

# FOR HIS GLORY

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Go after Christ, dear Friend. Seek after Christ with your whole heart and soul. Feel that the one thing you must have is to be reconciled to God by the death of His Son. Keep on with that cry, "None but Christ, none but Christ." Make this your continual litany—"Give me Christ, or else I die. Give me Christ, or else I die." Then you will soon find Him. "Let your eyes look right on and let your eyelids look straight before you," and you shall see the Lord of Grace appearing to you through the mist and through the cloud—that same Savior who stands in the midst of us even now and cries, "Look unto Me, and be you saved, all the ends of the earth: for I am God and there is none else."—CHS



## WOULD YOU BE WILLING TO SHED YOUR BLOOD FOR THIS TRUTH OF GOD?

By Charles Haddon Spurgeon

*"Not of works lest any man should boast."  
Ephesians 2:9.*

THIS is very plain. There is no mistaking the sense. We are saved by Grace and not by our own doings. A reason is assigned. If we were saved by our own doings, it would be natural and certain that we would boast. It is well that the Apostle is so very explicit here and elsewhere upon this Doctrine, for men will fall against and blunt the edge of his statement. Self-righteousness is the natural religion of every degraded heart. Only the Spirit of God can make a man really receive and acknowledge the Truth of God. The Apostle seems determined that if any reject it, it shall not be for lack of clearness in his statement as a teacher. He does not beat about the bush, or go round about, or mince matters—he comes at once to the point, "By Grace are you saved"—and then he gives the negative, the backstroke of the sword, "Not of works, lest any man should boast." This is the old controversy of Christianity from the very beginning. The first heavy fire of the Gospel ordinance was directed against the Judaizers. They said salvation was by ceremonies and the works of the Law of God. In all sorts of shapes and ways, sometimes straightforwardly and sometimes cunningly, they tried to get into the Christian Church the idea that the works of men could have some merit in them and contribute in some degree to their salvation! The Apostle was a very sturdy opponent of this subtle innovation. His Epistle to the Romans, his Epistle to the Galatians, his Epistle to the Ephesians and, indeed, all his writings seem like so many cannons dragged to the front and discharging red-hot shot against the very idea of salvation by the works of the law. "By the works of the Law there shall no flesh living be justified," says he, "for by the Law is the knowledge of sin."

Further down in the history of the Christian Church this old conflict was renewed very vehemently by Martin Luther and his brother Reformers against the Church of Rome. You must not think that the great point of difference between the Protestants and Romanists is whether we shall obey that respectable old gentleman at Rome or not!

(See **WOULD YOU?** on page 2)

## SERVANTS OF JESUS CHRIST ...

By C. H. Spurgeon

You can only gather what the Lord grants you. Before preaching, I was trying to find food for you all and I began to pray for it because I remembered that I could only gather for you what the Lord my God gave me. If I bring more than that, it will only be chaff of my own and not good winnowed corn from His garner. I often need to think of this, for I have to feed a great multitude with spiritual meat almost every day in the week. Where is the poor minister to get the supply from if the Lord does not bring it to him? He waits, therefore, upon his God with humble faith and prayer, expecting that fit matter will be suggested. You also, dear Friends, can only obtain, when hearing the Word, what the Holy Spirit gives you. You may hear a thousand sermons, but you will gather nothing that will really quicken or feed your souls unless the Lord gives it to you. Unless the Spirit of the Lord puts fullness into the Word, all the hearing in the world will be worth nothing. The Holy Spirit must take of the things of Christ and reveal them to the inner man, or you will be surfeited with mere words, or puffed up with human opinions and nothing more! "What

(See **SERVANTS** on page 2)

### Inside:

|  |   |
|--|---|
| Calvinism: Its Place in Baptist History - Part 2 —Daniel E. Parks          | 3 |
| Crucified with Christ — From A. W. Pink's <i>Studies in the Scriptures</i> | 5 |
| Christ the Mighty Victor—Part 3  | 7 |
| Letters to Mike Gendron  | 9 |

## WOULD YOU?

(Continued from page 1)

Or whether we shall have our ministers dressed in blue and scarlet and fine linen—or in common broadcloth, like ourselves. Those trifles may become important as ostensible signs of profession, but they are not the main point at issue. They are merely the husk of the controversy! The real battle between the Papists and the Protestants turns on this—are men saved by works, or are they saved by Grace? All the Reformers that ever tried to reform the Church of Rome by interfering with her ceremonies and her monasteries, her priests and their vestments, her holy days and celebrations, and I know not what elses, were all just fiddling away with a wasted force at some of the external branches of that horrible old upas tree! But when Luther came fresh from the cell with that Light of God still beaming from his eyes, “We are justified by faith,” then it was that the axe was laid at the root of this tree! There is nothing needed to bring down popery but the constant promulgation of this one Truth of God—“It is not of him that wills, nor of him that runs, but of God that shows mercy,” for salvation is not of man, neither by man—it is of the Lord and it is given to as many as believe on the Lord Jesus Christ with all their hearts! In fact, this is the standing controversy today, before which all other controversies dwindle into insignificance. The outside world still has it that they will be saved by their own doings. The host of God’s elect, stripped of their own righteousness and made to put on the righteousness of Christ, stand, each man, with his sword upon his side and his shield in his hand, defensive for this one Truth of God, this vital Truth of God, the all-important Truth of the Gospel!

For this, Brothers and Sisters, we ought, every one of us, to be prepared to shed our blood! To obliterate or to disguise this Truth were to put out the lamp that illuminates this dark world—take away the only ointment that can heal earth’s wounds, destroy the only medicine that will ever cure the diseases of humanity—“Justified by faith, saved by Grace, not of works, lest any man should boast.”—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #3408, Volume 60—NOT BOASTING, BUT TRUSTING—Read/download the entire sermon free of charge at <http://www.spurgeongems.org> ]

~JOHN 3:18~  
**READ IT AND THEN**  
**READ JOHN 3:16...**  
 ~JOHN 3:18~

# SERVANTS

(Continued from page 1)

You give them they gather,” and no more.

*So is it when you set out to work for the Lord Jesus Christ among the ungodly.* You will win as many souls as God gives you, but no one will be converted by your own power. When we have reason to believe that the Lord has much people in a city, it gives us much comfort in going there. I always do my best for my congregations because I feel that they are always picked persons sent to me by my Master—if there are few, they are more than I can edify if He does not help me. And if there are many, so much the more help will my Lord afford me. I can only gather what the Lord gives. We may plant and we may water, too, but God must give the increase. We shall not be a sweet savor unto God, nor a savor of life unto life to any unless the almighty Spirit of the blessed God shall come forth and work with us.

Should not this lead us to much prayer? No dependence should be placed upon man, or upon the outward form of worship, for the most successful preacher cannot, by his own power, quicken the dead sinner, or regenerate a depraved soul! The Holy Spirit must be with us, or we prophesy in vain. The most laborious reaper in the Lord’s harvest cannot gather more sheaves than his Master gives him. Pray for him, then, that he may not miss his reward. Pray for him that he may be strong for labor, that his sickle may be sharp, his arm vigorous and his harvest plenteous—that he may bring in a glorious load of sheaves to the garner! As for yourselves, when engaged in any service for God, take heed that you rest not in yourselves, for you can receive nothing unless it is given you from above. Your words will be no better than silence, your thoughts no more than daydreams and your efforts wasted strength unless the Lord shall go before you. “Without Me you can do nothing” is a Truth of God you must never forget.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #3149, Volume 55—THE COMMISSARIAT OF THE UNIVERSES —Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org> ]

## A Spurgeon Testimony...

I said, the other day, speaking of some sad, sad temptation into which a Brother had fallen, that I wished the devil were dead. But after a while, I corrected myself and said I wished that I were dead, for if I were dead and gone, and Christ lived in me, I would not mind the devil—but when the devil and myself get to working together, we make a sorry mess of it. He might harmlessly bring the sparks if I had not any tinder, but it is the tinder in me that does the mischief! He might try his hardest to break into my house if my house were not such a poor clay tenement. O Lord Jesus, come and live in my heart! Fill it with Yourself and then there will be no room for Satan! Hold me fast even unto the end—

*“May Your rich Grace impart  
 Strength to my fainting heart!  
 My zeal inspire!  
 As You have died for me  
 Oh may my love to Thee  
 Pure, warm, and changeless be,  
 A living fire!”*

## CALVINISM: ITS PLACE IN BAPTIST HISTORY (2)

By DANIEL E. PARKS, PASTOR

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Post-Reformation Baptists are spiritual descendants of certain ancient Anabaptists. The term Anabaptists was coined by the Roman Catholic Church prior to the Reformation. It was branded by Rome upon those churches and sects which did not accept the baptism of infants administered by it as Scriptural baptism, and who consequently baptized all persons who converted to their faith from Romanism. Such churches and sects were therefore called by Rome, *Anabaptists*, or *Rebaptizers*.

The term *Anabaptists* was applied to both orthodox and heretical rebaptizers. The most notorious of the heretical were the Munsterites. The most exemplary of the orthodox were the Waldensians, from whom today's Baptists descended.

Waldensians trace their history all the way back to the Apostles of Jesus Christ. They therefore existed as true churches of Christ centuries prior to the rise of the Roman Catholic Church, and for 1500 years prior to the Reformation. Their doctrine of salvation was what we today call Calvinism (see last month's article).

During and after the Reformation, many Christians throughout Europe and Britain embraced the doctrine of the Waldensians regarding Believers' Baptism. They, also, were known as Anabaptists. Eventually, the prefix *ana* was dropped from their name, and hence the name *Baptists*.

Britain's Baptists have a rich Calvinist heritage. The most notable group of them was the English Particular Baptists, so-named because of their emphasis on the doctrine of Particular Redemption, the third point of Calvinism (also known as Limited Atonement). This term distinguishes them from the General Baptists, so-named because they embraced the Arminian doctrine of Universal (or General) Atonement.

The General Baptists trace their beginning in England to the church founded in London about 1611 by Thomas Helwys, who had returned there after suffering severe religious persecution in Amsterdam. Many of their churches were eventually closed due to declining numbers, and others became Unitarian. The few General Baptists who remained were revived during the revival of Arminianism under the ministry of the Methodist, John Wesley, and formed the New Connection General Baptists in 1770.

The story of the Particular Baptists is far more glorious. Their first church was established in London in 1638, under the pastorate of John Spilsbery, by two groups who had left an Independent church in 1633 and 1638. They were devoutly Calvinistic.

Seven such churches set forth their beliefs in the *London Baptist Confession* of 1644, which was reissued as the *First London Confession* in 1646. The British Presbyterians adopted in 1647 the *Westminster Confession* which contains what is generally acknowledged as a foremost presentation of the Scriptural doctrine of salvation. Its articles regarding salvation were included in the confession adopted by the British Baptists in 1689: the *Second London Confession*, also known as the *Baptist Confession of Faith of 1689*. All these confessions are thoroughly Calvinistic, without a whit of Arminianism.

Some of the greatest champions of the Baptists—and of the Christian Church at large—have come from the ranks of these Eng-

lish Particular Baptists and their peers in other parts of Britain. For example: **John Bunyan** (1628-88), the greatest allegorist of the English language and author of *Pilgrim's Progress*. **Benjamin Keach** (1640-1704), introducer of congregational hymn-singing in British churches. **John Gill** (1697-1771), unexcelled in his day as being all-three expositor-theologian-apologist, writing voluminously in all three areas.

**Andrew Fuller** (1754-1815), a founder of the modern foreign-mission movement. **William Carey** (1761-1734), the first missionary to the Indian sub-continent. **Robert Haldane** (1764-1842), a Scotsman in Geneva and teacher of Merle d'Aubigne (who became a leading historian of the Protestant Church and of the Reformation). **Adolphe Monod** (who became the foremost French Protestant preacher of the 1800's), and **Cesar Malan** (who evangelized throughout western Europe).

**Christmas Evans** (1766-1838), one of the two greatest preachers of his time, if not of all time, in Wales. **William Gadsby** (1773-1844), "The Apostle of the North," who traveled more than 60,000 miles in his preaching tours and delivered between 10-12,000 sermons. **Alexander Carson** (1776-1844), a Greek scholar, and perhaps the most eminent of Ireland's Baptists. **J.C. Philpot** (1802-69), editor for more than 20 years one of the leading Christian periodicals of Britain, the *Gospel Standard*. **Charles Haddon Spurgeon** (1834-92), acknowledged as the greatest preacher of the Gospel since Paul the Apostle. All these were devout Calvinists.

Europe's Baptists have a rich Calvinist heritage. However, the Baptist legacy in Europe is not nearly as sterling as in Britain. The most influential Baptist on that continent was probably **Johann Gerhard Oncken** (1800-84) of Germany. This home of the Reformation was, in the 1800's, a hotbed of infidelity. Oncken gathered the first German Baptist church of the modern era in Hamburg on April 24, 1834. The Englishman C.H. Spurgeon assisted in the inaugural service. Oncken evangelized throughout The Netherlands, Hungary (and Romania), Poland, Latvia, Lithuania, Estonia, Denmark, Norway, Sweden, and Finland. Oncken and his peers were devout Calvinists.

America's Baptists have a rich Calvinist heritage. One of their first was **Roger Williams** (1604-84), founder of Rhode Island colony, the first democratic state of modern times. Another of their first was **John Clarke** (1609-76), who gathered a Baptist church in Providence, Rhode Island, in 1639. This church is said by many to be the first Baptist church established in America. From the roots planted by Williams and Clarke, Baptists spread prolifically throughout New England, and from there throughout the rest of the American colonies. Williams and Clarke were devout Calvinists.

Colonial Baptists formed associations to aid their fellowship and joint endeavors. The foremost was the Philadelphia Association. It issued, in 1742, the *Philadelphia Confession of Faith*, which was in essence a reprinting of the *Second London Confession* of 1689. This thoroughly Calvinist confession was used by churches throughout the American colonies.

These American Baptists also produced their own champions,

(See *Calvinism* on page 4)

## Calvinism

(Continued from page 3)

including: **Henry Dunster** (1609-59), the first president of Harvard College until he embraced the doctrine of Believer's Baptism. **Isaac Backus** (1724-1806), a leading spokesman for Baptists and a champion for religious liberty. **John Leland** (1754-1841), leader in the abolition of taxes on churches. **Adoniram Judson** (1788-1850), the first American missionary to the Indian sub-continent. All these were devout Calvinists.

The Southern Baptist Convention has a rich Calvinist heritage. Although it is in the main, Arminian, today, it was thoroughly Calvinist at its inception in 1845. Its Calvinist founders and first shapers include its first three presidents, **W.B. Johnson**, **R.B.C. Howell**, and **Richard Fuller**. Also **Basil Manly, Sr.**, first president of its Domestic Mission Board. **J.P. Boyce**, founder of Southern Baptist Theological Seminary in Louisville, Kentucky, and author of the seminary's textbook for theology, *An Abstract of Systematic Theology*. **B.H. Carroll**, founder of Southwestern Baptist Theological Seminary in Waco, Texas. **John A. Broadus** and **Basil Manly, Jr.**, for whom Broadman Press is named. How glorious is the Baptist heritage!

But how *inglorious* is their station today! Arminianism prevails over Calvinism. Exalting God's Sovereign Grace has been replaced by exalting man's supposed free will. Preaching Christ has been replaced by enlarging churches at any cost. Adherence to the Truth of God has been replaced by compromise for the sake of unity.

We are witnessing what was also witnessed after the death of the generation of Moses and Joshua: "When all that generation had been gathered to their fathers, another generation arose after them who did not know the LORD nor the works which He had done for Israel" (Judg. 2:10). Most of today's Baptist ministers are like the infidel sons of Eli: "Now the sons of Eli were corrupt; they did not know the LORD" (1 Sam. 2:12).

Here and there are yet a few Baptists proclaiming the glorious Gospel of God's free and Sovereign Grace in Jesus Christ, that doctrine nowadays known as Calvinism. We need many more! Let us pray the Lord of the Church will raise up many more!

# REFLECTIONS

Gems gleaned by **Jim Robinette**

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

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

## MISSIONARY TO THE NEW HEBRIDES, JOHN PATON (1824 -1907)

Paton was once again in frequent danger of death. Accidents and illnesses were attributed to the missionaries, leading to threats and attempts to set their house on fire. For ten days a savage Erromangan lurked around waiting for his opportunity with tomahawk and musket. The situation into which the Patons came was fraught with difficulties, and causes for offense soon appeared. Two Aneityumese teachers who had arrived shortly before the missionaries, had been virtually enslaved, being compelled to work all Friday and Saturday to prepare food for the feast with which the Aniwan followed the Sunday "service." When Paton stopped this and also refused to pay them for attending "the Worship," the Aniwan became angry and revengeful.

"Often," writes Paton, "have I had to run into the arms of some savage when his club was swung or his musket leveled at my head and, praying to Jesus, so clung round him that he could neither strike nor shoot me till his wrath cooled down and I was able to slip away... At other times nothing could be said, nothing done, but stand still in silent prayer, asking God to protect us or to prepare us for going home to His Glory."

Amid all this the Word of God took effect. Paton's first Aniwan convert was the old, friendly chief, Namakei. Namakei, whose brother had tried to shoot Paton, came to a knowledge of Christ as his Savior together with another chief and his wife, and thus the church on Aniwa began. Both Namakei's daughter Litsi Sore (the Great), and her cousin, Litsi Sisi (the Less), whose father had intended Paton's death, were motherless and their fathers entrusted them to the Patons. Namakei and his brother thus became more and more deeply interested in the missionaries and their work. Other orphans were placed in Paton's care and when troubles increased, as a few men openly put away their idols, it was the orphans, the self-appointed guardians of the missionaries, who warned and saved them.

Paton bore a bold testimony to the sinfulness of many Aniwan practices, finding as he did that the Word of God brought conviction of sin and begot faith, and this faith brought forth "works meet for repentance." He gives details of three murderers of their own children (two fathers, one mother) and records how each was converted and later adopted an orphan. Another man murdered his wife so that he could take another. This produced no critical reaction from his village, but his second wife led him and their children to church and to Christ. Murderers were often honored among the heathen and one lad lamented the fact that now he was a Christian, he would always have to remain a common man, without fame and honor. Later, he learnt the way of Christian greatness, becoming a teacher, first in his own village and then on a heathen island.—From *Five Pioneer Missionaries* by The Banner of Truth Trust, Carlisle, PA, 1965 Pages 324-326.

**PRAY FOR BROTHER  
MIKE GENDRON.**

**DO YOU KNOW  
JESUS CHRIST?**

# CRUCIFIED WITH CHRIST

“I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me” (Gal. 2:20). That all mankind are in the same condition as the Apostle, in the days of his unregeneracy, was, is, a melancholy fact of which every renewed soul is by sad consciousness too sensible. Born in the sinful likeness of fallen Adam, they are all partakers of the curse under which he brought himself and all his posterity by his sin,

“Christ is the Increaser of faith, therefore the disciples pray, ‘Lord, increase our faith’—  
He that gives it, gives the increase of it.”

claims salvation from the curse through the redemption that is in Christ Jesus.

When this saving Truth is brought home with power to the heart of a child of God through the almighty working of the Eternal Spirit, his understanding is enlightened to see himself in the position of the regenerated Apostle in the language of our text. He speaks of the change of which he had been the subject—he had been “dead in trespasses and sins”—but now he was dead to sin and alive unto God! Observe, also, with what energy he speaks of two persons—Christ and *me*—and with what determination he clings to Christ, and claims the merits of His death, the privileges of His life.

The first branch of the text is, “I am crucified with Christ.” He claims to have fully paid the penalty of sin when Christ died, from which we gather: 1. That Christ, on the Cross, was not a private, but a *public* Person, representing *all His people* so that when He died and suffered, we died and suffered in Him. As the first Adam did not sin only for himself, but for all his natural seed that should come of him, by ordinary generation, so the last Adam did not die for Himself at all, but for all His seed. 2. There is a real, spiritual, and indissoluble union between Christ and all His people, insomuch that His being crucified is the same as if they had been crucified in their per-

son.

The second branch of the text is, “Nevertheless, I live.” It is not an *annihilation* of my being, but a renovation and reformation of my *former* being. Though I am crucified and dead, yet I live a new life. I am not *what* I was, nor *whose* I was, nor *where* I was. I am not what I was: I am not Saul the persecutor, but Paul the believer, the preacher. I am not whose I was: I was Satan’s, but now I am Christ’s. I am not where I was: I am living in another world, breathing another air—I live.

The third branch is, “Yet not I.” “Not I.” Who then? Why, what solemn contradictions are here! “I am crucified and dead.” Then there is an end, for death is the end of all. No, but hear him again: “Nevertheless I live.” Why, this is a short death that is so soon restored to life! Or is he at one and the same time both dead and alive? Yes, Paul is dead, and Paul lives. “I live.” It is not, “I was crucified and dead,” but, “I am crucified with Christ.” “I am dead, and yet I am living,” and, “yet not I.” Here is another contradiction or paradox—“Not of myself but by the life of Another.” No soul can animate this body but my own—yet neither soul nor body can live but by God. Thus does he annihilate himself, that he may magnify his Master, and that Christ may be *All in All*.

The fourth branch of the text is, “Christ lives in me.” Christ is the Root and Fountain of all spiritual life, having it so superabundant in Himself that He can convey it to all His members. Christ is said to live in the Believer by virtue of the spiritual union whereby He and they are one spirit. The soul does not more properly live in the body than He does quicken the soul and will quicken the body. Christ is the Sun of Righteousness to the soul. His absence leaves us dead. His Presence revives us—and happy is he that can say, “Christ lives in me.”

The fifth branch is, “The life that I now live in the flesh, I live by the faith of the Son of God.” “I live, and live in the flesh.” By, “flesh,” he means not the corruption of Nature, for to that he was dead when “crucified with Christ,” but the mortal body. It is one thing to live in the flesh, another to live *to* the flesh or *after* the flesh. Paul did not lead such a life as he did before, for that was *to* the flesh. His life now is *in* the flesh. In the former state he was dead while he lived, “but now I am alive,” he says. What a mercy were it if all who read this could say they *live* before

they go from here and cease living.

But what sort of a life is it? “I live,” he says, “by the faith of the Son of God.” Here is life—“I live.” He was very sure of it, for he had said it before—“I live, yet not I, but Christ lives in me.” And here again, “I live.” Well, here is the means of this life—“I live by faith”—“by the faith of the Son of God.” We live primarily and properly by Christ—as the body by the soul—but immediately and instrumentally by faith, as by the spirits which are the bonds of soul and body. “He that has the Son has life.” He that has faith has the Son.

Here further is the designation given to this faith. It is called, “faith of the Son of God,” because, first, He is the Revealer of it. Neither nature nor law could open the door of faith. “Grace and truth came by Jesus Christ” (John 1:17). “No man has seen God at any time; the only-begotten Son, which is in the bosom of the Father, He has declared Him” (v. 18).

Secondly, He is the Approver and FAVORER of faith. There is nothing more acceptable to Him. When He finds it strong in man or woman, He is ready to say, “O man, O woman, great is your faith. Be it to you even as you will!” Thirdly, He is the Author of faith. He is both the Seeker and the Giver of it. Faith is the gift of God. And He that calls us to believe, He, only, works it in us.

Fourthly, He is the Increaser of it, therefore the disciples pray, “Lord, increase our faith”—He that gives it, gives the increase of it. Fifthly, He is the “Finisher of our faith”—both the Author and Finisher (Heb. 12:2). He that begins this good work, He perfects the work of faith with power. Sixthly, He is the Object of faith. Faith desires to know nothing but “Christ and Him crucified.”

On these accounts it may be called, “the faith of the Son of God,” where again you have the Object of faith described from His glorious Person. He is the Son of God, a Person of quality, and of such quality as to be equal with God the Father, “higher than the highest, without beginning and without end, the Faithful Witness, the

(See *Crucified with Christ* on page 11)

# THIS MADE ME WEEP...

By Charles Haddon Spurgeon

I marvel not that Jews are not Christians when I know what sort of Christianity, for the most part, they have seen. When I have walked through Rome and countries under Rome's sway—and have seen thousands bow before the image of a woman carried through the streets—when I have seen the churches crammed with people bowing down before pieces of bone, hair and teeth of dead saints, and such like things—I have said to myself, “If I were a worshipper of the One true God, I would look with scorn upon those who bow before these cast clouts, moldy rags, pieces of rotten timber and I know not what besides!” No, no, good Jew! Join not with this idolatrous rabble! Remain a Jew rather than degrade yourself with this superstition! If the Lord has taught you to know that there is an unseen God who made the heavens and the earth, and who alone is to be worshipped—if you have heard the voice of thunder which says, ‘Hear, O Israel, the Lord your God is our God,’ stand you to that and go not one inch beyond it, if the way before you invites you to the worship of things that are seen, and the reverence of men who call themselves priests—and the whispering out of every filthy thought into a confessor's ear! No, no, no, Israel! You are brought very low, but you are far too noble to become an adorer of crosses and wafers, and pictures and relics!”

Even in our own land there is a good deal which one would not wish a Jew to regard as Christianity. To my mind, baptismal regeneration is about as glaring a piece of Popery as there is to be found in the world! And they can hear that lie publicly taught in England! Grievous, too, it is to my very heart that they may hear it among those who profess a purer form of faith than that of which we have spoken. Try, Brothers and Sisters, to keep Christ's religion as Christ taught it. Purify it. Let it come back to its original form!

*Labor also to be Christians in ordinary life.* If a Jew says, “I would like to see a Christian,” do not let him see a person full of superstitions. Let him see one who believes in the Triune God, who tries to live according to the commands of God, and who, when he talks about Jesus, lets you see the mind which dwelt in Jesus—the same mind being in him. When once the Church of God shall bear a clear testimony to the Truth of God both with lips and life, great hindrances will be taken out of the way of Israel. I know you say, “Well, Jews ought to know that we hold a very different faith from Romanists.” I know that you think so, but I am not able to perceive how the Jews are to learn the distinction, for Papists are called Christians as much as we are. Their religion is dominant in some countries—it is prominent in every country. How is the Jew to know that it is not the religion of Christ? As he thinks that it is so, he declares that he will have nothing to do with it—and I, for one, cannot condemn him, but approve of his resolve! I only hope that as the years roll on, we who worship God in sincerity and have no confidence in the flesh, we who are saved by the faith which saved Abraham, who is our father after the spirit though not according to the flesh, that we, I say, may be able to bring this purer faith more clearly to the knowledge of Israel and that God will lead His ancient nation to be fellow-heirs with us! We must keep our doctrine pure and hold it individually with clean hands and a pure heart—or we have not done all that we can for Israel.

This being done, I will next say that *we must each one evangelize with all his might*. Do this not among Jews, only, but among Gentiles, also. Wherever you are, tell abroad the knowledge of Jesus Christ! Do not live a single day, if opportunity serves you, without testifying concerning the love of God which is revealed in the Cross of Calvary. Your prayer should be for the whole Church of God, “Behold, and visit this vine.” And as a large number of God's elect ones are as yet hidden in darkness, let us pray unto the Lord that He would visit this vine and make these branches to spring out into the Light of God—that on them, also, there may be rich clusters to His praise.

Brothers and Sisters, we are, ourselves, saved, are we not? Come, before you go away, let the question be put to you, Are you saved? Are you really Believers in Jesus? Is the Christ formed in you? Have you realized that He is your Savior? Are you trusting Him now? Will you live to Him? Are you consecrated to Him—spirit, soul, and body? If you are, that is the first thing. If you are not, I cannot ask you to pray for Israel, or for anybody else till, first of all, God has put a cry into your soul for yourselves. If you are saved, then let me ask myself and you, “Are we doing all we might for the honor and love of Jesus?” Sitting on these seats, might not many say, “We have not yet begun to live for Christ as we ought”? May the Lord quicken you!

There was a young man here, one Thursday night, when I closed with some such words as these, who derived lasting benefit from them. He was a gentleman doing a large business, to whom it had never occurred that he might preach Christ. It did occur to him that night, and he straightway went to the town in which he lived and began to preach in the streets! He is now the pastor of a large Church, though he still continues his business—and his is an example to be imitated by many! I would to God that some young man might be quickened to feel that he must do something, for Israel perhaps, for Christ certainly! And you, Sisters, may you feel a Divine impulse upon you while you pray God to visit the vine which He has planted! May He also visit you and make you fruitful vines unto His praise! The Lord bless everyone of you, for Christ's sake! Amen.—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #3245, Volume 57—THE VINE OF ISRAEL—Read/download the entire sermon free of charge at <http://www.spurgeongems.org>.

[The title of this article refers to the editor of this publication.]

**DO ALL YOU DO FOR HIS  
HONOR AND GLORY.**

**PRAY FOR OUR BRETHREN IN PRISONS.**

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

**PRAY FOR GRACE TO BE HOLY.**

**TELL SOMEONE TODAY THAT  
YOU LOVE JESUS CHRIST .**

**STUDY OF EPHESIANS****CHRIST THE MIGHTY VICTOR—PART 3**

But most important perhaps, are those statements which were made by the Lord Jesus Christ Himself. He said in John 3:13, “No one has ascended to Heaven but He who came down from Heaven, that is, the Son of Man who is in Heaven.” Here it is obvious that the ascending and descending spoken of refer to His coming down from Heaven and His returning there. In like manner we read His words in John 6:38, “For I have come down from Heaven, not to do My own will, but the will of Him who sent Me.”

Up to this point, we have been involved with a rather extensive bit of exposition and explanation. But I would dare say that if you are a Believer in Jesus Christ, you want to know these things. You want to understand what the Bible means so that you will know what it is teaching. And it is impossible for us to make a right application of the Bible until we are first clear about what it is teaching. So having taken up some of the technicalities and looked at some of the phrases in detail, we must now step back and see what a tremendous thing is being presented to us here in Chapter 4, verses 8-10. For what we have here has been rightly described by another as nothing less than an overview of the great drama of salvation. In these three brief verses, the Apostle Paul is presenting to us a summary of how the Lord Jesus Christ accomplished our salvation.

Look at the terms which the Apostle is using here, and it helps to bring out the bigger picture. He refers in his quotation from Psalm 68:18 in verse 8 to, “leading captivity captive.” Roman Catholicism teaches that this meant that Jesus rescued Old Testament believers from a place where they were being held. But this is another fanciful view which entirely misses the Apostle’s point. What is being referred to here is the great victory which Jesus Christ accomplished on the Cross. I remind you of the picture which the language Paul is using is designed to convey. He is referring to the ancient practice of victorious generals who return from war and distribute the spoils of their victory to their fellow countrymen. But they also make a display of those they have defeated by making them tag along at the end of the procession. Here, the Apostle is telling us that Jesus defeated our great enemies when He descended from Heaven in order that He might die the horrible death of the Cross.

And who are those enemies? There are three which the Scriptures specifically mention.

The devil is the self-appointed enemy of God and of His people. He is the one who brought man into bondage by coaxing Eve to sin in the Garden. Thus, when Scripture speaks of what Jesus did on the Cross, it speaks in terms of His defeating the devil. The writer of Hebrews tells us in Hebrews 2:14-15, “Inasmuch, then, as the children have partaken of flesh and blood, He, Himself, likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage.” Unbelieving man is a slave of the devil. Paul describes unbelievers in 2 Corinthians 4:4 as those “whose minds the god of this age has blinded, who do not believe, lest the light of the Gospel of the glory of Christ, who is the image of God, should shine on them.” When Christ first appeared to Paul, who was then Saul, on the Damascus Road, He wonderfully saved him and called him to preach the Gospel to the Gentiles. He told Paul that he would be sent “to open their eyes, in

order to turn them from darkness to light, and from the power of Satan to God” (Acts 16:18).

The second enemy which binds us and makes us captive is sin. People think that a life of sin is a life of freedom, but it is just the opposite! Sin is the greatest slavery of all! Think of the multitudes today who are slaves to drugs or alcohol or sex or one thing or another. They may think at times that they are free. But let them try to escape and they soon discover that they are enslaved! Just consider in your own life how difficult it has been to break some long-term habit or gain victory over some sin with which you have struggled. It was the awful enslaving power of sin that led even the Apostle to cry out in Romans 7:24. “O wretched man that I am! Who will deliver me from this body of death?”

And then there is a third enemy, which the Bible calls death. The wages of sin is death. The bondage of sin leads to the bondage of death. The ultimate bondage is for a person to die still in the bondage of sin and to be eternally condemned because of it. And this is just what Satan wants for everyone. That is what he runs himself ragged trying to do. Oh, look at what people do to try to avoid death or at least to forget about it. How they dread it the closer they get to it! But death cannot be avoided.

Thank God, the Son of God came into the world to conquer these enemies—and He did conquer them. How do we know? Paul tells us here, He led captivity captive. He is telling us that Jesus came to earth with a very specific objective.

But how did He do it? Here we can only look on in awe and amazement. He did not come with legions of angels and riding on the clouds. He didn’t come in all of His Glory so that every person might see His dazzling brightness and instantly fall to His knees. He didn’t come with heavy artillery and powerful bombs to enter into the fight. How is it, then, that He came to lead captivity captive? Paul tells us it is by “descending to the lower parts of the earth.” Oh, dear Friends, let us look at the scene with amazement! He left the courts of Heaven. He humbled Himself. He entered the virgin’s womb. From the very start, through King Herod, the devil tried to kill Him. Jesus lived in the form of a servant in total poverty without even a place to lay His head. And it is in this way that He took on all our enemies. There He was in the wilderness hungering for 40 days and nights and the devil threw everything he had at Him. But when He, had resisted every temptation He said, “Away with you Satan!” He never let His Father down, not even once! He became obedient unto death, even the death of the Cross.

—PF

### 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>

# BEWARE OF THE CHRIST OF ARMINIANISM!

By Rev. Steven Houck

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

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

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

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

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

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

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

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

**THREE**—*The Christ of Arminianism* cannot regenerate and save a sinner who does not choose Christ with his own “free will.” All men have a “free will” by which they can either accept or reject Christ. That “free will” may not be violated by Christ. *The Christ of the Bible* sovereignly regenerates the elect sinner apart from his choice, for without regeneration the spiritually dead sinner can not choose Christ. Faith is not man’s contribution to salvation but the gift of Christ which He sovereignly imparts in regeneration.

(John 3:3; 6:44 & 65; 15:16; Acts 11:18; Rom. 9:16; Eph. 2:1; 2:8-10; Phil. 1:29; Heb. 12:2).

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

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

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

*If you believe and serve the Christ of Arminianism, you must recognize the fact that you do not serve the Christ of the Bible. You have been deceived! Study the Scriptures and learn of the true Christ. Pray for Divine Grace to repent and trust the true Christ as your sovereign Lord and Savior.* [Rev. Steven Houck is Pastor of Peace Protestant Reformed Church, P.O. Box 5634, Lansing, IL 60438.]

**CHASTISEMENT** is designed for our good, to promote our highest interests. Look beyond the rod to the all-wise hand that wields it!—Arthur W. Pink - 1886-1952

God’s wounds cure, sin’s kisses kill.—William Gurnall - 1617-1679

Better be pruned to grow than cut up to burn.—John Trapp - 1601-1669

You are beaten that you may be better.—John Bunyan - 1628 - 1688

For a Christian to defy adversities is to despise chastisement. Instead of hardening himself to endure stoically, there should be a melting of the heart.—A. W. Pink

## Letters to Mike Gendron Of Proclaiming the Gospel:

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**J. S., Modesto, CA, writes**—It was incredible to see you and your wife in Southern Cal. I didn't think we would get to talk like that until Glory. As well as I can count, since God used you to reach Sergio and his wife with the Gospel, 44 people have been added to our church under the Holy Spirit's ministry. WOW! God is BIG. We appreciate you! We've been having a Bible study every Wednesday and it's humbling and awesome. Sergio's mom has been coming regularly. This is huge because, up until now, all spiritual discussions have been arguments. Now it appears that God is softening her heart. Week before last she prayed and asked God to guide her to the Truth no matter how tough. Not a dry eye in the house! Also, there has been a definite line drawn in the sand in our office over the Gospel. Catholics have been meeting to "defend" their faith. Pray hard. The world can only miss you if it knew you were here.

**C. M. Portland, OR, writes**—Wow! Just fished reading your book, *Preparing Catholics for Eternity*. I have practically underlined every line! So right! So helpful! Hallelujah, I met Jesus as my Savior and now have the blessed opportunity to share with family and friends! My folks say they "hope so" in regards to going to Heaven on their "own" self-righteousness. But I tell them they can "know so" if they receive Christ's righteousness! Stay encouraged and keep spreading the Truth of God's Word.

**J. E., Mission Viejo, CA, writes**—I attended the *Steeling the Mind* conference and was blessed to hear your presentation. God bless your heart for lost Catholics! I read your book *Preparing Catholics for Eternity* and want to thank you for your effort, which greatly simplifies my own research. I read, with a heavy heart, the many questions and comments from Catholics at the end of the book. Such vehement hatred and denial can come from only one place, and it's heart-wrenching to witness. I see the need to pray for you, for strength and perseverance in your mission and against the enemy's attack. My husband and I began our marriage as members of the Catholic Church, but PRAISE BE to our Lord and Savior, the Holy Spirit delivered us out. I need advice for my brother who has spent nearly all of his adult years in the homosexual lifestyle. He says he has been celibate for 1 1/2 years, and now he is set on entering the seminary to become a priest! He believes that the Virgin Mary appeared to him and is directing him along this path. He "sees" and "speaks" with dead people. Needless to say, I'm terrified for his very soul! Please pray for me, for opportunities to witness to him and for boldness, so that I will be worthy of Christ.

**Brother Mike replies**—It is, indeed, heartbreaking to see our loved ones walking down the wide road to destruction. As Paul prayed for the salvation of the Israelites (who had a zeal for God, but a zeal not based on Biblical knowledge) we will join you in prayer for your brother's salvation (Rom 10:1-4). Jane and I faithfully pray for the salvation of our subscriber's loved ones. We also pray that our subscribers will use Biblical integrity and proclaim a Christ-centered Gospel. From your experience as a Catholic, you may already know this means sharing what the Gospel "is," as well as what the Gospel "is not." Show your brother that speaking with the dead is detestable to the Lord (Deut 18:12). Also show your brother that the only legitimate priests on earth today are born-again Christians who make up the royal priesthood (1 Peter 2:9). There is no need for any more priests offering sacrifices for sin. In fact, your brother's desire to become a Catholic priest is ultimately a desire to devalue, dishonor, discredit and detract from the high priestly office of Jesus Christ who offered Himself once for sins for all time (Heb 10:1-14). There is no longer any offering for sin (Heb 10:18). We pray that your brother will turn to Jesus so the veil that covers his heart and blinds him from the Truth of God will be removed (2 Cor 3:16).

**D. B., Winston Salem, NC, writes**—I just wanted to thank you again for coming up here to teach the Truth of God. I know your greatest joy is to make Christ and His Gospel known and I am thankful to Him for sending you this way (even though only for a short while), and I am looking forward to seeing you both again. We will be reminded of you, to pray for you, and to tell others about you and the glorious Gospel given to you to preach by the Lord Jesus, and that the door may be opened for us to preach that same Gospel that is able to save souls! A lot of people want to have you back!

**J. G., Oviedo, FL, writes**—

When I was searching for God I started looking in the Roman Catholic Church and went to see the Monsignor. I told him I needed Jesus to come into my life and take control. He gave me this disgusted look and said, "What do you want? To be a puppet and have Him pulling the strings? You have to live your life yourself!" I was then kindly told to leave because a couple was coming in to talk about their wedding. But thank God, I am now saved and in a real Church. My heart goes out for all the Catholics who are deceived by the harlot.

# WHO INTERCEDES? - PART 4

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

*“But He, because He continues forever, has an unchangeable priesthood. Therefore He is able, also, to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.”*

Hebrews 7:24, 25.

**For What does Christ Intercede?** If we are absolutely certain to get everything that Jesus asks for us—and it must be so—for the Father always hears Him, how interesting the enquiry! Can we find out what Jesus asks for? His intercession in Heaven is just a continuation of His intercession on earth. This being so, we have no difficulty in finding out what He has set His heart on getting for us.

**1) Forgiveness.** Does He really, moment by moment, ask for me, forgiveness? Can you doubt it? He looks on that mob that crucified Him and He says, *“Father forgive them.”* How much more does the Lord Jesus ask forgiveness moment by moment for everyone that looks to Him? When the wrath of God was kindled against Israel, Aaron took his censer and offered incense and the plague was stayed.

But Jesus expressly says, *“If any man”* (and *child* of God), *“sins, we have an Advocate with the Father.”* That is just the moment I am singing—that moment—Jesus, the Great High Priest is saying, *“Father, Forgive.”*

If I ask forgiveness, I may doubt I get it, but if, with the eye of faith, I see Jesus asking it for me, I have got the blessing—forgiveness is mine.

**2) He asks for us faith.** *“Simon, Simon, behold Satan has desired to have you that he may sift you as wheat, but I have prayed for you that your faith fail not.”*

Many a timid one venturing on the Christian life is afraid to launch out into the deep, and says, *“I fear I shall fall away. I am afraid of the temptations.”* Oh Believer, don't you know that your standing in Divine Grace every moment is due to this—Jesus is every moment praying for you?

Look up, O Believer, Jesus is praying for you this moment, praying that you may have faith—strong faith, increasing faith—and shall not our faith grow exceedingly, for the Father hears Him always.

**3) He asks for our holiness.** What is the burden of the prayer of Him who prays for us? *“Sanctify them through Your truth.”* The deepest desire of the heart of Jesus is that we may be holy—holy in thought and word and deed—this is the very keynote of His prayer.

When I look in, I feel discouraged. The heart seems to be growing harder and harder, viler and viler. But no prayer of Jesus ever failed! God will hear Him. God does this very day hear Him. Therefore as I look up and hear the voice of Jesus praying that I may be purified and made holy, I know that even at this moment Divine Grace is flowing into my soul and that stream will broaden and deepen until I shall be filled with that holiness without which no man shall see the Lord!

What bright prospects of present holiness the intercession of Christ opens to our view! You can't fail to get a blessing if you look to Jesus, your Great High Priest, who has set His heart upon your holiness.

**4) Heaven.** *“Father, I will that they, also, whom You have given Me, be with Me where I am.”*

We speak of the perseverance of the saints, meaning that a Believer can never finally fall away. In other words that everyone that believes in Jesus will at last be found in Heaven. But on what ground does this doctrine rest? On the perseverance of Christ! It is not so much the perseverance of the *saint* as the perseverance of *their Master*.

The Believer is as sure of Heaven as if he were already there. Why? Because no one can be lost for whom Jesus prays, *“Father I will that they also, whom You have given Me, be with Me where I am.”*

Timid, trembling, doubting Believer, you may safely, calmly leave your case in the hands of Jesus. His prayer for you is, *“That you may be with Him where He is.”* And the Father always hears Him.

**5) Our Prayers.** Revelation 8:3, 4: *“And another angel came and stood at the altar, having a golden censer. And there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.”*

No prayer ever goes directly to God. It passes first into the hands of Jesus. What is wrong in it, He corrects. If it is for God's glory, He puts His name on the back of it. Now it is no longer *my* prayer, but the prayer of the Great High Priest and the Father always hears Him! I find a wonderful encouragement to prayer and a wonderful assurance that prayer will be answered, in this truth—that Christ presents in His own name every prayer of mine that is for God's glory. I know that even now, whatever Jesus asks of God, God will give it to Him. Christ prays for the Holy Spirit to be given us.

Believer, Christ spreads out before God your every need, temptation, danger. Consider the Apostle and High Priest of your profession touched with a feeling of your infirmities! In prayer fix your eyes on Christ's intercession—a word from Him is more than all angels' pleadings. Surely you will get a new outlook in your Christian life—your heart will be enlarged with the expectations of such blessings as you have never yet experienced—if you study the intercession of the Great High Priest and keep looking to Jesus.

**“My sins, my sins, my Savior! How sad on You they fall. Seen through Your gentle patience I tenfold feel them all. I know they are forgiven, but still their pain to me is all the grief and anguish they laid, my Lord, on Thee.”—CHS, Volume 44, Sermon #2566**

# THERE IS ONE KIND OF GRACE YOU DO NOT NEED!

By Charles H. Spurgeon

*“How is it that you have no faith?”  
Mark 4:40.*

The question of the text might just as properly be asked of some Christians in view of service which they might render to Christ. You do not preach in the street, though you have the ability to do so—you say you never could stand up to face the crowd. “How is it that you have no faith?” You do not teach in the Sabbath school, though you sometimes *do* think you ought to try it, but you can hardly get enough courage. “How is it that you have no faith?” You would like to say a word or two to an ungodly companion, but you are afraid that it would be of no use and that you would be laughed at. “How is it that you have no faith?” Can you not say as Nehemiah did, “Should such a man as I flee?” Who are you that you should be afraid of a man that shall die, and of the son of man that is crushed as easily as a moth? Be of good courage and do your Master’s will. Has He not most certainly said, “Fear not, you worm, Jacob, and you men of Israel; I will help you, says the Lord, and your Redeemer, the Holy One of Israel?” You know that these are His words—then “how is it that you have no faith?” If we had more faith, dear Friends, we would be doing a great deal more for our Lord and we would succeed in it—but for lack of faith we do not try, and for lack of trying we do not perform—and we are little nobodies when we might serve the Master and do much if we had but more faith in Him!

There is another man here who is afraid to die. He has been a Christian for many years, but whenever the thought of death crosses his mind, he tries to shake it off. He is a Believer in Christ, but he is afraid that he shall not be able to endure the last trying hour. I recollect a sermon which my grandfather once preached and which was a rather curious one. His text was, “The God of all Grace,” and he said that God would give his people all Grace, “but,” he said, at the close of each point, “there is one kind of Grace you do not need.” The refrain came several times over, “There is one kind of Grace you do not need.” I think his hearers were all puzzled, but they learned what he meant when he closed by saying, “and the kind of Grace that you do not need is dying Grace in living moments, for you only need that when dying time comes.” It may be that as we are at this moment, we could not play the man in death, yet I am persuaded that the most timorous women here, the most desponding man, if they are but resting upon Jesus, will be able to sing in death’s tremendous hour! Do not be afraid, Beloved—there will be extraordinary courage given you when you come into extraordinary trial. Like Hopeful in the river, you will be able to say to your brother, Christian, “I feel the bottom and it is good.” There is a good foothold through the River of Death since Jesus Christ has died. Do not trouble yourself about dying if you are already dead with Christ, for His word is sure, “He that believe in Me, though he were dead, yet shall he live; and whoever lives and believes in Me shall never die.” Be of good courage, or else the next time you are in bondage through fear of death, I shall venture to put to you the question of the text, “How is it that you have no faith?”—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #3241, Volume 57—A PAINFUL AND PUZZLING QUESTION—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

## CRUCIFIED WITH CHRIST

*(Continued from page 5)*

Prince of the kings of the earth, the Alpha and Omega, the Beginning and the End, which was, and which is, and which is to come, the Almighty. He who has on His vesture and on His thigh this name written, KING of kings and LORD of lords.”

And then the Object of faith is described from His works—“He loved me and gave Himself for me,” which is the sixth branch of the text. The Apostle had, in the preceding words, challenged Christ for his own: “I am crucified with Christ, and I live; yet not I, but Christ lives in me.” He engrosses Him to himself, as if He were his own, and no man’s else. “And the life I live I live is by the faith of the Son of God, who is likewise mine, for He loved me, and gave Himself for me.”

It is a noble act of faith to claim Christ for his own, and that with an, “I,” and, “me,” as if none else were concerned but himself. And therefore this whole verse is made up of so many “I’s” and “me’s.” Oh glorious Lover! The Son of God! Oh gracious act! “He loved,” and oh, strange object whom He loved—*me*—unlovely *me*! But how did He manifest His love? Even by His gift—He *gave*. What did He give? *Himself*. For whom? For me, unworthy *me*! Every word has weight, and every act of faith has a “me” in the bosom of it—Christ lives in ME! He loved ME! He gave Himself for ME!—An ancient author, unknown. (Gleaned from Brother A. W. Pink’s *Studies in the Scriptures*, September, 1935). [Thanks to Mt. Zion Bible Church of Pensacola, Inc., 2603 West Wright Street, Pensacola, FL 32505-7950—<http://www.mountzion.org>.]

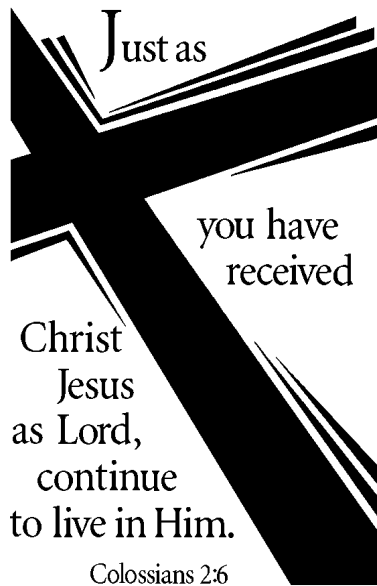
“An officer was walking out of the royal presence on one occasion when he tripped over his sword. The king said to him, ‘Your sword is rather a nuisance.’ ‘Yes,’ was the officer’s reply, ‘Your Majesty’s enemies have often said so.’ May you be a nuisance to the world in *that* sense—troublesome to the enemies of the King of kings! While your conduct should be courteous and everything that could be desired as between man and man, yet let your testimony for Christ be given without any flinching and without any mincing of the matter!”—CHS -1896, Sermon #2469

“It is nothing but wickedness, whatever form it assumes, when we attempt to resist the will of God.”—CHS - 1896, Sermon #2476

“It is very hard, I believe, to be a ruler over men and yet to be a servant of God. There seems to be connected with politics in every country something that besmears the mind and defiles the hand that touches it.”—CHS - 1896, Sermon #2476

“‘Until the day breaks, and the shadows flee away,’ says the song of the spouse [Song 2:17]. Perhaps no text is more frequently upon my lips than is this one. I do not think that any passage of Scripture more often recurs to my heart when I am alone.”—CHS - 1896, Sermon #2477

For HIS Glory  
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The ONLY way to God is through Jesus Christ.

In This Issue...

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

## “OUR LIGHT AFFLICTIONS”

By Charles H. Spurgeon

Much of the affliction that the Apostle Paul had to endure came upon him because he was seeking the conversion of the heathen and the ingathering of the elect into the Kingdom of Christ. If this is the objective you also have in view, my dear Friend, and you are made to suffer through your sedulous and faithful pursuit of it, I think you may truly call anything you have to endure a light affliction.

If you have ever seen a mother sit up night after night with her sick child, you must have sometimes wondered that her eyes did not close in slumber. You were amazed that she did not permit someone else to share her task, but she seemed to think

nothing of the cost to herself if she might only be the means of saving her little one's life. True love made her labor light.

And he who truly loves the souls of sinners will willingly bear any affliction for their sakes if he may but bring them to the Savior! Yes, and he will also patiently endure affliction from them as he remembers how, in his own willfulness and waywardness, he caused his Savior to suffer on his behalf. If a man could know that all through his life he would have to wear a threadbare garment and exist upon very scanty fare—if he were sure that throughout his life he would meet with but little kindness from Christians, and with nothing but persecution from worldlings—and if, at the close of his career, he could only expect to be devoured by dogs or his body to be cast to the carrion crows, yet might he think all this to be but a light affliction if he might but win *one soul* from

the unquenchable flame!

Such trials as these are, happily, not necessary—but if they were, we might count them as nothing in comparison with the bliss of bringing up from the depths of sin the precious pearls that are forever to adorn the crown of the Redeemer!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #3244, Volume 57—“OUR LIGHT AFFLICTION”—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

WHAT THINK  
YOU  
OF CHRIST?