

FOR HIS GLORY

Volume 19, Issue 9

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If any men are offended by the gospel, it is because they offend God. It is almost invariably the case that when persons grow skeptical, who once professed to be religious, and begin picking at this and that, there is a secret evil in their lives which they thus try to cover from their own consciences. The devil tempts them to rail at the ministry because the gospel presses hard upon their guilty consciences and makes them feel uneasy in their sins. If you are to hear God's Word with pleasure and profit to yourselves, you must, "lay aside all filthiness and superfluity of naughtiness," for these things will prejudice you against the Word of God and render you incapable of that lively appreciation of it which is so necessary to profiting thereby. May many of you who have come carelessly here at different times, henceforth seek to come with preparedness into the assembly of God's people.—CHS, 1885—(Sermon #1847)

The Sinners Christ Jesus Came to Save

By Daniel E. Parks
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"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."
 1 Timothy 1:15

Every one of us is a sinner, "for all have sinned and fall short of the glory of God" (Rom 3:23). "Christ Jesus came into the world to save sinners" (1 Tim 1:15). But He came to save only *certain* sinners, not *all* sinners.

I. Consider first some sinners Christ Jesus did not come to save.

1. Christ Jesus did not come to save *denying* sinners. "If we say that we have no sin, we deceive ourselves, and the truth is not in us.... If we say that we have not sinned, we make Him a liar, and His word is not in us" (1 John 1:8, 10). If you are such a denying sinner, Christ Jesus did not come to save you.

2. Christ Jesus did not come to save *partial* sinners. These might say, "I admit that I do sinful deeds. But I also do deeds that I am certain God will consider to be good." If you are such a partial sinner, Christ Jesus did not come to save you.

3. Christ Jesus did not come to save *part-time* sinners. These act like saints on Sunday or Sabbath or Holy Days, but prove themselves to sinners on other days. If you are such a part-time sinner, Christ Jesus did not come to save you.

4. Christ Jesus did not come to save "*freewill*" sinners. These deny the bondage of their will to Satan (John 8:44; cp. Ephesians 2:1-3) and to sin (John 8:34). If you deny your spiritual

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A Little Self-Examination

By C. H. Spurgeon

Those of us who are subject to depression of spirit find much that is congenial in the Book of Job. His music is in tune with our own. How bitterly does he wail at times! What wondrous insight has he into the mystery of sorrow! Though his grief has never been thoroughly weighed, nor his calamities laid in the balances together, yet have his woes been considered by thousands of mourners! They have ministered a wealth of consolation to them.

Job does not exclude his despondencies from his resolves. No, he mainly intends them, for these are, in a special sense, a man's own personal slaying, and he says, "Though He slay *me*"—though my heart should break with anguish, pierced through with despondency, yet will I put my trust in God.

I began by calling the supposition of our text ["Though He *slay* me"] a terrible one, and now I claim that I have shown it to be so, since it includes the

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DID CHRIST JESUS COME TO SAVE YOU?

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bondage and claim that you have “freewill”, you do not need Christ Jesus to set you free (John 8:31ff), and He did not come to save you.

5. Christ Jesus did not come to save *capable* sinners. Here is the “freewill” sinner when he says he has the ability to come to God for salvation. If you claim such an ability, you deny Christ Jesus (John 6:44, 65), and there was no need for Him to come to you and bring you to God.

6. Christ Jesus did not come to save *self-righteous* sinners. These were epitomized by the Pharisees in Jesus’ days on earth. They “trusted in themselves that they were righteous” (Luke 18:9). They boasted of keeping God’s law and of all their justifying works (as in Luke 18:11f). But Jesus says of such people, “Those who are well have no need of a physician, but those who are sick. I did not come to call the righteous, but sinners, to repentance” (Mark 2:17).

7. Christ Jesus did not come to save *holier-than-thou* sinners. These say to others, “I am holier than you” (Isa 65:5). But God says of them, “These are smoke in My nostrils, a fire that burns all the day” (ibid). If you believe that you have made yourself to be holier than someone else, Christ Jesus did not come to save you.

II. Consider now the sinners Christ Jesus did indeed come to save.

1. Christ Jesus came to save *confessing* sinners. These say to Him, “Jehovah, be merciful to me; heal my soul, for I have sinned against You” (Psa 41:4).

2. Christ Jesus came to save *complete* sinners. These confess “I know that in me (that is, in my flesh) nothing good dwells” (Rom 7:18).

3. Christ Jesus came to save *full-time* sinners. These confess that they were sinners from the moment of their conception, and were born estranged from God, and have been iniquitous and liars ever since, and are sinners in all their deeds and words and even thoughts (Psa 51:5 & 58:3 & Gen 6:5).

4. Christ Jesus came to save the *worst* sinners. These confess, “Christ Jesus came to save sinners, of whom I am chief” (1 Tim 1:15).

5. Christ Jesus came to save the *epitome* of sinners. These plead, “God, be merciful to me *the* sinner!” (Luke 18:13).

6. Christ Jesus came to save *unholy and unrighteous* sinners. These confess that “we have sinned – in these ways we continue; and we need to be saved. ... we are all like an unclean thing [unholy spiritual lepers], and all our righteousnesses are like filthy rags” (Isa 64:6).

7. Christ Jesus came to save *helpless and mercy-seeking* sinners. These say to Him, “Lord, if You are willing, You can make me clean” (Luke 5:12).

Are you one of the sinners Christ Jesus came to save?

The Lord willing, **Grace Baptist Church of Danville**, Danville, Kentucky will host our **37th Annual Sovereign Grace Bible Conference** on Friday, Saturday, and Sunday, September 2-4, 2016. We want you to attend.

I have asked seven faithful pastors, men who preach the gospel of God’s free and sovereign grace in Christ, to join us for this time of worship through the preaching of the gospel. I am confident that each of them will seek and bring a message from the Lord our God that will challenge, comfort, and encourage us in the knowledge of our God, and exalt Him in the fullness of His redemptive glory and grace in Christ Jesus. We will be blessed by their ministry to us. As always, the theme of our conference will be the gospel of God’s free and sovereign grace in Christ. Our object is to exalt the Lord Jesus Christ, instruct eternity bound sinners in the way of life, and promote the preaching of the gospel.

By God’s sovereign grace,
Donald S. Fortner, Pastor

SCHEDULE OF SERVICES:

FRIDAY – SEPTEMBER 2ND

7:00 P.M. *Pastor Don Fortner* – Gace Baptist Church, Danville, KY

8:00 P.M. *Pastor Todd Nibert* – Todds Road Grace Church, Lexington, KY

SATURDAY – SEPTEMBER 3RD

10:00 A.M. *Missionary Cody Groover* — Merida, Mexico

11:00 A.M. *Pastor Eric Richards* – San Diego Grace Fellowship, San Diego, CA

6:00 P.M. *Pastor Gene Harmon* — Rescue Baptist Church, Rescue, CA

7:00 P.M. *Pastor Frank Hall* — Sovereign Grace Assembly, Cornelius, NC

SUNDAY – SEPTEMBER 4TH

10:00 A.M. *Pastor Larry Criss* — Fairmont Grace Church, Sylacauga, AL

11:00 A.M. *Pastor Clay Curtis* — Sovereign Grace Baptist Church, Princeton, NJ

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SELF-EXAMINATION

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coming upon us of all sorts of ills. Listen, yet again. *This supposition goes to the extreme of possibility*, if not beyond it, for it will be hard to find a case in which God has really slain any of His servants. The martyrs were slain for Him, but not by Him.

To none of His children, save one, has the Lord been as Abraham was to Isaac when he unsheathed the knife to slay him. If it had been so, could *we* have been as the lamb beneath the sacrificial knife? The stones which slew Stephen, and the sword which slew James were in the hands of cruel men, and not in the hands of God. But God, *Himself*, is here supposed to slay us.

Now, though He has not actually done so, we may inquire whether we could resign ourselves to Him, even if He should take life and all with His own hands. Could we lie on the altar and not struggle? Do we hate, even, our own life for love of Him? What do we say? Is our love stronger than death? God grant it may be so found! But *this supposition goes further than matters ever will go*. Why, then, does the patriarch suppose such a case? I answer because only by such suppositions can he express his faith to the fullest. Remember that psalm, “Therefore will not we fear, though the earth is removed, and though the mountains are carried into the midst of the sea?” We are not expecting the earth to move nor the mountains to plunge into the ocean—but in order to express our confidence, we declare that even such a quaking would not affect the foundation of our faith.

God Himself meets His people in the same manner, by saying, “The mountains shall depart, and the hills be removed; but My kindness shall not depart from you, neither shall the covenant of My peace be removed.” Child of God, you may suppose what never will occur, if you like, and project your soul by that supposition into depths of woe and grief into which you will never actually come, and yet, through divine grace, you will resolve, “If it came even to that, still would I trust in Him.”

Though the text supposes what will not actually occur, yet *it is a just description of what often does occur as far as our conceptions go*. Have you ever known what it is to be, in your own conceptions, slain by God? My heart has known it often. It is as death, itself, to feel all your religion melt away like the hoar frost of the morning when the sun has risen. All your joys in which you delighted fly away like birds when a man claps his hands.

Have you ever had to begin all over again, at the very alphabet of repentance and childlike faith—and find even *that* no easy work? Did you ever know what it was to get your cup right full of what you thought was holy joy and

sweet experience, and then the Lord turns it bottom upward, and lets you see that it was a mixture of self-conceit and sentimentalism, with thick dregs at the bottom of pride and falsehood? Can you say with David, “I have seen an end of all perfection”?

Have you ever been brought down from imaginary riches to bitter but honest poverty? Have you ever thought you were becoming so wonderfully sanctified that you could scarcely lay a split sheet of tissue paper between you and perfection—and then, all of a sudden, the Lord has laid you naked and made you loathe the sight of your inborn corruptions? You have been as a cup which bubbled at the top and frothed over—and the Lord has blown off the froth and made you see the black draught of your inward vileness!

God has many ways of thus slaying, in His children, all that ought to die. Thus He kills the spiritual hypocrisy which is so common in us all. Our life seems, at times, to run into puffballs and bloated fungi of self-glorying. We think that we are something when we are nothing! And then the Lord prunes us back to our real condition. Do you know what it is to be thus slain? Ah, my brothers and sisters, at times our life is a long experience of the power of death.

Do you know what it is to say, “Is this prayer? Why, while I prayed, my thoughts were perplexed, distracted and wandering. Is this faith? Why, even on the most vital points my soul dares scarcely speak with confidence! Is this love?—Love to Christ, which even while I exercise it accuses me on account of its lukewarmness and lack of self-denying ardor? Can this be spiritual life? Life at which I blush and over which I mourn? Life which scarcely reaches as far as feeling, and when it does, soon subsides into insensibility?”

Beloved brethren, I speak from experience! All this is a kind of slaying by which the Lord hides pride from men, and keeps them from the snares of vain confidence. Has He not written, “I kill and I make alive, I wound and I heal”? In these times of wounding and killing, which are very common to the experience of some of the children of God, the only thing we can do is to trust—“Though He slay me, I will trust in Him.”

Trust Him though He sifts out nine-tenths of your hopes, burns up all your experiences, grinds your evidences to powder, crushes all your realized sanctities and sweeps away all your rests and refuges! Then, indeed, is the best time of all to exercise true faith!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307.—Sermon #1244, Vol. 21—*Faith's Ultimatum*—Read/download entire sermon on www.spurgeongems.org.

“It is an awful thing to have a silent contempt of Christ. You may pride yourself saying, “I have never spoken anything against religion. I have never used a profane expression.” No, but if you do not call Jesus your Lord; if you do not accept Him as your Savior, He knows what the contemptuous omission means! What you do not say, though you only say “This ...” and leave a blank space, He reads it all. If there are any here who have such thoughts of my Lord and Master, I do not wish to know them—and I hope that they will never let any other creature know them—but let them remember that *Jesus knows all about them*, for He is a King who reads the secrets of all hearts and, in due time, He will lay them bare.”—CHS, 1893, Sermon #2337.

WHO OUGHT TO “PREACH”?

By Charles Haddon Spurgeon

Who ought to preach, then? *Everyone who can preach should do so.* The gift of preaching is the responsibility for preaching. I often wonder at some Christian men who can fire away so grandly on the platform, but who never speak for Christ—they will have to account for those prostituted tongues! If a man can speak upon the temperance question, he can speak upon the salvation question—let him take care that he does so. I do not wish him to be silent on the one, but I do earnestly entreat him not to be silent on the other! There are a great many persons who ought to preach the gospel, but who do not. Every man who knows the gospel ought to make it known. “Let him that hears say, Come.” When you hear the gospel, tell it to somebody else—you Christian people are all bound, in proportion to your gifts and your opportunity—to make the gospel known. “Why,” says one, “I thought that work was for priests.” Just so, it is only for priests! But then, *all Believers are priests.* By His mighty grace, our Lord Jesus Christ has made us kings and priests unto God! And it is our duty, as well as our privilege, to exercise this blessed priestly function of telling to the sons of men the way whereby they may be saved. Each man, then, in this place, who knows Christ, and each woman and each young person, too, are bound to tell of Christ in some way or other to all who are round about them.

For this work, *a high degree of gifts is not required.* It does not say, “How shall they hear without a doctor of divinity?” It does not say, “How shall they hear without a popular preacher?” Oh, dear, some of us would have been lost if we could not have been saved without hearing a man of great abilities! I thank God that I owe my conversion to Christ to an unknown person who certainly was no minister in the ordinary acceptation of the term, but who could say this much—“Look unto Christ, and be saved, all you ends of the earth.” I learned my theology, from which I have never swerved, from an old woman who was a cook in the house where I was an usher. She could talk about the deep things of God and as I sat and heard what she had to say, as an aged Christian, of what the Lord had done for her, I learned more from her instruction than from anybody I have ever met with since! It does not require college training to enable you to tell about Christ—some of the best workers in this church have little enough of education, but they bring many to Christ. Go on, my dear brothers and sisters, telling of Christ’s love to you, even if you have very few gifts.

Remember that *when you have told out the story of the cross to men, you are rid of one responsibility.* At any rate, if they perish, it will not be because they did not know. And if

they perish through ignorance, it will not be that their ignorance was through your neglect in teaching them. Now, tonight, I wish that I could stir up everyone here to become a preacher, women and all—not that I care much for women preaching, but I want them to preach in the sense in which I have laid the matter down—that is, to make known to somebody the wondrous story of the cross! Speak to an individual, if you can. If you cannot do that, write. If you cannot write, send a sermon, or give a tract. Only keep on making Christ known! I suppose that there are two or three thousand Believers here, tonight, out of these 6,000 people. If every one of you Christians would, every day, make Christ known to *somebody*, what a missionary organization we should be! How can they hear without a preacher? Now, let every one of you become, in the sense in which the text means it, [Rom 10:14-15] a preacher, by telling out, in some form or other, and making known in some way or other, the wondrous doctrine of salvation by faith in Jesus Christ!

It is pitiable that anybody should live and die without knowing the gospel. You can have no idea, unless you go into the houses in many of our streets, what absolute ignorance there is in this city of London about the simple elements of the gospel of Christ. City missionaries have often told me stories that have amazed and appalled me. You think, because so many come to some of our Houses of Prayer, that the people of London go into the House of God. There is at least a million people and, perhaps, two million, who never attend any place of worship at all. There could be three million, I suppose, out of our five million, who only occasionally go to any place of worship at all. Why speak of “heathendom”? We have it at our doors!

The more earnest a man is to win souls, the more he is shocked, amazed and appalled by the necessity there is to keep on making known the gospel of Christ. And now they are starting new theologies, inventing falsehoods. Up with you, men and Christians! Proclaim Christ again! The only way to put this false fire out is with the old fire of the gospel—men fear *that* fire! Put down the new heresy with the old orthodoxy! Bring out Christ crucified! Cry again, with Luther’s earnestness, “Believe and live!” Cry again, with Calvinistic determination, “Salvation is all of grace, of grace, alone, through faith in Jesus Christ!” I would to God that we might all preach that! If we had but all our church members resolved to testify the gospel of the grace of God, then would we see men hearing! Then would we find men believing! And men believing are men saved!—

Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2327, Volume 39—*The Whole Machinery of Salvation*—Read/download entire sermon at <http://www.spurgeongems.org>.

**THE GOSPEL OF JESUS CHRIST IN SEVEN WORDS:
“THE LORD SAYS, BEHOLD ME, BEHOLD ME.”
(ISAIAH 65:1)**

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

Study of Ephesians 5:2**HOW CHRIST HAS LOVED US—PART 9**

Why is God so pleased with the sacrifice of Christ? The pleasure of God is the direct result of His justice being fulfilled. You see, nothing else could really satisfy God in regard to the penalty of the sins of man. Even the thousands and thousands of Old Testament sacrifices did not do this. The reason why God accepted them is that they were pictures of the one sacrifice that really would please Him. They were pictures of the sacrifice of the one and only Lamb of God, who is Jesus Christ.

It is very important that we realize that it is NOT what men did to Jesus, but what GOD did to Jesus that is the essence of the cross. What men did to Jesus was a horrible injustice and a wicked thing; but what God did to Jesus was to pour out all of His wrath against the sin which Jesus bore and exact the penalty from Jesus which those sins deserved. It was an act of great justice. Thus the apostle Paul tells us in 2 Corinthians 5:21, “For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.”

That is why when the Lord Jesus had hung on the cross for three hours He could say, “It is finished.” He had done all that the justice of God required to pay for the sins of His people. God required no more. Now God, perfectly consistent with His own holiness, could give a full pardon to sinners, for Jesus had paid it all. With the barrier of sin removed, those who depend upon and trust in the sacrifice of the Lord Jesus Christ are brought into the sweetest and intimate relationship. Not only are they reconciled to God, but they become His very sons and daughters!

What this means for us is that if any of us want to be pleasing to God, we must come through Jesus Christ and His saving sacrifice on the cross. To come any other way is to do what God has already told us will NOT be accepted. All human effort and good works which might be substituted for what Christ did are viewed by God as “filthy rags.” Coming through what Jesus did is the only way for any of us to be right with God.

That brings me now to our final point which is the second result of Christ’s amazing love demonstrated in His giving Himself as a sacrifice for us. We who have believed on Him must now imitate Him and love as He loved.

We are once again right back to Jesus’ words in the Sermon on the Mount. How is the Christian different from the world? Jesus asked, “What do you do more than others?” Almost everyone has a friend—someone who loves him and whom he loves in return, but who is it that will “bless those who curse him, do good to those who hate him, and pray for those that spitefully use and persecute him”? In other words, what demonstrates one is truly a Christian is a love which is like the amazing love of Jesus who, while we were yet sinners and enemies of God, died for us. Jesus told us how the Christian would be distinguishable in this world when He said in John 13:35, “By this all will know that you are My disciples, if you have love for one another.”

Is there anything more wonderful than this? Can anything surpass being a recipient of the amazing grace and love of God, and to enjoy both new life and a loving relationship to Him? And not only that, but we are now invited to imitate Him through the power of the Holy Spirit. We are invited to imitate the love which Jesus Christ demonstrated when He gave Himself as a sacrifice to God. No unbeliever has this privilege. No unbeliever could live this way. What a privilege! What a high calling, to walk in love as an imitator of God Himself!—PF

“O SOUL, THESE ARE BLESSED TIDINGS!”

By Henry Law - 1797-1844

“The Lord smelled a sweet savor.”

Genesis 8:21.

Reader, do you not desire that your soul may prosper at the throne of grace? Perhaps you reply, “Such blessedness is beyond all price. But how can one so low as a creature so vile as a sinner, gain happy acceptance?” Blessed be God! There is a ready door! Draw near, leaning by faith on the arm of Jesus, robed in His righteousness, pleading by faith the costly merits of His blood, and you enter encircled with songs of welcome! All heaven rejoices over you with joy unutterable.

Our Bible seems written with the grand intent thus to guide by an ever-living way, to the *rest* of God. Therefore it is, that in its pages we see the golden portals flying open when touched by hands like ours. *Abel* comes with the appointed Lamb and no frown repels him. “*God accepted Abel, and his offering.*” *Noah* comes with the same key and no bolts obstruct him. His service is grateful incense. “*The Lord smelled a sweet savor.*” So it always has been. So it always must be!

There is a virtue in the death of Jesus, so precious, so mighty, that it has resistless power with God. Whenever the poor sinner presents it, there is new chorus to the hymns on high—“*Again they say Hallelujah.*” How important it is that this truth of God should be as a sun without a speck before us! Hence the Spirit records that when *Noah* shed the blood, which represented Christ, “*The Lord smelled a sweet savor.*” Thus the curtains of God’s pavilion are thrown back and each attribute appears rejoicing in redemption! The Lamb is offered and there is fragrance throughout heaven! O my soul, these are blessed tidings!

Letters to Mike Gendron of Proclaiming the Gospel:

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PO Box 940871, Plano, TX 75094

Ben, Internet, writes—Have you people lost whatever was left of your mind or ever had one to begin with? You seem to take great joy in demonizing the true church of Christ, while going to great lengths to justify the church of the holy trinity of me, myself, and I—the church of the evil one where you authorize yourselves to make a judgment on your own salvation. Where does the bible entitle you to such a lofty position of grandeur? If salvation is as easy as you make it out to be, then explain why the cross of Calvary did not save the devil, or are you going to deny he exists too? The answer is you have no answer. If you want to criticize Catholicism, by all means do so, but first return the Bible to its rightful guardian, the Catholic Church. Create your own bible. You will be held accountable; not to us, but to God. You are biblical terrorists.

Mike's comment—The cross of Christ could not save the devil or his fallen angels because Jesus Christ, the kinsman redeemer, died only for His people.

E. M., Internet, writes—Dear Mr. Gendron, After reading your book **Preparing For Eternity**, I felt so grieved in my spirit over the letters that you received from Catholics. Satan has truly blinded the eyes of those who are chained to the teachings of the Catholic Church. However, I appreciated that your defense is found in God's Word which you repeatedly cited. I just want to thank you for your ministry and for standing up for God's truth. I just pray that the eyes of those who don't yet see God's truth and light will be enlightened by the power of the Spirit.

B. R., Cave Creek, AZ, writes—Mike, Just wanted you to know that I thoroughly enjoy your newsletter. I was raised Catholic, but even as a child did not ever feel comfortable with their teachings. In my 20s I was unsure of everything and I even doubted that Jesus was real. I am now 68 years old and have had the Lord Jesus in my heart for over 10 years. I have come to the realization that the Catholic religion is definitely not true! I have learned so much from reading your very informative newsletter, and I just wanted to take the time to let you know. I have forwarded it to friends and family so that, hopefully, it will open their eyes and heart to the truth! My husband also loves the newsletter.

C. P., San Antonio, TX, writes—I was a typical Catholic when my son witnessed to me about Jesus. I was angry and told him "how dare you question my religion!" By God's grace, He pulled me out of this false religion. I have had great pain for my friends and family members still caught in the devil's snare. After 27 years later of searching for someone to teach me on how to witness to Catholics, a friend gave me your phone number, and I ordered your resources. I am so in love with the Word of God. Recently, the most wonderful thing happened at our large Bible class. The pastor said something about Catholics and another lady said something else. I asked permission to pass out your tracts that I just happened to have in my purse! They asked me to say a few words about my mission to witness to Catholics; and the Spirit of God took over! I also told them about you and your website. They asked for more tracts because there is great need for Christians to have this information in hand.

REMEMBER TO PRAY DAILY FOR BROTHER MIKE GENDRON
AS HE LABORS TO BRING THE
WORD OF GOD TO OUR MASTER'S ELECT IN THE ROMAN CATHOLIC CHURCH.

HIS WEBSITE ADDRESS IS: <http://www.pro-gospel.org/>
THE "LETTERS TO MIKE GENDRON" PUBLISHED ABOVE
CAN BE READ IN HIS QUARTERLY NEWSLETTER
PROCLAIMING THE GOSPEL

PROCLAIMING THE GOSPEL: P.O. BOX 940871, PLANO, TX 75094

Jesus Christ is the ONLY way
to God the Father!
Not Moses. Not Mary. Not Mohammed.
Not a future Messiah.
Jesus Christ is the ONLY way!

Just as
you have
received
Christ
Jesus
as Lord,
continue
to live in Him.
Colossians 2:6

WHO NEEDS MUSIC? PREACH CHRIST CRUCIFIED!

By C. H. Spurgeon

No man ever comes to Christ unless Christ draws Him and the only magnet that Christ ever uses is Himself. I believe that we slander Christ when we think that we are to draw the people by something else but the preaching of Christ crucified. We know that the greatest crowd in London has been held together these 30 years by nothing but the preaching of Christ crucified. Where is our music? Where is our oratory? Where is anything of attractive architecture, or beauty of ritual? "A bare service," they call it. Yes, but Christ makes up for all deficiencies! Preach Christ and men will be drawn to Him, for so the text says, "I, if I am lifted up from the earth, will draw all men unto Me." They are held back by Satan, but the cross will draw them. They are held back by despair, but the cross will attract them. They are held back by lack of desire, but the cross will breed desire. They are held back by love of sin, but the cross will make them hate the sin that crucified the Savior. "I will draw them. All sorts of men I will draw unto Myself," says the crucified Christ. Thus He supplies our great need.

He is lifted up upon the cross and He begins to draw—and men come to Him, a few at Jerusalem—no, did I say, "a few"?—Three thousand in one day! The crucified has pierced their hearts; the crucified has begotten faith in them; the crucified has drawn thousands to Himself! He is preached in Damascus. He is preached at Antioch, Corinth, Rome—and everywhere He is preached He draws sinners to Himself—and great companies come to Him! By-and-by He is preached in far-off Britain—some pioneer evangelist finds a place in these islands where he can preach to the uncivilized, the gospel of

Christ and Jesus draws them to Himself! He draws men till, all over Rome's vast empire, Christ crucified is drawing them from Caesar's palace and from Caesar's prison! From the slave at the mill to the senator who rules the city, Christ is drawing them!

The kings who wear their crowns by permission of the Roman power—some of them bow before King Jesus—He is drawing them. The people on the isles of the sea and on every coast, He is drawing them. And today He is *still* drawing them! From the sunny islands of the southern sea, from the far north of Greenland, from Africa, from China, from everywhere, He draws them more and more! And here, in this, our favored island, He has drawn myriads to Himself, but the day shall come when that drawing power will begin to operate yet more freely. They shall run to Him! They shall fly to Him with swift wings, as doves fly to their cots. They shall come to Him all of a sudden, till the church shall cry in astonishment, "Who has begotten me these? These, where had they been?"

As the drops of the morning dew are seen glittering, like diamonds, on every hedge, and on every blade of grass, when once the sun is up, so shall Christ's converts be, like Abraham's promised seed, "So many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." Christ's people shall be willing in the day of His power, and the great attraction by which they will be drawn to Him will be His death on the cross! Oh, that He would draw many to Himself tonight!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2338, Volume 39—*The Crisis of the World*—Read/download entire sermon at <http://www.spurgeongems.org>.



THE FOUNDATION OF OUR FAITH AND ALL REVELATION

By John Owen -1616-1683

Our union with Christ is so real that in the sight of God it is as though we had done and suffered what Christ did and suffered to redeem the church. He acted gloriously when He "*bore our sins in His own body on the tree*" and, "*suffered once for sins, the just for the unjust, that He might bring us to God*" (1 Peter 2:24; 3:18). The purpose of our holy and righteous God was to save His church, but their sins could not go unpunished. It was, therefore, necessary that the punishment for that sin be transferred from those who deserved it, but could not bear it, to one who did *not* deserve it but was able to bear it. This is the foundation of the Christian faith and all divine Revelation contained in the Scripture.

Gleaned from the Web-Site of Zebulon Baptist Church
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NOTABLE QUOTE OF CHARLES H. SPURGEON

"A friend, some time ago, said to me, 'My dear Pastor, whenever I cannot pray for myself, and there are times when I feel shut up about myself, I always take to praying for you. And I have not long been praying for you before I begin to feel able to pray for myself.'" I should like to come in for many of these odd bits of prayer! Whenever any of you get stuck in the mud, pray for me! It will do you good, and I shall get a blessing!"—1893, Sermon #2312

DO YOU WANT TO BE SAVED?

By Charles H. Spurgeon

And now, I send you not home with the word “Woe” in your ears alone! Do you feel the force of what has been said? O my hearers! Do you feel that it is a solemn thing to have been at ease so long? Do you tremble? Are you saying, “O that I might be saved! O that God would have mercy upon me”?

He will do it! HE WILL! The gospel is still free to you as it always has been, and lo, we preach it to you. All He asks of you is to believe in the Lord Jesus Christ, and you shall be saved!

He has not asked an impossible thing, a hard thing—that which takes weeks to do. It is done in an instant, and when His Spirit is present, it is done at once and completely!

“But what is it to believe in Christ?” you ask. It is to *trust* Him—trust Him with your soul—trust Him with your soul just as it is. Trust Him with it now! I do not say to you, “Go home [go to your cell] and pray,” though I hope you will—that is not my errand. I have to say, “Believe on the Lord Jesus Christ.”

That is the way to salvation, and you have no need to go home to do that; if the Spirit of God has shown you your need of Christ, that can be done where you are—in the pew!

O may the Spirit enable you in your soul thus to cry to God—“I am guilty of all that has been said; I am guilty; I acknowledge it with sorrow. I feel I cannot save myself, and that the means of grace cannot save me, for they have been tried and they have failed. Lord, I have such a stony heart that nothing can break it but You. I am such a careless, good-for-nothing sinner, that the most earnest ministry is lost upon me! I have been pleaded with long, but I have not turned. I confess that all this has aggravated my guilt; I acknowledge it; and now, if You destroy me, Lord, You would be just.

“But, O save me! Save me!—not for any good thing I have, for, ‘All unholy and unclean, I am nothing else but sin.’ But Father, Jesus died; I believe that He is able, and that He is willing to save to the uttermost those who come unto You by Him! Just as I am, I put my case into His hands, I am guilty. Lord, I feel it. Oh, that I could feel it more, but Lord, I trust in Him.”

Are you touching the hem of His garment, and putting your trust in what He did, and what He is? Then, your sins, which are many, are all forgiven you! Go in peace! “There is therefore, now no condemnation to those who are in Christ Jesus.” You are saved the moment you believe in Christ! You are saved! His finished work is yours! It needs not a stitch to be added to it. His complete atonement is yours. It needs no blood of bulls, no tears of man, to complete it. It is done! You are saved by His grace! Clap your hands, and go in peace!—(Adapted from Sermon #417, Volume 7—SCOURGE FOR SLUMBERING SOULS—by the grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, all free of charge, visit: www.spurgeongems.org)

Commonly the longer we live the sorer are our trials. At all times of distress, let us trust God and *fear no evil*, never be afraid with any amazement, never anticipate evils which may not come upon us, never magnify the trials we endure, never rely with confidence on human devices for deliverance, never deplore what is unavoidable, never hew out cisterns which can hold no water, always put the best construction on God’s procedure, always expect that more light will remove much of our perplexity, always remember that if God should cease to be a mysterious being, he would cease to be God; and that a government without acts inexplicable to mortals, cannot be divine.

W. S. Plumer (Psalms, p. 318)

Submitted by: COVENANT BAPTIST CHURCH 500 W. College St. / P.O. Box 741 Broken Arrow, OK 74013 USA
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**PRAY YOUR CHAPLAIN/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!**

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

Does God Hate Anyone?

God hates wicked, evil, and iniquitous people (Psa 5:4f): “4 For You are not a God who takes pleasure in wickedness, nor shall evil dwell with You. 5 The boastful shall not stand in Your sight; You hate all workers of iniquity.”

Some say, “God hates *sin*, but He loves the *sinner*.” But note well that God hates *workers* of sin, not merely their *works* to the exclusion of their *persons*. And God’s Word is very specific regarding the people whom He hates.

1. *God hates liars* (Psa 5:6): “You shall destroy those who speak falsehood” - for God abominates “a lying tongue” (Prov 6:16f), “and all liars shall have their part in the lake which burns with fire and brimstone” (Rev 21:8).

2. *God hates the bloodthirsty and deceitful* (Psa 5:6): “Jehovah abhors the bloodthirsty and deceitful man.” Yea, God not only *hates* such a person, but even *abhors* him. Yea, God not only *abhors* him, but even *abominates* him, for God abominates “hands that shed innocent blood, a heart that devises wicked plans, feet that are swift in running to evil” (Prov 6:16-18).

3. *God hates lovers of violence* (Psa 11:5-7): “5 ... the wicked and the one who loves violence His soul hates. 6 Upon the wicked He will rain coals; fire and brimstone and a burning wind shall be the portion of their cup. 7 For Jehovah is righteous.” God will send such people to “the lake of fire burning with brimstone” (Rev 19:20; 20:10, 14f; 21:8).

4. *God specifically abominates seven sorts of people* (Prov 6:16-19): “16 These six things Jehovah hates, yes, seven are an abomination to Him: 17 a proud look, a lying tongue, hands that shed innocent blood, 18 a heart that devises wicked plans, feet that are swift in running to evil, 19 a false witness who speaks lies, and one who sows discord among brethren.”

In essence, God hates liars, murderers, terrorists, thugs, rioters, rapists, pedophiles, brawlers, persecutors, the proud – the same sorts of wicked people hated by civil and polite people.

Remember this every time you hear a person claiming to be from God saying to those whom God expressly hates, “Smile, God loves you!” or “God loves everyone and hates no one!” Such a person is foremost among liars, and is certainly “a false witness who speaks lies, and one who sows discord among brethren.”

Remember this also: God forgives even the worst sinners if they repent of their sins and turn to Him for salvation. Indeed, every one of God’s people was once among them. But after coming to Jesus Christ for salvation, they are considered by God as never having been among them. God never imputes their sins to them (Psa 32:1f / Rom 4:7f), and forgives and forgets all their sins (Micah 7:18f; Heb 8:12; also Num 23:21).

Will God do so to you?

PRAY FOR GRACE TO BE HOLY

REFLECTIONS

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

FROM GEORGE WHITEFIELD’S JOURNALS

“Sunday, April 29. Preached in the morning at Moorfields, to an exceedingly great multitude. At ten, went to Christ Church, and heard Dr. Trapp preach most virulently against me and my friends, upon these words, ‘Be not righteous overmuch: why should you destroy yourself?’ God gave me great serenity of mind, but alas! The preacher was not so calm as I wished him. His sermon was founded upon wrong suppositions (the necessary consequence of his hearing with other men’s ears), not to say that there were many direct untruths in it. And he argued so strenuously against all *inward feelings*, that he plainly proved that with all his learning, he knew nothing yet as he ought to know. I pray God rebuke his spirit and grant that that sermon may never rise up in judgment against him.

“Being weakened by my morning’s preaching, in the afternoon I refreshed myself with a little sleep, and at five, went and preached at Kennington Common, about two miles from London, where no less than thirty thousand people were supposed to be present. The wind being for me, carried the voice to the most extreme part of the audience. All stood attentive and joined in the psalm and Lord’s Prayer most regularly. I scarcely ever preached more quietly in any church. The Word of God came with power. The people were much affected and expressed their love to me in many ways. All agreed it was never seen on this wise before. Oh what need have all God’s people to rejoice and give thanks! I hope a good inroad has been made into the devil’s kingdom this day.”—Adapted from *George Whitefield’s Journals* first published, 1738. The Banner of Truth Trust Edition Carlisle, PA 1960.

**HAVE YOU PRAYED
FOR YOUR PASTOR
OR CHAPLAIN TODAY?**

REJECT CHRIST AND REJECT HOPE!

By C. H. Spurgeon

Remember, once more, that if you do not hear the well-beloved Son of God, you have refused your last hope. *He is God's ultimatum*. Nothing remains when Christ is refused. No one else can be sent! Heaven, itself, contains no further messenger. If Christ is rejected, hope is rejected! Neither would you be converted though one rose from the dead, for Jesus has risen from the dead and you have refused Him! I should like every person reading this that is unconverted to remember that there is no other gospel and no more sacrifice for sin. I have heard talk of "a larger hope" than the gospel sets before us—it is a fable, with nothing in Scripture to warrant it! Rejecting Christ, you have rejected all—you have shut against yourself the one door of hope! Christ, who knows better than all pretenders, declares that, "He that believes not shall be damned." There remains nothing but damnation for those who believe not in Jesus! "There is no other name under heaven given among men whereby we must be saved." This is clear, for heaven's grandest effort has been made! What more can God do? O heavens and earth, I appeal to you, what more can Jehovah do? If He gives His Son to die, and that great sacrifice is rejected, what remains? Infinite wisdom has done its best and infinite love has surpassed itself—a fearful looking for of judgment is all that despisers may expect.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1951, Volume 33—*The Pleading of the Last Messenger*—Read/download entire sermon at <http://www.spurgeongems.org>.

Affliction with God's People

By C. H. Spurgeon

"Affliction with the people of God" is affliction in glorious company. I was reading the other day the life of John Philpot who was shut up in Bishop Bonner's coal-hole in Fulham Palace. There he and his friends sang psalms so merrily that the Bishop chided them for their mirth. They could have quoted apostolic authority for singing in prison. When there were seven of them, Philpot wrote—"I was carried to my Lord's coal-hole again, where I, with my six fellow prisoners do rest together in the straw as cheerfully, we thank God, as others do in their beds of down."

To be with the people of God, one would not mind being in the coal-hole! No one *wants* to be in Bonner's coal-hole, but better be there with the martyrs, than upstairs in the palace with the Bishop! To hear the saints' holy talk and sing with them their gladsome psalms, and with them behold the angel of the covenant is a very different thing from mere suffering or imprisonment. "With the people of God"—that is the sweet which kills the bitter of affliction! Nobody here wants to go into a burning fiery furnace. But none of us would refuse to be there with Shadrach, Meshach and Abednego and that "Fourth," who was "like unto the Son of God"!—Adapted from *The C. H. Spurgeon Collection*—Sermon #2030—*Moses—His Faith and Decision*.

SO WHAT IS A CALVINIST?

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 *Sermon #80, Volume 2—God Alone the Salvation of His People*—read/download entire sermon at www.spurgeongems.org.

**PRAY FOR
GRACE TO
PRAY FOR
YOUR
ENEMIES...**

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/promise of **2 Corinthians 6:17-18**.

NOW HERE IS A PICTURE OF A TRUE CHURCH!

By Charles Haddon Spurgeon

According to the 10th verse of Revelation 3, it is written, “Because you have kept the word of My patience, I also will keep you from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” Those who keep God’s word, shall, themselves, be kept from temptation! The Lord returns into His servants’ bosoms that which they render to Him—He gives keeping for keeping.

Now, I shall speak for myself and for you—and I know that we can bear witness that this promise is true. One says to me, “Are you not perplexed about the prevalence of modern thought—the new phase of divinity that has come up of late, and the general progress that is being made towards a new theology? Does it not trouble you?” Not a bit! Modern ideas do not affect me in the slightest. If all men that live or ever shall live should throw away the old Calvinism, there remains *one* that will hold it, for this reason—that he could not hold any other—I must be crushed out of existence before my convictions of the truth of the doctrines of grace in the old-fashioned form can ever be taken from me! I am miserable, wretched, *lost*, if the doctrines of grace are not true! I am joyous, glad, strong, happy, if these doctrines are true! I cannot give them up—and especially because as I read, and the more I read—I perceive these things to be written in the Word of God and, therefore, I must hold them.

In this church we feel very little of the temptation which tries all the world. Very seldom are any of our friends unsettled in their minds, or tormented with these hornets of heresy. “Alas,” said one minister to me, “I see some of my best people becoming skeptical! Are you not worried by seeing the thoughtful ones drifting off into new views?” “No, not at all.” “Why not?” “Because the grace of God keeps our people to their moorings. They know what they believe and they have no desire to change.” If a man does not believe the doctrines of grace, he comes to hear me once and he says, “I am not going *there* anymore.” He talks to some of you and you are so dogmatic and firmly rooted, he calls you pig-headed and says it is no use arguing with such bigots! And so he goes to argue somewhere else! This is exactly as we would have it!

When a bushel is full of wheat, the good corn keeps the chaff out of the measure. This is the Lord’s way of delivering those who keep His Word—thus He shuts them away from the temptation that comes upon others. He seems to say, “Dear child, since you will not go beyond My written word, you shall not be tempted to go beyond it. I will cause the enemies of the truth of God to leave you alone. You shall be offensive to them, or they to you, and you shall soon part company.” Remember how Mr. Bunyan pictures it? When Talkative came up to gossip with Christian and Hopeful, he chattered away upon all sorts of topics and they were wearied with him. To get rid of him, Christian said to Hopeful, “Now we will talk a little about experimental godliness.” And when they began to speak about what they had tasted and handled of divine truth, Mr. Chatterbox dropped behind. He did not like spiritual conversation—neither do any of the breed! The holy pilgrims were not so rude as to tell him to go—they only talked about heavenly things which he

did not understand—and he went of his own accord!

I believe that results are sure to follow holy conversation and sound preaching. Keep to the truth of God and the modern school will give you a wide berth. But if any of you try the double-shuffle in religion—the plan of trying to believe a little of everything, and not much of anything—if you try to hold with the hare and run with the hounds, you will be tempted to deadly error and it will serve you right! In the temptation you will fall, for, indeed, you are fallen already! Keep the Word of God and the Word of God will keep you! You will be shielded from half the temptations that fret and worry professors if you take your place and keep it against all comers.

Or perhaps the text may mean that if the temptation shall come, you shall be preserved from it. The deliberately-formed conviction that the Word of God is the standard of our faith—and the unwavering habit of referring everything to it and standing and falling by it may not deliver us from every error, but will save us from that which is the *substance* of every error—that is, the habit of trusting to our own understanding, or relying upon the understandings of our fellow men. I value a solid confidence in the Word of God even more than the knowledge that comes out of it, for that faith is a saving habit, a sanctifying habit, and in every way a strengthening and confirming and preserving habit! May God grant to us that whatever form of temptation may come upon the face of the earth, we may stand fast for His truth, so that none of us may perish like Judas, the son of perdition!

All this I have spoken to the people of God, but I am not ignorant that there are some here who do not know God’s Word, nor love it. They have never embraced it, and to them no blessing can come through it. But why should *you* not receive it? Does it not strike you as being reasonable that if God has spoken, His creatures ought to believe what He has spoken—that after He has laid down the law there should remain no room for questioning? Come, then, and search the Scriptures, for in them you think you have eternal life, and they are they which testify of Christ! And let it not be said that you will not come unto Him that you might have life. As God bears testimony in His Word to His own dear Son, believe that testimony! Accept the Savior whom He has given and find immediate salvation—find it tonight!

Go out of this place saying, “I believe it.” “He that believes has everlasting life,” for, “this is life eternal, to know You, the only true God, and Jesus Christ, whom You have sent.” I guarantee you if you get faith into your soul, and the Word of God becomes your joy and comfort, you will never let it go! So may God bless you! Amen.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1814, Volume 30—*Commendation for the Steadfast*—Read/download entire sermon at <http://www.spurgeongems.org>.

JOHN 3:18 (THAT’S RIGHT, 3:18)

**For HIS Glory
Prison Ministry
Emmett and Ann O'Donnell
P.O. Box 291301
Kerrville, TX 78209-1301**

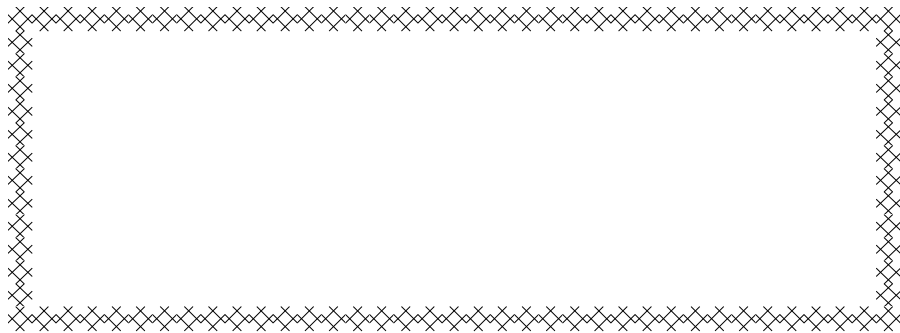
OUR PRAYER FOR YOU:

**17 that Christ may dwell in
your hearts through faith; that
you, being rooted and grounded
in love,**

**18 may be able to comprehend
with all the saints what is the
width and length and depth and
height—**

**19 to know the love of Christ
which passes knowledge; that
you may be filled with all the
fullness of God.**

(Eph 3:17-19 NKJV)



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.

THE UNPARDONABLE SIN...

By C. H. Spurgeon

*"My soul refused to be comforted."
Psalm 77:2.*

I have known...who have tried to find a hole in which to hide their eyes from the comforting light in the thought of *the unpardonable sin*. The greatest divines who have written on this subject have never been able to prove anything about it except that all the other divines are wrong! I have never yet read a book upon the subject which did not, one-half of it, consist in proving that all who had written before knew nothing at all on the subject, and I have come to the conclusion, when I have finished each treatise, that the writer was about as right as his predecessors, and no more!

Whatever the unpardonable sin may be, and perhaps it is different in every person—perhaps it is a point of sin in each one, a filling up of his measure beyond which there is no more hope of God's mercy—whatever it is, there is one thing that is sure, that no man who feels his need of Christ, and sincerely desires to be saved, can have committed that sin at all! If you had committed that sin, it would be to you *death*. "There is a sin which is unto death." Now, death puts an end to *feeling*. You would be given up to hardness, and to incorrigible impenitence; the reason why you could not be saved would be because your will would become fast set against all good, and you never would will to be saved.

There is no difficulty in salvation when the will is made right, and if you have a will, and God has made you willing to come to Christ and to be saved, you have no more committed the unpardonable sin than has the angel Gabriel who stands at God's right hand!

If your heart palpitates still with fear; if your soul still trembles before the law of God, and dreads His wrath, then still are you within the bounds of His mercy, and the silver trumpet sounds sweet and shrill this morning, "Whoever will, let him take of the water of life freely." "Believe in the Lord Jesus Christ and you shall be saved."—(Adapted from Sermon #853, Volume 15—A SERMON FOR THE MOST MISERABLE OF MEN—by the grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, all free of charge, visit: www.spurgeongems.org)