: from the first instant of her conception, she was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life.” (Page 128 #508. See also Page 191, #722)

If you are wondering if this doctrine is taught in God’s Word, it isn’t. The Catholic Catechism admits that it is another church tradition—

“Through the centuries the Church has become ever more aware that Mary, ‘full of grace’ through God, was redeemed from the moment of her conception.” (Page 123, #491)

But the Bible identifies Jesus as the Sinless One, not Mary—

“For He has made Him (Jesus) to be sin for us, who *knew no sin*; that we might be made the righteousness of God in Him” (2 Cor 5:21).

Aside from the Lord Jesus, the Bible is quite clear that *nobody* else has ever been sinless—

“For *all have sinned* and come short of the glory of God” (Rom 3:23).

“As it is written, There is none righteous, *no, not one*” (Rom 3:10).

“They are all gone out of the way, they are together become unprofitable; *there is none that does good, no, not one*” (Rom 3:12).

Notice, none of these verses say, “all have sinned, except Mary.”

“But the Scripture has concluded *all are under sin...*” (Gal 3:22).

Mary knew she needed a Savior

In Luke’s Gospel, Mary herself admits that she was a sinner. Otherwise she would never have concluded that she needed a Savior—

“And Mary said, My soul does magnify the Lord, and my spirit has rejoiced in God **my Savior**.” (Luke 1:46-47).

Yet the Catholic church demands that members worship Mary—

“The Church’s devotion to the Blessed Virgin is intrinsic to Christian worship.” (Page 253, #971)

Did Jesus exalt Mary?

Here’s how Jesus referred to His mother when Mary asked to see Him one day—

“Who is My mother? And who are My brethren? And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren! For whoever shall do the will of My Father which is in Heaven, the same is My brother, and sister, and mother” (Matt 12:48-50).

Jesus did not say, “Usher in this blessed woman.” Rather, He replied that anyone who obeys God’s Word is equal with Mary. Jesus refused to exalt her.

When Others Exalted Mary

When a woman came to Jesus and attempted to exalt Mary, look how the Lord responded—

“... a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bore You, and the breasts which nursed You. But He said, More than that, blessed are they that hear the Word of God, and keep it” (Luke 11:27-28).

Jesus announces that those who hear and obey the Word of God are blessed above Mary! Perhaps the Lord inserted these verses for those today who choose to ignore the Word of God so they can follow church traditions.

A Pattern

True to the pattern we have seen throughout this book, Jesus is again robbed of glory and honor that He alone deserves. Rather than recognizing Him as the only Sinless One, Catholicism contradicts Scripture and insists that Mary was also sinless. Why?

Conclusion

Was Mary sinless from birth? Catholic tradition wants you to believe she was, but God’s Word says she wasn’t. Who will you believe?

“For there is not a just man upon earth, that does good, and sins not” (Eccl 7:20).

“Therefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that *all have sinned*” (Rom 5:12).

If you want to check out the references in the above story, you can find a link to the Roman Catholic Catechism at Brother Mike Gendron’s site, Proclaiming the Gospel, at www.pro-gospel.org Click on “Resources.”

PRAY FOR GRACE TO DO ALL YOU DO FOR THE HONOR AND GLORY OF OUR LORD, JESUS CHRIST

Pray there are millions of our Master’s elect in the Roman Catholic church and that His Holy Spirit will quicken them and burden them to follow His command of 2 Corinthians 6:17.

The Gospel—What Is It?

By John Haldane (1768-1851)

THE GOSPEL is the good news of pardon to the guilty and it enters into no calculations in regard to the different degrees of guilt in those whom it addresses. It reveals an Atonement sufficient for all, and every sinner of the human race is *commanded* to receive it as a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save the chief of sinners.

The Gospel does not teach us how to lay a foundation for ourselves, but informs us of the sure foundation which God has laid in Zion upon which all are *equally* invited and commanded to build their hopes, without any apprehensions of being upbraided for their past conduct by their gracious Creator.

The Gospel is very generally misunderstood by those who profess to believe. They view it as a scheme for making up their deficiencies through the merits of Christ. But this is “another gospel.” The Gospel of Christ is addressed to those who are far from righteous, who are poor, blind and naked—who have no money to purchase salvation, no merit to recommend them to the favor of God.

Christ came, not to call the righteous, but sinners to repentance. If we are not sinners we have nothing to do with the Gospel. And if we are sinners, let us not reject the counsel of God against ourselves by vainly supposing that anything about us gives us a peculiar claim to His favor, or by imagining that our sins are too great to be forgiven.

The righteousness of God is altogether irrespective of our obedience. The thief upon the cross was saved by faith in Jesus—and none shall enter Heaven in any other way.

Let us not, then, suppose that we either have, or shall hereafter obtain something which may entitle us to the favor of God. “Now is the accepted time; now is the day of salvation.” Let us, therefore, come to God with the publican’s prayer, “God be merciful to me a sinner.” And let us look for this mercy through the Atonement of Christ.

Although the Scriptures are so clear and express on this subject, it is a stumbling block and foolishness to the great body of those who hear the Gospel. It offends their pride to be put upon a level with the outcasts of society! Surely, they think, some difference will be made. But they err, not knowing the Scriptures—not understanding the malignity of sin nor the Grace of God.

They view it as a kind of bargain which God proposes to make with His creatures, that on certain conditions He will accept them. While in fact it is the message of reconciliation—equally addressed to all mankind—declaring that a full atonement for sin has been made upon the Cross, and inviting every sinner of Adam’s race instantly to approach God as his Friend and Father through Christ.

When Moses lifted up the serpent in the wilderness, it was a remedy equally adapted for all who had been bitten. Whether the bite had just been received, or whether the poison had infected the blood—by looking to the serpent, the patient was healed!

And in reference to this emblem, Christ, indiscriminately addressing all mankind, says, “Look unto Me and be you saved, all the ends of the earth. For I am God, and there is none else; a just God and a Savior; there is none beside Me” (Isa 45:21, 22).

In announcing the publication of the Gospel, the Lord declared by His Prophet—“The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down; and the Lord alone shall

be exalted in that day” (Isa 2:11).

While the Gospel is a proclamation of pardon addressed to sinners without exception—an unlimited invitation to the guilty to take shelter in the blood of the Atonement—it is the power of God unto salvation only to those who believe. But it is vain to talk of being justified by Christ’s righteousness unless our hearts are purified by faith.

We may profess faith in Christ while we are the slaves of sin. We may deceive ourselves and affirm that we are trusting in His righteousness while we are living after the flesh. But every branch in the vine that bears not fruit shall be cast into the fire. We cannot impose on God—and if, with the Scriptures in our hands, we impose on ourselves—we are inexcusable.

If we believe Christ’s Gospel, it will effectually work in our hearts (1 Thess 2:13) and teach us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. And if what we believe does not produce this effect, it is not the true Grace of God in which we stand.

Every doctrine, the belief of which does not produce this effect, is a delusion and the comfort which we derive from it is merely sporting ourselves “with our own deceiving.” They that are Christ’s have crucified the flesh with its affections and lusts.—Adapted from a tract published by CHAPEL LIBRARY, 2603 W Wright St. • Pensacola, FL 32505 Phone: (850) 438-6666—A Ministry of Mt. Zion Bible Church.

<http://www.mountzion.org>

“Born Again”

(Continued from page 4)

tism, religious fervor, zealous works and devotion, or even by faith in Christ.

Faith in Christ is not the cause of the new birth. Faith is the *result* of the new birth. We believe according to the working of God’s mighty power, by the operation of His grace (Eph 1:19; 2:8; Col 2:11-12). The new birth is something done *to* you, *for* you and *in* you by God’s sovereign, irresistible grace. It is not something you do. “*You must BE born again!*”

Martin Luther correctly asserted, “If any man ascribes anything of salvation, even the very least thing, to the free will of man, he knows nothing of grace, and he has not learned Jesus Christ rightly.”

A Powerful Word

Here is a powerful word—“*Born*.” Salvation is the gift of life, eternal life. When our Lord declares, “*You must be born again*,” He is saying you must be the object and recipient of Divine power. Just as God created the world, God must create life in your soul. Just as God breathed into Adam and made him a living soul, so God must breathe into you the breath of life by His Spirit, or you will perish in your sins. This is what I am saying—you are spiritually dead, helplessly lost by nature. Your only hope is that God the Holy Spirit will give you life.—“*You must be born again!*”

A Profound Word

Here is a profound word—“*Again*.” The new birth is a mystery of Divine Grace. It cannot be explained; neither can it be fully under-

(Continued on page 10)

TYPICAL FINISH OF A CHARLES H. SPURGEON SERMON...#2

O you unconverted ones, look to Jesus, for if you look to Him, you shall live! But as for you who are converted, a look will not be enough for you. You want to keep on gazing at Him and for Him to keep on gazing at you till He shall say to you, "You have ravished My heart, My Sister, My Spouse; you have ravished My heart with one of your eyes, with one chain of your neck." And you also shall say, "He brought me to the banqueting house and His banner over me was love. Stay me with flagons, comfort me with apples: for I am sick of love."

Oh, that there might now be such sweet fellowship between Christ and all His blood-sprinkled ones that if we cannot pass the portals of Heaven, we shall be very near them! And if we cannot hear the songs of the angels, at any rate they will hear ours! And if we cannot look within and behold their joys, let us at least tempt them to look out and see ours—and half wish that they might be allowed to sit with us at this Communion Table, though that is an honor reserved for sinners saved by Sovereign Grace, for—

*"Never did angels taste above
Redeeming Grace and dying love."*

Thus may the Master smile on you, my Dearly-Beloved, and make you to be such eminent saints that He can have great joy in you—for then His joy shall remain in you, and your joy shall be full!

How I wish that everybody here knew my dear Lord and Master! I tell you who do not know Christ and do not experimentally know what true religion is that five minutes realization of the love of Christ would be better for you than a million years of your present choicest delights! There is more brightness on the dark side of Christ than on the brightest side of this poor world! I would sooner lie on a bed and ache in every limb with the death-sweat standing on my brow by the month and year together, persecuted, despised, forsaken, poor and naked, with the dogs to lick my sores, and the devils to tempt my soul and have Christ for my Friend—than sit in the palaces of wicked kings with all their wealth, luxury, pampering and sin! Even at our worst estate, it is better to be God's dog than the devil's darling! It is better to have the crumbs and the moldy crusts that fall from Christ's table for the dogs than to sit at the head of princely banquets with the ungodly! "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

God bless you and save you! And He will do so if you trust in Jesus, His dear Son. As soon as you trust in Jesus, you are saved. God grant that you may do so this very hour for His dear name's sake! Amen.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2935, Volume 51—CHRIST'S JOY AND OURS—Read/download the entire sermon, free of charge at <http://www.spurgeongems.org>.

"BORN AGAIN"

(Continued from page 9)

stood. It is a work of God beyond our comprehension. When our Lord says, "*You must be born again*," His meaning is twofold. The word, "again," has two meanings.

First, it means, "You must be born from above." James tells us that "*every good and perfect gift is from above, and comes down from the Father of lights, with whom is no variableness, neither shadow of turning*." Then he tells us what he is teaching in the next verse. "*Of His own will begat He us with the word of truth*" (James 1:17-18).

Second, it means, "You must be born a second time." Your first birth was of sinful parents and you were born in their image. The second birth is of God and we are born in His image. The first birth was of corruptible seed. The second birth is of incorruptible seed.—Our first birth is in sin. Our second birth is in righteousness.—By our first birth we were polluted and unclean. By our second birth we become holy. Our first birth was fleshly and carnal. Our second birth is spiritual and makes us spiritual. By the first birth all men are foolish and ignorant. By our second birth we become wise unto salvation. By our first birth we were slaves to sin and the lusts of the flesh. By our second birth we are made free from the dominion of sin. By our first birth we are all children of wrath. By our second birth we are children of promise. Our Lord says, "*You must be born again*," because we were all born wrong the first time.—From the August 10, 2008, *Grace Bulletin*.

SO WHAT IS A CALVINIST, ANYWAY?

If anyone should ask us what we would choose for our motto, as preachers of the Gospel, we think we should reply, "God, only, is our salvation." The late lamented Mr. Denham has put at the foot of his portrait a most admirable text, "Salvation is of the Lord." Now that is just an epitome of Calvinism—it is the sum and the substance of it. If anyone should ask you what you mean by a Calvinist, you may reply, "he is one who says, *salvation is of the Lord*." I cannot find in Scripture any other doctrine than this. It is the essence of the Bible. "He, only, is my rock and my salvation."

Tell me anything that departs from this and it will be a heresy. Tell me a heresy and I shall find its essence here—that it has departed from this great, this fundamental, this rocky Truth—"God is my rock and my salvation." What is the heresy of Rome but the addition of something to the perfect merits of Jesus Christ—the bringing in of the works of the flesh to assist in our justification? And what is that heresy of Arminianism but the secret addition of something to the complete work of the Redeemer? You will find that every heresy, if brought to the touchstone, will discover itself here—it departs from this—"He only is my rock and my salvation."—CHS—Adapted from *The C. H. Spurgeon Collection*—Sermon #80, Volume 2—*God Alone the Salvation of His People*.

WILL YOU REALLY SERVE CHRIST?

By Charles H. Spurgeon

“If anyone serves Me, let him follow Me; and where I am, there shall also My servant be: if anyone serves Me, him My Father will honor.”

I must warn you, dear Friends, that if you do this—and you must if you mean to be His faithful follower, for this is the only way of being Christ’s servant, indeed and of a truth—this following of Christ will bring you into very much the same condition as that in which your Lord was, that is, you will become a marked man! In the midst of the company that you frequent, you will be a speckled bird. You will not need to adopt any different mode of dress, for Jesus did not. He wore the common garb of the country and dressed just like any other man of His class. He affected no singularity in meat, or drink, or language, but He was singular, essentially, because the greatest singularity under Heaven is holiness. If you will just do the right and be right before God, men will soon find you out—and you will first become the subject of their observation—by-and-by, of their reproach—perhaps, also, of persecution. But, whatever the consequences are, this is what you have to do. Hear what your Lord says—“If anyone serves Me, let him follow Me.”

“But, Lord, You had to go outside the camp.” “Then follow Me there.” “But, Lord, You had to endure the Cross.” “And he who would be My disciple, must take up his cross daily, and come and follow Me.” You cannot be Christ’s servant if you are not willing to follow Him, cross and all! What do you crave? A crown? Then it must be a crown of thorns if you are to be like He!! Do you want to be lifted up? So you shall, but it will be upon a cross! In following Christ, you must be prepared to suffer persecution, loss and, if necessary, even death itself! Will you have Christ as your Lord and Master on these terms? If not, you cannot have Him at all! He does not want, as His followers, cowards who will sneak away from Him as soon as the first shot in the battle is fired. He does not want another Judas who will sell Him for the price of a slave. He wants true-hearted men and women who are determined, out of love to His glorious Character, and devotion to His Divine mission, that they will follow Him because they desire to serve Him.

Our Lord would also have us understand that if we mean to be His servants, we must follow Him even to the extent of being put into the ground to die—that is, self-sacrifice, self-abnegation and even self-annihilation. Our Lord Jesus Christ is at His best when He makes Himself of no reputation. I do not know any time when Christ seems so glorious as when He lays aside all His Glory and takes upon Himself all our shame. So, Brothers and Sisters, if you would follow Christ, you are not to bargain to be honored. On the contrary, you are to commence to strip off from yourself the garments of honor. You are not to bargain for ease, but are to put on the harness of a warrior who will get but little rest and who must constantly be on the watch. You are not to stipulate for this indulgence or that. What indulgence had your Lord? He had not where to lay His head! His life was spent amidst poverty and hardship! He kept nothing back from the sons of men—He emptied Himself that we might be filled!

There was not a grain of self-seeking in Him. He saved others—Himself He could not save. Oh, that we had even a few Christians who were like their Master in this respect! Few are there, in these evil days, who seem willing to sacrifice all for Christ’s sake. The brave Covenant-

ers could give up house, home and everything—and die for King Jesus on Scotland’s bleak mountains. But we, in these easier times, are content to make money, as other people do—to live in ease and luxury, as other people do—to contribute our cheeseparings and our candle-ends to the cause of Christ and to think that we have done a great deal if we have done even as much as that! But where is the self-sacrifice? Where is the burying of one’s self in the ground to die, like a corn of wheat? Where is the wish—the willingness—to lose reputation, to sever friendships, to sacrifice respect, to endure hardness so that we may be true to our conscience, faithful to our Lord Jesus Christ? May the Lord soon raise up among us more men and women of noble principle who will count God and Christ, and truth, and eternity to be worth living for—and worth dying for—and who will count all things else but loss for the excellency of the knowledge of Christ Jesus our Lord!

I will leave that first sentence of my text when I have made one more observation upon it. Perhaps somebody says, “I want to serve Christ and I am willing to make some self-denial for His sake. I have been thinking about saving my money and building a church or a chapel.” Possibly another friend says, “I want to serve Christ, so I should like to give a painted window in His honor.” Yes, but Christ Himself says to you, “If anyone serves Me, let him *follow* Me.” The very best way of serving Christ is to do just what Christ was accustomed to do, as far as that is possible for you. This is a very blessed text for a poor man, for a sick man, for an illiterate man—in fact, for every man or woman who really wants to serve Christ. If I want to serve Christ, what have I to do? To follow Him. If I am very ill, how am I to follow Him? Why, by bearing the affliction as patiently as He would have borne it. If I am very poor, how am I to follow Him? Why, by trusting in God, as He did! Suppose that I am very much maligned and slandered, what am I to do? I am to try to bear it as meekly as He would have borne it. You can accomplish a great deal, in that way, if you really try to do it. You nursery maids and other servants who have to work hard to earn your daily bread—and you boys and girls, who are still at school—there is something that you can be, or do, or suffer by which you may prove your love to Christ—and that something is the best way in which you can follow Him.

It is sometimes the case that a person says, “I want to serve Christ, so I shall go into a nunnery, or into a monastery.” Now, let me just ask this question—Did our Lord Jesus Christ ever act like that? He said, “If anyone serves Me, let him follow Me.” Can you imagine Christ shutting Himself up in a monastery? What? The great battle of the ages to be fought and the Captain of our salvation concealing Himself and so setting us an example of how to be cowardly? You know He did not do that! So fight it out, man, even as He did, and do not go sneaking away and hiding yourself under the pretence of so serving the Lord Jesus Christ! That is sheer selfishness, and there is a far better course than that for you to take. Give yourself up wholly to Jesus and do as Jesus would have done if He had been in your place, for so you will serve Him in the best possible fashion.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2874, Volume 50—PRECEPTS AND PROMISES—Read/download the entire sermon, free of charge at <http://www.spurgeongems.org>.

—CALVINISM—

(Continued from page 5)

foundation of the world, not for any disposition, faith or holiness that He foresaw in them, but of His mercy in *Jesus Christ* His Son; passing by all the rest, according to the irreprehensible Reason of His free will and Justice” (p. 64).

Its fourteenth article expresses the Waldensians’ belief in the Calvinist doctrine of Limited Atonement—“That God so loved the world, that is to say, those whom He has chosen out of the world, that He gave His own Son to save us by His most perfect obedience, (especially that obedience which He expressed in His Suffering the cursed Death of the Cross) and also by His Victory over the Devil, Sin, and Death” (p. 65).

Its eighteenth article expresses the Waldensians’ belief in the Calvinist doctrine of Irresistible Grace—“That...faith is the gracious and efficacious work of the Holy Spirit which enlightens our Souls, and persuades them to lean and rest upon the mercy of God, and so thereby to apply unto themselves the merits of *Jesus Christ*” (p. 65).

Its twenty-third article expresses the Waldensians’ belief in the Calvinist doctrine of the Preservation and Perseverance of the Saints—“That those who are already in the possession of eternal life by their faith and good works, ought to be considered as Saints, and as glorified persons...” (p. 66).

This lesson teaches us that the doctrines which we today call Calvinism were embraced by the Waldensians long before the time of its namesake, John Calvin. And these forefathers of today’s Baptists declared that this doctrine was embraced by them ever since it was delivered to them by the Apostles. Calvinism is, therefore, the Gospel!

Do We Have to Pray For God’s Promises?

By A. W. Pink

When commanding His servant Elijah to appear again before Ahab, the Lord had expressly promised Elijah, “And I will send rain upon the earth” (1 Kings 18:1). Why, then, should Elijah be found earnestly begging Him for rain in verse 42? To natural reason, a Divine assurance of anything seems to render asking for it *unnecessary*. Would not God make good His word and send the rain irrespective of further prayer? Not so did Elijah reason—nor should we. So far from God’s promises being designed to exempt us from making application to the Throne of Grace for the blessings guaranteed, they are designed to instruct us what things to ask for, and to encourage us to ask for them believingly, that we may have their fulfillment *to ourselves*. God’s thoughts and ways are ever the opposite of ours—and infinitely superior. 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 things which God has promised, we declare Him as the Giver and are taught our dependence upon Him—faith is called into exercise and we appreciate His mercies all the more when they are received. God will do what He undertakes, but He requires us to sue for all which we would have Him do for us. Even to His own beloved Son, God says, “*Ask of Me, and I shall give You the heathen for Your inheritance*” (Psa 2:8): His reward must be claimed. Even though Elijah heard (by faith), “a sound of abundance of rain,” nevertheless he must pray for it (Zech 10:1). God has appointed that if we would receive, we must ask; that if we would find, we must seek; that if we would have the door of blessing opened, we must knock; and if we fail 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, to intimate the extent to which we may expect an answer.

CHRISTIAN, YET HIDDEN?

By Charles H. Spurgeon

“Your hidden ones.”
Psalm 83:3.

Although God has His hidden ones, *let not one of us hide himself more than is necessary*. I speak to some of you who love the Lord, but who have never come out on His side. God has His hidden ones, but they ought to come forward and confess Christ. Remember that the Gospel message is, “He that believes and is baptized shall be saved.” “If you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised Him from the dead, you shall be saved. For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation.”

To the secret faith of the heart there ought to be joined the public profession of the lips! Why should you be ashamed of Jesus? Why should you be afraid to acknowledge that you belong to Him? Some whom I know, who love their Lord but have never confessed Him, are like the mice behind the wainscot. They come out each night, when the cat is not there, to get some of the crumbs—and then they run back and hide in their holes.

I shall not set a trap for you, but, at the same time I would like to stop up all the holes where you hide, so that you who are Christians would be obliged to come out and admit it! I leave the matter to your conscience, but I pray the Lord, Himself, to fetch you out if you are His hidden ones, for His dear name’s sake. Amen.—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2367, Volume 40—*God’s Hidden Ones*—Read/download entire sermon at <http://www.spurgeongems.org>.

TYPICAL FINISH OF A CHARLES H. SPURGEON SERMON...#3

Will you have Him to thus reign over you? This is the all-important point! Alas, many say, "We will not have this Man to reign over us." Be not you so senseless as this, but yield to Jesus Christ and let Him be your Lord and King! If you will not do so, I must again remind you of the dread alternative. You must either let Him reign over you, or else you will have to lie beneath His feet!

Have you ever reckoned what will be the weight of the rejected love of God Incarnate who died for sinners and yet is rejected by myriads despite His unspeakable love? Take your pens and calculate that weight if you can—Omnipotence indignant that Eternal Love was slighted! Omniscience aroused to anger by the fact that Divine Compassion, such as could never have been dreamt of, was trampled underfoot by impudent sons of men!

In the name of the God who made the Heavens and the earth and who made each one of you, I entreat you to yield to that Christ who is your rightful King! As sinners, yield yourselves by trusting in Him! As men, yield yourselves to obey His commands! In the name of Him who will come with sound of trumpet and with angel guards attending Him, swift to judge and stern to punish, I implore you to bow before Him now! As though I felt death's cold hand upon me and heard a voice saying to me, "Speak out now, Man, for the last time, and obey your King's command," so I speak in the name of Him who will make earth and Heaven reel beneath His awful Presence when He comes to judge the quick and the dead!

In the name of Him who will shut the gates of Mercy on all those who reject His Gospel, I do not merely ask you, or beseech you, but I *command you*, in His name, to repent and be converted! "He that believes and is baptized shall be saved; but He that believes not shall be damned." O God, acknowledge this message, for it is Your own Truth! Prove it to be so, for Jesus sake! Amen.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2940, Volume 51—"HE MUST REIGN"—Read/download the entire sermon, free of charge at <http://www.spurgeongems.org>.

DO YOU KNOW CHRIST
BY SEEING HIM IN
HIS WORD?

Mohammed

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

REPORTER REBUKES BROTHER SPURGEON

I saw, the other day, in a newspaper, a little sketch concerning myself in which the author, who is evidently very friendly, gives a much better description of me than I deserve. But he offers me one rather pointed rebuke. I was preaching at the time in a tent and only part of the people were covered. It began to rain just before prayer, and one petition was, "O Lord, be pleased to grant us favorable weather for this service and command the clouds that they rain not upon this assembly!"

Now he thought this very preposterous. To say the least, it was rash, if not blasphemous! He admits that it did not rain a drop after the prayer, still, of course, he did not infer that God heard and answered the prayer. If I had asked for a rain of Grace, it would have been quite credible that God would send that, but when I ask Him not to send a temporal rain, that is fanaticism! To think that God meddles with the clouds at the wish of a man, or that He may answer us in temporal things is pronounced absurd!

I bless God, however, that I fully believe the absurdity, preposterous as it may appear! I know that God hears prayer in temporal things. I know it by as clear a demonstration as ever any proposition in Euclid was solved. I know it by abundant facts and incidents which my own life has revealed. God does hear prayer! The majority of people do not think that He does. At least, if He does, they suppose that it is in some high, clerical, mysterious, unknown sense. As to ordinary things ever happening as the result of prayer, they account it a delusion!

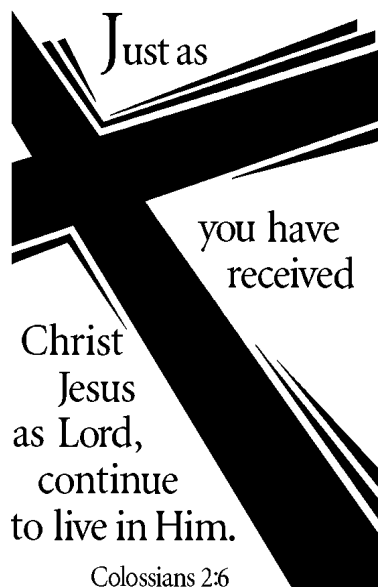
"The Bank of Faith!" How many have said it is a bank of nonsense and yet there are many who have been able to say, "We could write as good a book as Huntington's, 'Bank of Faith,' that would be no more believed than Huntington's was, though it might be even more true."—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2943, Vol. 51—RESTRAINING PRAYER—Read/download the entire sermon, free of charge at <http://www.spurgeongems.org>.

IT'S FREE! TAKE IT OR DIE IN YOUR SIN!

There was a learned Romanist who once ventured to say that if salvation could only be had on terms of Free Grace, he would not have it. Do you know what happened? Why, he did not have it—that was all. And that is what will happen to you—if you will not have salvation as a free gift of Divine Grace, without any merit wherewith to purchase it—then you must go without it and perish in your sin! For the terms of Free Grace will never be altered to suit the pride of the human heart.—CHS

For HIS Glory
Prison Ministry
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Pray for God's elect in jails and prisons.

In This Issue...

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

DO YOU PRAY?

Do you pray, Brothers and Sisters? I know you do. But do you really believe that God hears you? I cannot help thinking that a great mass of prayers are poured into a vacuum. I cannot shake off the thought that Brethren seem often to be praying into eternal emptiness, pleading with an infinite nothing. They say the proper words, but they mean little or nothing by them. Does God hear prayer? Do you answer, "Yes"? Then let us pray as if we truly believed that He did! When we have done praying, let us *expect* Him to answer us.

When we go into the bank with our checks, we hand them in, take up the money and are gone. Do we deal thus at the Bank of Faith? Do we plead the promise? If so, the Lord counts out the money. But do we take it up? I fear we leave it on the counter! The Lord might say, "Is that man gone? Gone without what he came for? He pleaded My promise and has he gone away content without My reply?"

Is it your habit to go to the Throne of Mercy and ask for the mere sake of asking? Do you grind at a mill for the mere pleasure of grinding? Surely he that asks receives. And if he does not, he should enquire the reason why! A little time before prayer—to prepare the petition would much help towards reality in prayer. A little time *after* prayer—to consider when and how the blessing is to be used when the Lord sends it—would be a further aid to faith.

Sometimes the angels come to our mailboxes and cannot put in the answers because the boxes are fastened down by unbelief. We are not prepared to receive what God is prepared to give. Let us pray, believing that as surely as God has given us an ear, He has an ear, Himself, and will hear our pleadings. "He that planted the ear, shall He not hear?"—**CHS**—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2118, Vol. 35—*The Planter of the Ear Must Hear*—read/download entire sermon at <http://www.spurgeongems.org>