

# FOR HIS GLORY

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Beloved, if you have rejoiced in pardoning love, I would press upon you to honor God by *acknowledging the wisdom of His teaching* which accepts His doctrine. I am afraid that many ministers are training men to set aside faith, and to live by carnal reason. This is flat treason against the Lord and His Christ! Faith, to me, means this—whatever God says in His Word, I believe—and if I do not understand the fullness of its meaning, I wait for further light, knowing that it *must* be true if God has said it! But now men judge the Scriptures instead of being judged of the Scriptures! Their own consciousness is to be “the judge that ends the strife”—and this part of Scripture is put aside, and that is lifted into undue prominence, according as human judgment questions or approves. This must not be! We live not by thinking, but by *believing*, as it is written—“The just shall live by *faith*.”  
—CHS, 1884

## SALVATION

By Walter Marshall, 1692

We are to look upon holiness as a very necessary *part of that salvation* that is received by faith in Christ. Some are so drenched in a covenant of works that they accuse us of making good works needless to salvation if we will not acknowledge them to be necessary, either as *conditions to procure* an interest in Christ, or as a *preparative to fit us* for receiving Him by faith. And others, when they are taught by the Scriptures that we are saved by faith, even by faith without works, begin to disregard all obedience to the law as not at all necessary to salvation—and do account themselves obliged to it only in point of gratitude. If it is wholly neglected, they doubt not but free grace will save them nevertheless. Yes, some are given up to such strong Antinomian delusions, that they account it a part of the liberty from bondage of the law purchased by the blood of Christ to make no conscience of breaking the law in their conduct!

One cause of these errors that is so contrary, one to the other, is that many are prone to imagine nothing else to be meant by, “salvation,” but to be delivered from hell, and to enjoy heavenly happiness and glory. Therefore they conclude that if good works are a *means of glorification*, and precedent to it, they must also be precedent means of our whole salvation, and that, if they are not a necessary means of our *whole* salvation, they are not at all necessary to glorification. But though “salvation” is often taken in Scripture *by way of eminence* for its perfection in the state of heavenly glory, yet, according to its full and *proper* meaning, we are to understand by it all that freedom from the evil of our natural corrupt state—and all those holy and happy enjoyments that we receive from Christ our Savior—either in this world by faith, or in the world to come by glorification. Thus, justification, the gift of the Spirit to dwell in us; the privilege of adoption [deliverance from the

(See *Without* on page 3)

## WHY WAS SPURGEON A BAPTIST?

“How long will you falter between two opinions? If the Lord is God, follow Him; but if Baal, then follow him.”  
1 Kings 18:21.

And now the prophet cries, “If the Lord is God, follow Him; if Baal, then follow him,” and in so doing *he states the ground of his practical claim*. Let your conduct be consistent with your opinions! There is another objection raised by the crowd. “Prophet,” says one, “you come to demand a practical proof of our affection. You say, ‘Follow God.’ Now, if I believe God to be God, and that is my opinion, I do not see what claim He has to my opinions.”

Now, mark how the prophet puts it—he says, “*If God is God, follow Him.*” The reason why I claim that you should follow out your opinion concerning God is that *God is God*—God has a claim upon you, as creatures, for your devout obedience. One person replies, “What profit would I have if I served God thoroughly? Would I be happier? Would I get on better in this world? Would I have more

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## SPURGEON ON THE WORD OF GOD

Again, dear friends, we ought to hold fast to the truth of God because if we have little strength, *it is there that we shall get more strength*. We shall never grow stronger by leaving the eternal Word of God! No, but as we cling to God in feebleness, the divine strength of the Word of God is infused into our souls. Besides, God's Word is a supporting thing, and he who quits it leaves his chief helper. He that receives it shall live, but without it there is no spiritual life. Therefore let us hold it. If men would take away from us certain dainties which are sweet, but which are not necessary, we might be content to let them rid us of such superfluities; but if they come to take away bread and water from the poor and needy, then we cannot accept it; for this we must stand up and fight to the death!

The Word that comes out of Christ's mouth is the daily manna of our heavenly life, and it behooves every Christian, however feeble or however strong, to keep the Word of God with all his might against all comers, since it is his life. I am at this pass—I will sooner die than yield the gospel! I may be a fool, and an old-fashioned bigot, but I am not a turncoat, and I *will not* quit the Word of the Lord. If I must be the last of the Puritans, I will not be ashamed of it! My Lord will revive His buried truth as sure as He is God—the present madness will cease with its own short hour.—CHS, 1884

## SPURGEON ON THE THRONE OF GOD

Now, this God whose sovereignty is so much disputed is our God—a glorious high throne for absolute dominion and sovereignty is the place of our sanctuary! To Him whose sovereign grace is the hope of the undeserving, we fly for succor. Besides sovereignty, of course, His glorious high throne includes *power*. A throne without power would be but the pageantry of vanity. There should be power in the King who rules over all—and is there not? Who shall stay His hand, or say unto Him, "What are You doing?" God is ruler even at this hour! The floods lift up their voices, yes, the great waves of the raging sea roar in their pride, but, "the Lord sits upon the flood; yes, the Lord sits King forever." Hallelujah! Do not imagine that Jehovah has vacated His throne, or left the affairs of His kingdom to chance, or to the free will of man! Whatever you *think* you see of chance has an underlying order about it which shows that God is there! Whatever you see of man's free agency—and you *do* see it—yet over it, and above it there is the overruling hand of Him that works all things according to the counsel of His will. "Surely the wrath of man shall praise You: the remainder of wrath shall You restrain."—CHS, 1884

## PRAY FOR EACH OTHER

What will it be to wake up in the next world and to see the glory of God around you—the glory of the God whom you despised? Oh, the shame that will come over the ungodly in judgment! It is written, "They shall wake up to shame and everlasting contempt." Every intelligent being that is right towards God will despise the man that forsook God, and turn away from Him. "They shall wake up to shame and everlasting contempt." What a waking! It is as terrible as our Lord's word, "In hell he lifted up his eyes, being in torment." How fearful to think that the contempt will never end! Everlasting contempt! What a word! I hope you have never acted so as to feel ashamed before your fellow men, for it must be a dreadful thing when such a charge is brought against a man that he has to appear before the judgment seat of his own country and knows that he is guilty. He has only his fellow men to face, but what a hang-dog look he has! He cannot face the jury! He is afraid to cast his eyes upon the judge! He is ashamed to be seen, even, by the meanest wretches in the court!—CHS, 1884

Here is a proud sinner, boasting of his own righteousness. You cannot get his self-glorying out of him, but, by-and-by, he learns that the Son of God gave His life to redeem him, poured out His heart upon Calvary's cross, the Just for the unjust, to bring *him* to God—and now he is of another mind! No man could ever think that he deserved that the Son of God should die for him! If he *does* think so, he must be out of his mind! Dying love touches the heart, and the man cries, "Lord, I am not worthy of a drop of Your precious blood! I am not worthy of a sigh from Your sacred heart! I am not worthy that You should have lived on earth for me, much less that You should have died for me." A sense of that wondrous condescension which is the highest commendation of God's love, that in due time Christ died for the ungodly, brings the man down upon his knees, dissolved by the mercies of God!—CHS, 1884

## *Without Holiness We Can Never See God (Heb. 12:14)*

(Continued from page 1)

reigning power of indwelling sin] are *parts of* our “salvation” which we partake of in this life. Thus, also, the conformity of our hearts to the law of God, and the fruits of righteousness with which we are filled by Jesus Christ in this life are *a necessary part of* our “salvation.”

God saves us from our sinful uncleanness, *here*, by the washing of regeneration, and renewing of the Holy Spirit (Ezek 36:29, Titus 3:5), as well as from hell hereafter. Christ was called Jesus, i.e., Savior—because He saves His people from their sins (Matt 1:21). Therefore, deliverance from our sins *is part of* our “salvation,” which is begun in this life by justification and sanctification—and perfected by glorification in the life to come. Can we rationally doubt whether it is any proper part of our salvation by Christ to be quickened, so as to be enabled to live to God, when we were, by nature, dead in trespasses and sins? Or to have the image of God in holiness and righteousness restored to us, which we lost by the Fall, and to be freed from a vile dishonorable slavery to Satan and our own lusts—and made the servants of God, and to be honored so highly as to walk by the Spirit, and bring forth the fruits of the Spirit? And what is all this but holiness in heart and life?

We conclude, then, that holiness in this life *is absolutely necessary to salvation*, not only as a means to the end, but by a nobler kind of necessity as part of the end itself! Though we are not saved by good works as *procuring* causes, yet we are saved *to* good works, as fruits and effects of saving grace, “which God has before ordained that we should walk in them” (Eph 2:10). It is, indeed, one part of our salvation to be delivered from the bondage of the covenant of works, but the end of this is not that we may have liberty to sin (which is the worst of slavery) but that we may fulfill the royal law of *liberty*, and that, “We should serve in newness of spirit, and not in the oldness of the letter” (Rom 7:6). Yes, holiness in this life is such *a part of* our “salvation” that it is *a necessary means* to make us meet to be partakers of the inheritance of the saints in heavenly light and glory—for without holiness we can never see God (Heb 12:14), and are as unfit for His glorious presence as swine for the presence-chamber of an earthly king!

The last thing to be noted in this direction is that holiness of heart and life is to be sought for earnestly *by faith* as a very necessary part of our “salvation.” Great multitudes of ignorant people that live under the gospel harden their hearts in sin, and ruin their souls forever by trusting on Christ for such an *imaginary* “salvation” as consists not at all *in holiness*, but only in forgiveness of sin, and deliverance from everlasting torments. They would be free from the *punishments* due to sin, but they love their lusts so well that they hate holiness, and desire not to be saved from the *service* of sin. The way to oppose this pernicious delusion is not to deny, as some do, that trusting on Christ for salvation is a saving act of faith, but rather to show that *none do* or can trust on Christ for *true* “salvation” except they trust on Him *for holiness*. Neither do they heartily desire true salvation if they do not desire to be made holy and righteous in their hearts and lives. If ever God and Christ give you “salvation,” *holiness will be one part of it*—if Christ washes you not from the filth of your sins, you have no part with Him (John 13:8).

What a strange kind of salvation do they desire that care not for holiness! They would be saved, and yet be altogether dead in sin, aliens from the life of God, bereft of the image of God! They would be reformed by the image of Satan—his slaves, and vassals to their own filthy lusts—utterly unmeet for the enjoyment of God in glory! Such a salvation as that was never purchased by the blood of Christ—and those that seek it abuse the grace of God in Christ, and turn it into lasciviousness! They would be saved by Christ, and yet be *out of* Christ in a fleshly state! Whereas God frees none from condemnation but those that are *in* Christ, that walk not after the flesh, but after the Spirit—or else they would divide Christ, and take a part of His salvation, and leave out the rest—but Christ is not divided (1 Cor 1:13). They would have their sins forgiven, not that they may walk with God in love, in time to come—but that they may practice their enmity against Him without any fear of punishment!

But let them not be deceived, God is not mocked! *They understand not what true salvation is*, neither were they ever yet thoroughly sensible of their lost estate, and of the great evil of sin! And that which they trust on Christ for is but an imagination of their own brains, and therefore their trusting is gross presumption! True gospel-faith makes us come to Christ with a thirsty appetite that we may drink of Living Water, even of His sanctifying Spirit (John 7:37, 38), and cry out earnestly to Him to save us, not only from hell, but from sin, saying, “Teach me to do Your will; for You are my God: Your Spirit is good” (Psa 143:10). “Turn me, and I shall be turned” (Jer 31:18). “Create in me a clean heart, O God; and renew a right spirit within me” (Psa 51:10). This is the way whereby the doctrine of salvation by grace does necessitate us to holiness of life—by compelling us to seek for it by faith in Christ *as a substantial part of* that “salvation” which is freely given to us through Christ! Amen.

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# Why Was Spurgeon A Baptist?

(Continued from page 1)

peace of mind?"

No, no, that is a secondary consideration! The only question for you is, "If God is God, follow Him." Not if it is more advantageous to you, but, "If *God is God*, follow Him." The secularist would plead for religion on the ground that religion might be the best for this world, and best for the world to come. Not so with the prophet. He says, "I do not put it on that ground! I insist that it is your bounden duty, if you believe in God—simply because He is God—to serve Him and *obey* Him! I do not tell you it is for your advantage—it may be, I believe it is—but that I put aside from the question. I demand of you that you follow God if you believe Him to be *God*. If you do not think He is God. If you really think that the devil is god, then follow him—his pretended godhead shall be your plea, and you shall be consistent.

But if God is God, if He made you, I demand that you serve Him! If it is He who puts the breath into your nostrils, I demand that you obey Him! If God is really worthy of worship, and you really think so, I demand that you either follow Him, or else deny that He is God at all."

Now, professor, if you say that Christ's gospel is the gospel; if you believe in the divinity of the gospel, and put your trust in Christ, I demand of you to follow out the gospel—not merely because it will be to your advantage, but because the gospel is divine! If you make a profession of being a child of God—if you are a believer, and think and believe religion is the best, and the service of God the most desirable—I do not come to plead with you because of any advantage you would get by being holy! It is on this ground that I put it—that the Lord is God. And if He is God, it is your business to serve Him! If His gospel is true, and you believe it to be true, it is your duty to carry it out!

If you say Christ is not the Son of God, carry out your Jewish or your infidel convictions, and see whether it will end well. If you do not believe Christ to be the Son of God; if you are a Muslim, be consistent and carry out your Muslim convictions, and see whether it will end well. But, take heed, take heed!

If, however, you say God is God, and Christ the Savior, and the gospel true—I demand of you, only on this account—that you carry it out! What a strong plea some would think the prophet might have had, if he had said, "God is your father's God, therefore follow Him!" But no, he did not come down to that. He said, "If God is God—I do not care whether He is your father's God or not—follow Him." "Why do you go to chapel?" asks one, "and not to church?" "Because my father and grandfather were Dissenters." Ask a churchman why he attends the Establishment, and he will very often say, "Well, our family were always brought up that way; that is why I go."

Now I think that the worst of all reasons for a particular religion is that of our being brought up in it! I never could see that at all. I have attended the house of God with my father and my grandfather; but I thought, when I read the Scriptures, that it was my business to judge for myself. I know that my father and my grandfather take little children in their arms, and put drops

of water on their faces, and say they are baptized. I took up my Bible, and I could not see anything about babies being baptized. I picked up a little Greek, and I could not discover that the word, "baptized," meant to sprinkle. So I said to myself, "Suppose they were good men, they may be wrong; and though I love and revere them, yet it is no reason why I should imitate them!"

And they counted me right, when they knew of my honest conviction, and it was quite right for me to act according to my conviction, for I consider the baptism of an unconscious infant is just as foolish as the baptism of a ship or a bell—there is as much Scripture for one as the other! And therefore I left them, and became what I am today, a Baptist minister, so called, but I hope a great deal more a Christian than a Baptist! It is seldom I mention it. I only do so by way of illustration here. Many a one will go to chapel because his grandmother did. Well, she was a good old soul, but I do not see that she ought to influence your judgment.

"That does not matter," says one, "I do not like to leave the church of my fathers." Nor do I; I would rather belong to the same denomination with my father; I would not willfully differ from any of my friends, or leave their sect and denomination. But let *God* be above our *parents*! Though our parents are at the very top of our hearts, and we love them, and reverence them, and in all other matters pay them strict obedience, yet, with regard to religion, to our own Master we stand or fall! And we claim to have the right of judging for ourselves as men, and then we think it our duty, having judged, to carry out our convictions!

Now I am not going to say, "If God is your mother's God, serve Him." Though that would be a very good argument with some of you. But with you waverers, the only plea I have is, "If God is God, serve Him." If the gospel is right, believe it. If a religious life is right, carry it out. If not, give it up. I only put my argument on Elijah's plea—"If God is God, follow Him—but if Baal, then follow him."—(Adapted from Sermon #134, Volume 3—ELIJAH'S APPEAL TO THE UNDECIDED—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](http://www.spurgeongems.org)).

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## Letters to Mike Gendron of Proclaiming the Gospel:

ptg@pro-gospel.org ~ www.pro-gospel.org  
PO Box 940871, Plano, TX 75904

**Anonymous, Internet, writes**—You ask where in the Bible is the pope. This would take me a long time to answer. I tend to be more simple in my faith. I have never questioned the authority of the pope. You have an obligation to see for yourself the truth of Catholicism. The attacks that anti-Catholic groups make on the church is scandalous in the eyes of non-Christians. Satan loves that because it's Satan's job to keep one away from the Christian faith. Your website has to change, and it's got to change *now*. This is spiritual war. Who's side are you on? Look at the fruits of "Sola Scriptura"—there are thousands of denominations—when one church doesn't agree with something, a new one starts.

**J. B., Internet, writes**—The intolerance you exhibit saddens me. You differ from the radical Muslim extremists only by degree. There have been thousands of anti-Catholic "Christians" before you, and doubtless there will be thousands more. Anyone can take 2000 years of historical writings, and misquote small excerpts from them to further one's own agenda. While Canon Law is deemed, at times, to be divine, we recognize that some edicts of it have been wrong, and have been revised. Why are so few of your followers of Hispanic, African, Italian, or Irish decent? Perhaps heaven is reserved for white and born-again Protestants! Catholicism welcomes all. Your intolerance brings into question your beliefs. Do you seriously believe that Jesus is as intolerant as you suggest? You read and quote the Bible, but miss the meaning. You deny the Eucharist. I pray for an end to your ignorance and intolerance.

**Brother Mike responds**—*I don't have any followers because I encourage people to follow Jesus who saves people from every tribe, tongue, and nation. Jesus is intolerant as His Word proclaims— "No one comes to the Father but through Me" (John 14:6). Instead of trusting your imperfect Canon Law, why not trust the perfect, never-changing Word of God?*

**Anonymous writes**—How dare you assume you know whether the Pope was saved or not! The fact that you pass judgment on this good and holy man only indicates that you are the one who works for the enemy! Your ministry started in 1991 and you think 24 years can compare to the 2000 year history of the Catholic Church? Shame on you! You lead people astray. Your attitude is evil, and it pushes potential converts away from Christianity. Your sect can only criticize and bad-mouth other religions because you have no leg to stand on!

**Chris, Internet, writes**—How sick and perverted you are! Anyone who does not agree with their church just starts their own. Like you, they become their own "pope." I left the Catholic Church for several years, and explored many churches until I realized they can't all be right. After I studied church history, I came back home to the faith established by Christ.

**Brother Mike responds**—*If you would study the Bible as you did church history, perhaps God will open your heart to the true faith that was once delivered to the first century saints (Jude 3). Like you, all of us will be accountable to God for what He has revealed to us through His infallible Word and majestic creation (Rom 1:18-32). Keep in mind that religion is what man says God says. The Bible is what God says. The Bible is your only objective source for knowing what to believe, and what to reject (2 Tim 3:16).*

**D. Z., Texas, writes**—As one who was born into a large RC family (10 kids) and the first to come to Christ at 17 (after Catholic schools, altar boy, and Mass lector) I consider your work just priceless. I found your site while looking for some conciliatory way to show my deep disgust with the treatment given the dead pope by a fawning evangelical world—like a dead Pharaoh!

**M. N., Cary, NC, writes**—I just love your newsletter! It occurred to me that the RC Church is very much like the Judaizers back in the days of Paul. They kept all the old traditions, and harassed Paul for not doing so. Then, your last newsletter came, and I was amazed. It is exactly as I thought. I am truly saddened by people who are so bound by the laws that they've never experienced the freedom that is in Christ Jesus. I have many friends who are still in bondage—especially to the Eucharist. I never have to wait for a priest to make an offering to bring Christ into my life! My prayer is that many Catholic hearts will be troubled, and stirred up enough to get them into the Bible. My mother is scared stiff to even open the Bible because they're still told to let the priest explain!

**PRAY FOR REVIVAL IN KENTUCKY AND NORTH DAKOTA.**

## *What Is This Thing Called “Sinless Perfection”?*

By Robert Hawker (1820)

Independent of what passes in the *day* in those chambers of imagery within me, were I to be judged for what takes place in the watches of the *night* in my sleeping hours, even in those things which some may deem involuntary, and perhaps venial, yet, even here, I find it good to *confess guilt* before God. I know not what the advocates of sinless perfection may think of this statement. It is possible they may assert that no responsibility is attached to any supposed or real criminality in *sleep*. And, indeed, I am not anxious to go into the inquiry whether it is so or not. It is simply of the facts, themselves, for which I contend. I am sure that in a multitude of instances, while my body takes rest in sleep, there is another part of me, a *thinking faculty*, which does not sleep, and which is, not infrequently, most busily engaged in thoughts, and words, and actions—and, indeed, at times so engaged *in evil*—as I should blush to communicate to the nearest and dearest earthly friend I have.

It becomes an important question with such as those who insist upon sinless perfection to answer, *from where* do such things arise? I stay not to determine the point as to my responsibility from them. Let that part of the subject be set aside. But it should seem to be a self-evident truth that if evil were not within, such circumstances of evil could not be produced. They are the words of my Lord which said, “*Out of the heart proceed* evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies” (Matt. 15:19).

Precious Lord Jesus! How can I, with such views of indwelling corruption, take confidence from any inherent holiness? Should I not tremble at the very thought of Your inspection if my acceptance before You is dependent upon the least atom of worth in me? If Your Word is “quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow”—if it is a “discerner of the thoughts and intents of the heart,” how “naked and open must be everything” to Your knowledge “with whom we have to do” (Heb 4:12, 13). And should my Lord, as an all-mighty spiritual anatomist, cut down to the backbone of my frame, and throw open, at one view, the whole inward structure—should You, great God, make bare the privy chambers of my heart, the depth of which, and the workings of which, I, myself, cannot explore, but where all my “secret sins are in the light of Your countenance”—Lord, how should I stand before You in the discoveries You would make, “whose eyes are as a flame of fire”? And can I—can *any* man—in the consciousness of such things, be led to advocate the cause of sinless perfection?!

The question rings through all the chambers of the conscience, and the walls of the heart reverberate the solemn sound and echoes to the inquiry, “How shall man be just before God? How can he be clean that is born of a woman?” (Job. 25:4).

When I look back to the days of old; when I consider the years of many generations; when I read the groans and self-reproaches of the greatest servants of the Most High, not in the days of their degeneracy, but many of them years *after* a saving work of divine grace had been worked in their hearts, I ask myself the question, did these men, indeed, *feel* what they have said, and under such impressions, could anyone have made them believe the doctrine of sinless perfection?

No! Has God the Holy Spirit, in the history of those faithful followers of the Lord, given a single instance in all the Bible of such an one? Gracious Lord Jesus! I desire to lay low in the dust before Your divine majesty, under a conscious sense that “in me, that is in my flesh, there dwells no good thing.” Yes, Blessed Lord, let me go softly all my days under a deep sense of it, learning more and more of my own nothingness, that I may, under God, know how to value more and more Your fullness, suitability, and all-sufficiency. And if the daily workings of my heart do but endear my Lord the more to me, I am content to be, indeed, *nothing*, yes, *less* than nothing, so that You may be glorified.”

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

Pray for Pastor Paul Ferrie and the group of believers God has called him to serve in North Dakota.

**PRAY  
FOR  
GOD’S  
ELECT  
IN  
PRISONS.**

**PRAY TO DO ALL  
YOU  
DO FOR  
THE  
HONOR  
AND  
GLORY  
OF  
JESUS  
CHRIST!**

For we are His workmanship,  
Created in Christ Jesus  
for good works,  
which God prepared  
beforehand  
that we should walk  
in them.  
(Eph. 2:10)

**PRAY FOR GRACE TO PRAY.**



**“Reflections” is a Christian meditation sent by Action Uganda Ministries, and is meant to instruct, encourage, and edify.**

Jim and Kappy Robinette with Action International Ministries, Mission Africa, Action Uganda  
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## Payment in Blood

A worn-out purple robe, once garment of the leader of a Roman cohort, is produced; this is thrown over His back still bleeding from every pore, while the barbarians exult aloud at this supposed witty and appropriate idea. They then break off twigs from a long-spiked thorn-bush, and twist them into a circle, which is afterwards pressed upon His sacred head as a crown; but in order to complete the image of a mock king, they put into His hands a reed instead of a scepter, and after having thus arrayed Him, they pay mock homage to Him with shouts of derisive laughter. The miscreants bow with pretended reverence to the object of their scorn, bend the knee before Him, and to make the mockery complete, cry out again and again, “Hail, King of the Jews!” It is not long, however, before they are weary of this abominable sport, and turn it into fearful seriousness. With satanic insolence, they place themselves before their ill-treated captive, make the most horrible grimaces at Him, even spit in His face, and in order to fill up the measure of their cruelty, they snatch the reed out of His hands and repeatedly strike Him with it on the head, so that the thorns pierce deeply while streams of blood flow down the face of the gracious friend of sinners.

How can we reconcile such revolting occurrences with the government of a just and holy God! A great mystery must lie at the bottom of them, or our belief in a supreme moral government of the world loses its last support. And is not this really the case? What befalls Christ befalls us in Him, who is our representative. The sufferings He endures fall upon our corrupt nature. In Him we receive the due of our misdeeds. With the shudder at the sight of the martyred Lamb of God, ought to be joined adoration of the unsearchable wisdom and mercy of God, and the glorious accomplishment of the counsel of grace. Our hell is extinguished in Jesus’ wounds; our curse is consumed in Jesus’ soul; our guilt is purged away in Jesus’ blood. The sword of the wrath of a holy God was necessarily unsheathed against us; and if the Bible is not a lie, and the threatening of the law a mere delusion, and God’s justice an idle fancy, not a single individual would have escaped the sword if the Son of God had not endured the strokes, and taken upon Himself the payment of our debts.—From *The Suffering Savior* by F. W. Krummacher, First English Edition, 1856. Published by The Banner of Truth Trust, 2004, Carlisle, PA.

“You know, brothers and sisters, that our Lord’s power over our hearts comes by His great love and the matchless manner of His showing it. Stooping so low to save such unworthy ones, He conquers our hearts! His *dying* love has begotten *living* love within us. It sends a spear into the heart of sin that Jesus yielded His heart for our sakes. This nails up the hands and feet of our rebellious lusts, to think that Jesus was crucified for us! This leads us in golden fetters, the happy captives of His mighty grace, when we behold how His love stooped to the curse for us! The weakness of Christ is stronger in its power over our hearts than all His strength could have been. It is by *weakness* that Christ has achieved His mighty purpose! Today He has left His weakness on the cross, and gone upward to His throne—and there He sits clothed with a glory born of His weakness! The eyes of my faith even now behold Him! I am glad I do not see Him more clearly, otherwise I must cease to speak to you, and fall at His feet as dead, so great is His majesty, so glorious is His exaltation! That glory in our esteem has sprung out of His weakness, His sorrow, His death. Your brightest coronet, O Christ, is fashioned from the crown of thorns! You are more lovely, now, than You ever were before! The marks of Your passion have made You altogether lovely in the eyes of Your people!”—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1788, Volume 30—*The Proof of Our Ministry*—Read/download entire sermon at <http://www.spurgeongems.org>.

“I call your attention to the present tense as it is used in the text—Jacob does not say, as we might have thought he would have said, “I *was* not worthy of the least of all the mercies, and of all the truth which You have made to pass before Your servant,” but he says “I *am* not worthy.” He does not merely allude to his unworthiness when he crossed this Jordan with a staff in his hand—a poor solitary banished man—he believes that he was unworthy then, and even now, looking upon his flocks, and his herds, and his great family, and all that he had done and suffered, he cries, “I *am* not worthy!” What? Has not all God’s mercy made you worthy, Jacob? Brothers and sisters, free grace is neither the child nor the father of human worthiness! If we get all the grace we can ever get, we shall *never* be worthy of that grace, for grace, as it enters where there is no worthiness, so it imparts to us no worthiness afterwards as we are judged before God! When we have done all, we are unprofitable servants—we have only done what it was our duty to have done! —CHS, 1884

# The Doctrines of Grace

## CONCLUSION—Their Exemplification

By Daniel E. Parks, Pastor

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**I. The Doctrines of Grace were exemplified in the era of the Noahic Deluge** (Gen 6-8). The salvation found in the deluge was typical of the salvation found in Christ (1 Peter 3:20f).

**1. Total Depravity** is exemplified in the antediluvians (6:5, 11f)—“Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually...The earth also was corrupt before God, and the earth was filled with violence. So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth.”

**2. Unconditional Election** is exemplified in God’s gracious choice of the recipient of His salvation from the deluge (6:8)—“But Noah found grace in the eyes of the Lord.”

**3. Limited Atonement** is exemplified in the limited number of people God purposed to be saved in the ark of salvation (6:14-18)—“Make yourself an ark...I will establish My covenant with you; and you shall go into the ark—you, your sons, your wife, and your sons’ wives with you.”

**4. Irresistible Grace** is exemplified in the obedience of the faithful to God’s call to salvation (7:1, 5, 16)—“Then the Lord said to Noah, ‘Come into the ark, you and all your household...’ And Noah did according to all that the Lord commanded him...So those that entered, male and female of all flesh, went in as God had commanded him.”

**5. Perseverance of the Saints** is exemplified in the security of those in the ark, and in their worship of God after the deluge (7:16b; 8:1, 15-18; 8:20)—“...and the Lord shut him in.” “Then God remembered Noah, and every living thing...with him in the ark...Then God spoke to Noah, saying, ‘Go out of the ark, you and your wife, and your sons, and your sons’ wives with you.’ ...So Noah went out, and his sons, and his wife, and his sons’ wives with him.” “Then Noah built an altar to the Lord.”

**II. The Doctrines of Grace were exemplified in the exodus of Israel from Egypt** (Exo 1-15). This event is often called the redemption event of the Old Testament.

**1. Total Depravity** is exemplified in the inability of Israel to deliver itself from bondage (2:23)—“Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage.”

**2. Unconditional Election** is exemplified in God’s choice of Israel being grounded in His love toward them, not in their merit before Him (Deut 4:37a)—“And because He loved your fathers, therefore He chose their descendants after them.”

**3. Limited Atonement** is exemplified in the Passover being designed to be observed only by Israel, not by Egypt (Exo 12:12f)—“For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.”

**4. Irresistible Grace** is exemplified in God irresistibly saving Israel from Egypt, and in the Red Sea (Deut 4:37b): “He brought you out of Egypt with His presence, with His mighty power.”

**5. Perseverance of the Saints** is exemplified in that not a single member of Israel was left in Egypt, and none of them perished in the Red Sea (see Exo 15).

**III. The Doctrines of Grace were exemplified in Old covenant Israel.** What God did for them physically is typical of what He does for New covenant Israel spiritually.

**1. Total Depravity** is exemplified in the Israelites (Heb 3:10)—“Therefore I was angry with that generation, and said, ‘They always go astray in their heart, and they have not known My ways.’”

**2. Unconditional Election** is exemplified in God’s gracious choice of Israel to be His chosen people (Deut 7:6-8)—“For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. The Lord did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; but because the Lord loves you, and because He would keep the oath which He swore to your fathers.”

**3. Limited Atonement** is exemplified in the provision of atonement for only Israel, not for those outside the gate (Lev 16:34)—“This shall be an everlasting statute for you, to make atonement for the children of Israel, for all their sins, once a year.”

(See *The Doctrines of Grace* on page 9)

**PRAY DAILY TO LOVE JESUS CHRIST MORE TODAY, THAN YOU DID YESTERDAY.**

# The Doctrines of Grace

(Continued from page 8)

**4. Irresistible Grace** is exemplified in the willingness of Israel to serve Him when He enabled them do so (Exo 19:8)—“All that the Lord has spoken we will do.”

**5. Perseverance of the Saints** is exemplified in those Israelites who truly were saints (Heb 11:32-39)—“And what more shall I say? For the time would fail me to tell of Gideon, and Barak, and Samson, and Jephthah, also of David, and Samuel, and the prophets [and all the rest]...And all these...obtained a good testimony through faith.”

**IV. The Doctrines of Grace were exemplified in the healing at the pool named Bethesda** (John 5:1-14). This physical healing typifies spiritual salvation.

**1. Total Depravity** is exemplified in the inability of the afflicted to heal themselves (vv 1-5)—“...In these [porches of the pool] lay a great multitude of sick people, blind, lame, paralyzed.”

**2. Unconditional Election** is exemplified in Jesus choosing one man from the multitude of the afflicted to be the recipient of healing (vv 5f)—“Now a certain man was there who had an infirmity thirty-eight years. When Jesus saw him lying there, and knew that he already had been in that condition a long time, He said to him, ‘Do you want to be made well?’”

**3. Limited Atonement** is exemplified in a provision of healing being made for that one man only (v 8)—“Jesus said to him, ‘Rise, take up your bed and walk.’”

**4. Irresistible Grace** is exemplified in the immediate healing and obedience of the called man (v 9)—“And immediately the man was made well, took up his bed, and walked.”

**5. Perseverance of the Saints** is exemplified in testimony of the healed man (vv 10-15)—“The Jews therefore said to him who was cured, ‘It is the Sabbath; it is not lawful for you to carry your bed.’ He answered them, ‘He who made me well said to me, Take up your bed and walk.’ Then they asked him, ‘Who is the man who said to you, Take up your bed and walk?’ But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place. Afterward Jesus found him in the temple, and said to him, ‘See, you have been made well. Sin no more, lest a worse thing come upon you.’ The man departed and told the Jews that it was Jesus who had made him well.”

**V. The Doctrines of Grace were exemplified in the Doctrine of Jesus Christ in John, Chapter 6.** The order of the Doctrines is different from that which we have previously followed. And we will here present them in the order presented by Christ.

**1. Election to salvation** by God the Father of certain people (v 37)—“All that the Father gives to Me will come to Me, and the one who comes to Me I will by no means cast out.”

**2. Effectual Atonement** by Christ of all those people given to Him by His Father (v 39)—“This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.”

**3. Total Inability** of anyone to come to Christ on his own (v 44)—“No one can come to Me unless the Father who sent Me draws him” (cp v 65).

**4. Irresistible Drawing** to Christ of all people given to Him by His Father (v 45)—“It is written in the prophets, ‘And they shall all be taught by God.’ Therefore everyone who has heard and learned from the Father comes to Me.”

**5. Eternal Security** of all people who come to Christ (vv 47-58)—“Most assuredly I say to you, he who believes in Me has everlasting life. I am the bread of life...one may eat of it and not die...he will live forever...whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day...He who eats this bread will live forever.”

The result of Christ teaching the Doctrines of Grace? “From that time many of His disciples [in name only] went back and walked with Him no more. Then Jesus said to the twelve, ‘Do you, also, want to go away?’ Then Simon Peter answered Him, ‘Lord, to whom shall we go? You have the words of eternal life’” (vv 66-68).

**True saints delight in the Doctrines of Grace. Do you?**

“We need in the Christian Church not only preachers, but soul-winners who can bear souls on their hearts, and feel the solemn burden! Men who, it may be, cannot talk, but who can weep! Men who cannot break other men’s hearts with their language, but who break their own hearts with their compassion!”—CHS

**Christians are dying  
all over the world  
for the sake of  
Jesus Christ.  
Are you praying  
for them daily?**

**Neglect of private prayer  
is the locust which  
devours the strength  
of the church.**  
CHS

**1 CORINTHIANS 10:13**

**Study of Ephesians 5:1****LIKE FATHER, LIKE CHILD**

Today we are entering a new chapter in our study of the epistle to the Ephesians. But we should understand chapter five is a continuation of the same section which began back at 4:17. The apostle is continuing to show us what it means to live differently from the world; he is showing us the specifics of what it means to no longer walk as the rest of the Gentiles walk, and to put off the old man, and to put on the new man. But we can also say that the opening verse of chapter five, though not a new section, does present us with a very striking statement. Here the apostle says, “Therefore be imitators of God as dear children.”

The reason why I say that this is a striking statement is that, on the surface it might seem to sound like the “New Age” teaching which says that man can be God. The belief and the teaching of this movement says that given enough time, man will learn all he needs to know to make himself divine. And here is where those of us who are believers in the Lord Jesus Christ must be very careful. We must be careful regarding what we ourselves understand, and what we say to others.

The idea that man can be God should be utterly blasphemous to the Christian, for the Bible makes it clear from the very beginning, and throughout its pages, that God is in a category by Himself. Everything else, and everyone else in this universe is the creation of God. The lines between God and His creation, even in the eternal state of heaven, will never be blurred. God will always be God, and His creatures will always be creatures. But there *is* a wonderful truth being taught in the verse before us today which we must be bold to proclaim. We must not let the fear of sounding like the New Age movement keep us from boldly proclaiming the great

truth which is here in Ephesians 5:1, for our verse tells us that believers are to be “imitators of God.” The Greek word translated “imitator” is the one from which we get our English word “mimic.”

What, then, is the difference between what the New Age is saying when it says that man can himself become a God, and Christianity which is instructing believers to be imitators of God? The difference is this: Christianity is teaching that it is possible for man to have God’s very life within him. Peter teaches us this in 2 Peter 1:4: “by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.” Here Peter says that believers in Christ are “partakers of the divine nature.” He is telling us that the very life of God is in the soul of the believer!

But, the important qualifying statement we must make in this regard is that having the life of God in a person’s soul does not make that person God! To be a partaker of the divine nature makes the person LIKE God. There is a big difference between being God, and being *like* God.

The difference is very clearly explained by the rest of our verse. Paul says, “Therefore be imitators of God AS DEAR CHILDREN.” The phrase “as dear children” tells us what the apostle means by being an imitator of God. All children bear the likeness of their family. Children have the life and likeness of their parents in them. The believer, as a partaker of the divine nature, has the life of God in him, and that life is producing a family *likeness*: like Father, like child.—PF

**“ARE YOU A CHRISTIAN?”**

My family relocated to the island Saint John in 1979. Saint John at that time had no grocery or department stores. I therefore went to the neighboring island, Saint Thomas, every couple weeks or so to shop, sometimes accompanied by my family. This trip involved driving to the dock in the town Cruz Bay, riding the ferry to the island Saint Thomas, riding public transportation or hired taxi to the stores, purchasing what was needed, and then repeating the trip in reverse. Shopping therefore was not an easy or short experience.

During one of those trips we purchased two rather expensive items at a store. When we returned home, we checked the store receipt because we thought we should have been charged more than it indicated. We discovered that we had been charged for only one of the two items we had purchased.

I therefore returned to the store the next day, and asked to see the manager. I showed to him the error on the receipt, and told him that I had returned in order to pay what I owed. He knew that people generally do not do so. He furthermore knew what was involved in traveling from Saint John in order to do so. He therefore asked, “Are you a Christian?”

The Virgin Islands at that time, as also today, was populated by people from many parts of the world embracing many different religions. But the manager did not ask if I was a member of a religion, or of this/that religion. No, he asked very specifically, “Are you a *Christian*?”

People are not surprised that adherents of the world’s religions, and followers of their religious leaders do dishonest, immoral, and even inhumane or atrocious deeds. The news is full of reports of such conduct daily.

But surely we expect better from a disciple of the Lord and Savior Jesus Christ. May we live our lives in such a way as to distinguish ourselves from the world and its religions, and cause people to ask, “Are you a Christian?”—DEP

**Pray daily for God’s elect in prisons—pray for mercy for their children and spouses.  
Pray for those men *called by God* to serve as CHAPLAINS in our jails and prisons.**

## PRAY THE HEATHEN BE GIVEN OUR LORD FOR HIS INHERITANCE!

By C. H. Spurgeon

*“Ask of Me and I shall give You the heathen for Your inheritance, and the uttermost parts of the earth for Your possession. You shall break them with a rod of iron; You shall dash them in pieces like a potter’s vessel.”*

*Psalms 2:8, 9.*

It appears from our text that THIS UNIVERSAL DOMINION IS TO BE ASKED FOR. Thus says the Father to His glorious Son, “Ask of Me and I shall give You.” Beloved, Jesus fails not to ask. We do not doubt that He responds to the Father’s invitation, and asks for His inheritance. This is the way in which the Psalm before us touches upon the priestly character of Christ as combined with His kingly office. He always lives to intercede, and a part of His daily intercession is to ask that the heathen may be His inheritance!

Now, beloved, this is a lesson for us. We belong to Christ; we are members of that body of which He is the mystical Head, and it is ours to act with Him in His lifework—as He asks, we are to ask with Him. As Jesus suffers in His people, so He pleads in them. Let us cry day and night unto God for the coming of the kingdom of our Lord! Let the throne of the highest be surrounded by our perpetual prayers! Let us urge for the Lord Jesus His suit in the courts above, that the heathen may be His inheritance, and the uttermost parts of the earth His possession! We are so truly one with Him that His sympathies and hopes are ours! His glory is our glory! His victory our victory, and therefore our supplications should naturally and spontaneously arise for Him every day of our lives! Our union with Him has given us a kingdom, the same kingdom as that which He claims. He Himself has said it: “It is your Father’s good pleasure to give you the kingdom.” As surely as He sets His Son upon His holy hill of Zion, so surely will the Lord bring us all there! Our prayers, therefore, should daily rise together with the pleading of the great Intercessor, Himself. O Lord, Yours is the kingdom, and the power, and the glory! Let Your will be done in earth as it is in heaven! This prayer is one which is commanded by God Himself; about its fitness we can, therefore, have no doubt. Your Savior taught you to say, “Your kingdom come.” In this text we find it prescribed as a prayer to the Well-Beloved—“Ask of Me”—and therefore it is certainly a proper prayer for us, and we may use it without question.

We are highly honored in being permitted to present such a petition—to be allowed to pray for myself is mercy; to be permitted to pray for my fellow man is favor; but to be allowed to pray *for Jesus* is an honor! It is written, “Prayer also shall be made for Him continually,” and thus there is a special honor put upon those who intercede. My Lord’s prayer for me saves me, but when He bids me pray *for Him*, He dignifies me, and I say with David, “Your gentleness has made me great.” Whatever else we forget in our private intercessions, let us never omit the prayer that the heathen may come to glorify Christ! It is a joy to know that this prayer will be effectual to the fullest; it is no vain desire, no dream of a fevered brain—the infinite wisdom of God, Himself, suggests it, for He says, “Ask and I shall give You.” This union of precept and promise is found attached to every covenant blessing, but here it is conspicuously and distinctly stated in so many words—“Ask and I shall give You.” Concerning this thing, the promise of God is definite! We may therefore pray with full assurance! Let us avail ourselves of this plain direction every hour of our lives! O Church of God, ask on Christ’s behalf, and the Lord God will give Him the kingdom! Heir of heaven, ask on behalf of the elder Brother, for the elder Brother pleads in you, and God will hear both you and Him, and He will grant the united request! My heart is full of confidence when pleading upon this subject! What surer guarantee do we need than, “Ask and I shall give You”?

Let our prayer be wide and far-reaching; let our desires embrace the *world*. Pray not only for your own country, though it needs it, and God, alone, knows how much—but pray for the colonies, the continent, and the far off lands. Ask that all heathens may become Christians! Plead that the whole round earth may be the Lord’s—that the uttermost parts of the earth may resound with songs in His praise! On this earth His blood has fallen! The precious drops could not be gathered up again, and so this globe remains blood-marked—the one star upon which the Son of God poured out His life! It must be the Lord’s! The sacrifice of Calvary has made it sacred to the Son of God! As our Government marks with the broad arrow those stores which belong to it, so did Christ, upon the cross, when the blood fell from His hands, and feet, and side, mark, as it were, with something more full of meaning than the broad arrow—this round earth on which He bled—and it must be forever and ever His by right of purchase and ransom! It was made subject to vanity for a little season, but it is to be redeemed from it—and when it shall be purified and beautified in the day of the manifestation of the sons of God, you will not know it, for it will come forth as “a new heavens and a new earth, wherein dwells righteousness.” Its sister stars have long wondered at its silence, or its discord—but at the sight of its restoration to the choirs of holiness—they will sing in deep delight, and chant a new song unto the Lord! Sweeter the offering of this once fallen world than that of any other sphere, for it has been redeemed, and upon it have been seen marvels of free grace and dying love such as no other world has known!

Oh, may this soon come to pass! May the prayer be heard, and God be praised! But it can only be accomplished through His own appointed method, the asking of Christ, the pleading of the church. Oh, awaken, church, to ask! Awake from your unholy lethargy, and cry day and night unto God! Cease not; cry aloud, and spare not until He gives the risen Lord the heathen for His inheritance, and makes His throne higher than the kings of the earth!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1535, Volume 26—*Christ’s Universal Kingdom, and How It Comes*—Read/download entire sermon at <http://www.spurgeongems.org>.

**For HIS Glory Prison Ministry  
Emmett and Ann O'Donnell  
P.O. Box 291301  
Kerrville, TX 78029-1301**

**Our prayer for you:**

<sup>17</sup> that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,

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

<sup>19</sup> 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 your mail carrier.**

**In this issue...**

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

## SINNER, LISTEN TO SPURGEON'S WORDS TO YOU THIS DAY!

I must let you go now. But my spirit feels as if it would linger here. Strange it should be that many men should not care for their own souls, when your minister this day cares for you! What matters it to me whether men are lost or saved? Shall I be any the better for your salvation? Assuredly there is little gain there. And yet I feel more for you, many of you, than you feel for yourselves! Oh, strange hardening of the heart, that a man should not care for his own salvation—that he should, without a thought—reject this most precious truth of God! Stop, sinner, stop—before you turn from your own mercy, stop once more—perhaps this shall be your last warning, or worse, it may be the last warning you shall ever feel. You feel it now. Oh, I beseech you quench not the Spirit! Go not forth from this place to talk with idle gossip on your way home. Go not forth to forget what manner of man you are. But hasten to your home—seek your chamber—shut the door! Fall on your face by your bedside—confess your sin! Cry unto Jesus! Tell Him you are a wretch undone without His sovereign grace—tell Him you have heard this morning that He came to save sinners, and that the thought of such a love as that has made you lay down the weapons of your rebellion! Tell Him that you are desirous to be His. There—on your face—plead with Him, and say to Him, ‘Lord save me, or I perish.’” The Lord bless you for Jesus’ sake.

**Amen.**—(Adapted from Sermon #184, Volume 4—THE GLORIOUS GOSPEL—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](http://www.spurgeongems.org)).