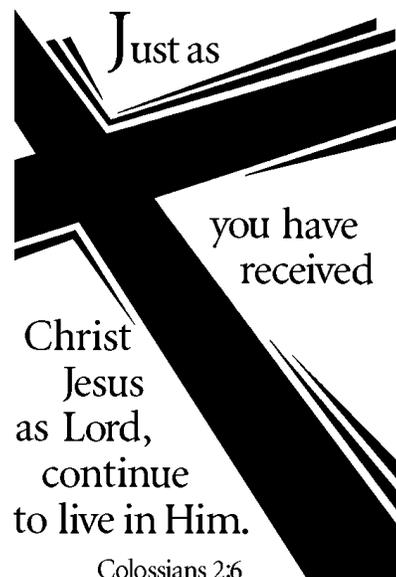


For HIS Glory
Prison Ministry
Emmett and Ann O'Donnell
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Prayed for your parents today?

AUGUST, 2017

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

NOT VERY POLITICALLY CORRECT, BROTHERS AND SISTERS, BUT THIS IS TRUE LOVE!

By Charles H. Spurgeon, 1881

Some years ago I was away from this place for a little rest, and I was thinking to myself, "Now I wonder whether I would really respond to the power of the gospel as I should like to do? I will go and hear a sermon, and see." I would like to sit down with you in the pews, sometimes, and hear somebody else preach—not everybody, mark you—for when I hear a good many, I want to be doing it myself. I get tired of them if they do not glow and burn. But that morning I thought I would drop into a place of worship such as there might be in the little town. A poor, plain man—a countryman—began preaching about Jesus Christ.

He praised my Master in very humble language, but he praised Him most sincerely. Oh, and the tears began to flow. I soon laid the dust all round me where I sat, and I thought, "Bless the Lord! I do love Him!" It only needs somebody else to play the harp instead of me, and my soul is ready to dance to the heavenly tune! Only let the music be Christ's sweet, dear, precious name, and my heart leaps at the sound! Oh, my brothers and sisters, sound out the praises of Jesus Christ! Sound out that precious name! There is none like it under heaven to stir my heart! I hope you can all say the same. I know you can if you love Him, for all renewed hearts are enamored of the sweet Lord Jesus. "A greater than Solomon is here." Solomon has no power over your hearts, but Jesus has. His influence is infinitely greater. His power to bless is infinitely greater, and so let us magnify and adore Him with all our hearts.

Oh, that all loved my Master! Alas that so many do not! What strange monsters! Why, if you do not love Christ, what are you? You hearts of stone, will you not break? If His dying love does not break them, what will? If you cannot see the beauties of Jesus, what *can* you see? You blind bats! O you that know not the music of His name, you are deaf! O you that do not rejoice in Him, you are dead! What are you, that you are spared through the pleadings of His love, and yet do not love Him? God have mercy upon you, and bring you to delight yourselves in Christ, and trust Him! As for us who *do* trust Him, we mean to love Him, and delight in Him more and more, world without end! Amen, and Amen!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, — Sermon #1600, Volume 27—*A Greater Than Solomon*—Read/download entire sermon at <http://www.spurgeongems.org>.

The Doctrines of Grace: Their Premise—Part 1

By Daniel E. Parks, Pastor

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The premise of the Doctrines of Grace may be expressed by the Scriptural maxim, “Salvation is of Jehovah!” (Jonah 2:9).

The salvation of which we here speak is that of the saving of mankind from the power and effects of sin. The Doctrines of Grace assert what Holy Scriptures reveal—salvation is in its *entirety* the work of the Triune Jehovah, alone, and is in no way attributable to any virtue in, or work performed by the ones who will be saved. From beginning to end and at every point between, “Salvation is of Jehovah!” “For of Him and through Him and to Him are all things, to whom be glory forever. Amen” (Rom 11:36).

God the Father purposed salvation; God the Son purchased it; God the Spirit applies it. It is of the Father in its origination, of the Son in its acquisition, of the Spirit in its application. The Father is its efficient or immediate cause, the Son is its mediating cause, the Spirit is its energizing cause. The Father predestined a people to salvation, the Son redeemed them, the Spirit regenerates them. The salvation of man is, consequently, by *no* means a work of man. This premise is expanded by the Scriptural assertions that...

1. Salvation is of Jehovah the Father. The work of God the Father in salvation is that of *purposing* salvation. This glorious truth of God is emphatically expressed in Ephesians 1:3-6, in which the saved are told, “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He has made us accepted in the Beloved.”

This glorious truth of God the Father having graciously chosen certain sinners to salvation is also declared to believers by Paul the Apostle in 2 Thessalonians 2:13: “But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God, from the beginning, chose you for salvation through sanctification by the Spirit and belief in the truth, to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.”

These texts teach us these glorious truths regarding the work of God the Father in salvation. **First: What has God the Father done?** He has chosen and predestined certain individuals to salvation and to be, therefore, His own adopted children and accepted in Jesus Christ. And He has purposed that they will enter into this blessed relationship through hearing and believing the gospel of Jesus Christ through the sanctifying power and grace of the Holy Spirit.

Second: When did God the Father do so? He did so in eternity past, before the foundation of the world.

Third: Why has God the Father done so? He did so in accordance with His own sovereign will, and to the praise of the glory of His grace, and therefore not because the chosen ones in any way deserved it.

The Doctrines of Grace are premised upon this truth of

God.

2. Salvation is of Jehovah the Son. The electing and predestining work of God the Father does not save sinners. It only marks out those who will be saved. They cannot be saved from the effects of their sins until the penalty for their sins has been paid, resulting in their redemption and forgiveness. This aspect of salvation is the work of the second Person of the Holy Trinity, God the Son, Jesus Christ. He, alone, has paid the price of redemption for God’s elect.

This glorious truth is emphatically expressed in Ephesians 1:7, in which the saved are told, “In [Christ] we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.”

Two truths concerning this redemption must here be emphasized. **First: Jesus Christ made a particular redemption.** He did not make a *general* redemption, dying for the sins of every member of mankind. Rather, He died *only* for those sinners who are identified in the preceding verses (Ephesians 1:3-6) as having been chosen and predestined by God the Father for salvation. None but these can say “we have redemption.”

Second: Jesus Christ made an effectual redemption. That is, Jesus Christ made the redemption of God’s elect an *absolute certainty*, not a *mere possibility*. None but the elect can say “we have redemption.”

The Doctrines of Grace are premised upon this truth of God.

3. Salvation is of Jehovah the Spirit. Those sinners whose salvation has been purposed by God the Father, and purchased by God the Son, nevertheless cannot enjoy the benefits of salvation until these benefits are applied to them. This aspect of salvation is the work of the third Person of the Holy Trinity, God the Holy Spirit, in regenerating and converting those who have been chosen by the Father and redeemed by the Son.

Sinners are incapable of applying these benefits to themselves. Their inability is due to their being, by nature, that state in which they are born, “*dead* in trespasses and sins” (Eph. 2:1). Being spiritually dead, they are incapable of even *understanding* the Gospel: “There is none who understands” (Rom. 3:11a; cp. 1 Cor. 2:14). They therefore most certainly cannot, of themselves, come to God for salvation: “There is none who seeks after God” (Rom. 3:11b; cp. John 5:40; 6:44).

Consequently, before spiritually dead sinners can be saved and receive the benefits of salvation, they must be regenerated, born again. “Jesus...said..., Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God...Do not marvel that I said to you, ‘You must be born again’” (John 3:3, 7).

It is most certain that a spiritually dead sinner cannot regenerate himself. He is as incapable of causing his own second or spiritual birth as he was of causing his own first or physical birth. He must be regenerated and, thereby, receive the benefits of salvation, by someone other than himself.