

# FOR HIS GLORY

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## A TIME OF SHAKING

By C. H. Spurgeon

*“The removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.”*

*Hebrews 12:27.*

There is a time of shaking coming which none of us shall be able to avoid. If we could live without affliction and without temptation, which I think is impossible, yet we cannot enter into the Promised Land without passing through the river of Death unless the Lord shall come. What a test will the hour of death be! Beloved Friends, certain professors cannot endure to have a suspicion raised concerning the sincerity, vitality, and power of their godliness. They say, “Why should the minister set me questioning myself as to whether I am saved or not? Is it not best for me to believe that I am saved, and so go on cheerfully till I die?”

Beloved, may this tongue cleave to the roof of my mouth before I shall knowingly assist any of you in being comfortable in *presumption*. True faith can bear *examination*, and even courts it! The preaching which says to its hearer, “You are not to examine yourself; take it for granted that it is all well with you,” is a preaching that comes from the bottomless pit and does the devil’s work—it is not a ministry which God has sent! If my faith will not bear *human* examination, it will never bear God’s examination. And if when I am in health I dare not sit down by the hour together to look over my soul’s estate, what shall I do in the swellings of Jordan?

If even now I am half afraid, what shall I be *then*? And if I dare not now look certain texts of Scripture in the face, but am obliged to forget that they are in the Bible in order to be at peace in my own heart, oh, what shall I do when those texts will force themselves upon me, and will not take my indifference for an answer, but will demand of my conscience that it should feel their power? Let me beseech you while you rest simply and alone upon Christ—be sure that you rest sincerely and with your whole heart upon Him! Do not make mistakes about your soul’s eternal matters, for mistakes here will be fatal! Be built upon the Rock, and be surely built on Him!

Do not be afraid of being shaken now, because you must be shaken before long. That silent chamber must be inhabited by you, and on that

*(See True Salvation on page 4)*

US...?  
WHO...?  
US??

By C. H. Spurgeon

*“All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity of us all.”*

*Isaiah 53:6.*

In the exposition of this verse we must remark upon the “us” here intended. “The Lord has laid on Him the iniquity of us all.” It is usually conceded by us who hold the Doctrine of Particular Redemption that there was, in the death of Christ, very much of generality and universality. We believe that the Atonement of Christ was infinite in value, and that if Christ had decreed to save *every* man of woman born, He need not have suffered another pang. There was sufficient power in His Atonement, if He had so willed it, to have redeemed the entire race!

We believe, also, that by the death of Christ there is a general and honest invitation given to every creature under Heaven in terms like these—“Believe on the Lord Jesus Christ, and you shall be saved.” We are not prepared, however, to go an inch beyond that. We hold that from the very nature of the satisfaction of Christ it

*(See Limited Atonement on page 2)*

Holy Rutherford, in his letters, has gone far to picture to us what the Christian’s joy is, and so has Solomon in the Book of the Song. But carnal men cannot comprehend Rutherford, and as to the Canticles, there is no book in the Bible which staggers a worldling so much as the Song. He says, “Oh, it is a mere love tale.” Of course it is to *you*, O carnal Reader, but the reason is in yourself. It was not possible for Solomon to put into language the experience of Divine Love except by the use of metaphors. He had to describe love as we have to describe God, speaking after the manner of men, and so he must speak after a natural sort, and therefore the golden Canticle looks as if it were an earthly nuptial ode, whereas it is so high that the uninstructed cannot attain to it!—CHS



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## THE GRACE OF GIVING

The average person who gives money, gifts, or charity to others may think that this gift of whatever he gives should be regarded as a loss, certainly not called assets, nor investments, nor gain. That is not so! Gifts, money, and alms given to others is no more loss than the seed planted by the farmer is loss. Anything given to others in the name of Christ, for the Glory of our Lord, is not loss, but gain in every way! Our Lord said in Luke 6:38, “*Give and it shall be given to you...for with the same measure that you give withal it shall be given to you.*” This is saying that God uses the same container or measure for our gifts to us as we use for our gifts to others. The more generous the farmer is with his seed, the greater the harvest; and the more generous and loving and giving we are enabled to be, the greater the blessing. No, giving is not a loss, but a great gain! A person may say, “I cannot afford to give.” If we have an understanding of the Grace of God, we cannot afford *not* to give.—**Pastor Henry T. Mahan**, gleaned from the Zebulon Baptist Church Bulletin, Pikeville, KY: **Web-Site:** <http://www.sovereign-grace.com/zebulon.htm>

## PATIENCE

Patience is the fruit of faith and hope. The word means “to abide under.” Patience willingly abides under the mighty hand of God, believing that God controls everything, and has a hope, a confident expectation regarding the future. Patience does not worry and fret. Patience does not wilt under the pressure of circumstance. Patience does not become hysterical. You cannot have faith or hope without also having patience. Whenever we are impatient, at that time we are not exercising faith and hope. The sinful old man, unbelief, is rearing its ugly head. And how ashamed we are of ourselves, and what trouble we bring unto our lives when patience lies dormant. The writer to the Hebrews said, “*You have need of patience.*” Indeed we do need patience to “*run with patience the race that is set before us*” (Heb 12:1-2). What do we do about our needs? We bring the need to Him, and ask Him to give us what we need, but understand this—it is through trials that we learn patience. “*Tribulation works patience, and patience experience*” (Rom 5:3). While we do not ask for or desire trials, the Bible says, “*Count it all joy when you fall into divers temptations: knowing this, that the trying of your faith works patience*” (James 1:3-4)—**Pastor Todd Nibert** gleaned from the Zebulon Baptist Church Bulletin, Pikeville, KY: **Web-Site:** <http://www.sovereign-grace.com/zebulon.htm>

**Pray for our President  
and his Cabinet...**

# LIMITED ATONEMENT

(Continued from page 1)

could not have been made for any but for His elect—for Christ either *did* pay the debts of all men or He did *not*. If He did pay the debts of all men, they are paid—and no man can be called to account for them.

If Christ was the Surety of every man living, then how in the name of common justice is Christ to be punished, and man punished, too? If it is replied that the man would not accept the Atonement, then I ask again, Was there a satisfaction given? For if so, it was given whether the man accepts it or not, or else satisfaction by itself is powerless until *man* puts efficacy in it, which is preposterous to suppose! If you take away from us the fact that Christ did really satisfy for those for whom He stood, we cry like Jacob, “If I am bereaved, I am bereaved.”

You have taken away all that is worth having, and what have you given us in its place? You have given us a Redemption which confessedly does not redeem! You have given us an Atonement which is made equally for the lost in Hell, and for the saved in Heaven! And what is the intrinsic value of such an Atonement? If you tell us that Christ made a satisfactory Atonement for every one of the human race, we ask you how it was that He made an Atonement for those that must have been in the flames of Hell thousands of years before He came into this world?

My Brothers and Sisters, ours has the advantage of universality in its proclamation and in its bona fide offer, for there is no man living who shall believe in Jesus who shall not be saved by Christ! And it has a greater advantage than this, namely, that those who *do* believe are saved by it, and they know that Christ made such an Atonement for them that for them to be punished for sin would be as much a violation of justice as it would of mercy! O my Soul, you know this day that all your sins were made to meet on Christ, and that He bore the punishment for them all!—

***“He bore that we might never bear,  
His Father’s righteous ire.”***

Here is a rock to stand on, a safe resting place for those who trust in Jesus! As for you who trust Him not, your blood be upon your own heads! If you trust Him not, you have no part nor lot in this matter; you shall go down to your own punishment to bear it yourselves! The wrath of God abides on you! You shall find that the blood of Jesus has made no Atonement for your sins. You have rejected the invitation that was given, and put far from you the Cross of Christ! Upon your heads the pardoning blood shall never drop, and for you it shall never plead—you must perish under the Law because you refuse to be saved under the Gospel.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software—Sermon #694, Volume 12—*Sin Laid on Jesus*.

“I am not left here to conjecture. It is written, ‘He delights in mercy.’ When God uses His power, He cannot be sad, for He is a happy God. But if there is such a thing possible as the Infinite Deity being more happy at one time than at another, it is when He is forgiving sinners through the precious blood of Jesus! Ah, Sinner, when you cry to God, you give Him an opportunity to do that which He loves most to do! He delights to forgive, to press His Ephraim to His bosom, to say of His prodigal son, ‘He was lost, but is found. He was dead, but is alive again.’ This is more comfortable to the Father’s heart than the feeding of the fatted calf, or tending the cattle of a thousand hills.”—CHS—Sermon #672, Volume 12—*The Raven’s Cry*.

**DO YOU PRAY THAT THE HOLY SPIRIT WILL PREPARE THE HEARTS OF HEARERS BEFORE YOUR PASTOR PREACHES? DO YOU ASK THE HOLY SPIRIT TO PREPARE YOUR HEART? YOUR PASTOR’S HEART?**

## CALVINISM: ITS SECOND POINT

By DANIEL E. PARKS, PASTOR

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The foremost theologian of the Reformation of the 15th Century was John Calvin (1509-64), the Reformer of Geneva, Switzerland. He systematized the Doctrine of Salvation earlier defended by Augustine (345-430), inscripturated by Paul the Apostle, and divinely inspired by the Holy Spirit. His Doctrine was embraced by fellow-Reformers throughout Europe and the British Isles.

The most noted protest against the Doctrine of John Calvin was raised by disciples of Jacobus Arminius, professor in the university at Leiden, The Netherlands, 1603-09. They started their protest, called the Remonstrance, in 1610, one year after Jacobus Arminius' death. Their disagreement with Calvin's Doctrine of Predestination was presented to the Dutch Reformed Church's Synod of Dort in 1618-19 in what has come to be called the Five Points of Arminianism:

[Last month the Five Points of Arminianism were listed and the first point considered and refuted. This month we will discuss the second point and compare it to Scripture.]

2. **Conditional Election.** Election to salvation is not an act of God's Grace alone; rather, God's choice is based upon man's choice, as God chose to salvation those whom He foresaw choosing Him of their own free will to be their Savior.

We will here consider the second of the five points of Arminianism and of Calvinism (as they are summarized in *The Five Points of Calvinism* by David N. Steele and Curtis C. Thomas).

### Arminianism Point #2: Conditional Election

"God's choice of certain individuals unto salvation before the foundation of the world was based upon His foreseeing that they would respond to His call. He selected only those whom He knew would, of themselves, freely believe the Gospel. Election therefore was determined by or conditioned upon what man would do. The faith which God foresaw and upon which He based His choice was not given to the sinner by God (it was not created by the regenerating power of the Holy Spirit) but resulted solely from man's will. It was left entirely up to man as to who would believe, and therefore as to who would be elected unto salvation. God chose those whom He know would, of their own free will, choose Christ. Thus the sinner's choice of Christ, not God's choice of the sinner, is the ultimate cause of salvation."

This second point of Arminianism denies what Holy Scriptures teach regarding the election unto salvation in the following respects:

1. The Arminian doctrine of election denies the declaration of Jesus Christ to the saved in John 15:16: "You did not choose Me, but I chose you." That is, the decisive factor in election to salvation is God's choice of sinners, not the sinners' choice of God. Any sinner who chooses God did so because God first chose him.

2. The Arminian doctrine of election reverses the Biblical order of predestination and faith set forth in Acts 13:48: "And as many as had been appointed to eternal life believed." That is, faith in Christ is the *result* of predestination, not the *cause* of it. This verse so bothers Arminians that they change it to read, "And as many as believed were appointed to eternal life"—as though faith in Christ is the *cause* of predestination, not the *result* of it.

3. The Arminian doctrine of election reverses the Biblical order of election and faith set forth in 2 Thessalonians 2:13, in which the saved are told, "God, from the beginning, chose you for salvation

through...belief in the truth." That is, belief in the truth is the *result* of being chosen for salvation, and in no way the *cause* of it. The Arminian doctrine would change this verse to read "God, from the beginning, chose you for salvation because He foresaw your belief in the truth."

4. The Arminian doctrine of election reverses the Biblical order of election and holiness set forth in Ephesians 1:4, in which the saved are told, "[God] chose us in [Christ] before the foundation of the world, that we should be holy and without blame before Him in love." That is, holiness is the *result* of election, and in no way the *cause* of it. The Arminian doctrine would have this verse to read, "God chose us in Christ before the foundation of the world because He foresaw we would be holy and blameless."

5. The Arminian doctrine of election denies the Doctrine of Unconditional Election taught in Romans 9. God declares in verse 13, "Jacob have I loved, but Esau have I hated." Therefore, Jacob was chosen to salvation, but Esau was not. Why was Jacob chosen? Because of God's unmerited favor and Sovereign Grace to him, not because of any foreseen faith or any other good deed he would perform, as Arminians would posit. Paul therefore declares in verse 11 that Jacob was chosen before he had "done any good or evil [foreseen or actual], that the purpose of God according to election might stand, not of works but of [God] who calls."

Indeed, if God's election to salvation was according to our work of faith, as Arminianism asserts, none would be saved! Man is totally incapable of any work which merits God's favor in any way. Man is spiritually "dead in trespasses and sins" (Eph 2:1) and therefore totally incapable of understanding the Gospel or of seeking God (Rom 3:11). Man, furthermore, is so obstinate in his rebellion against God that Jesus Christ declares, "You are not willing to come to Me that you may have life" (John 5:40). Arminianism, by asserting God has chosen to salvation those whom He foresaw of their own free will believing the Gospel, shuts the door of salvation to everyone!

But the sovereign Grace of God opens the door of salvation to all who will enter therein. God the Father has chosen to salvation a host of undeserving and rebellious sinners, and called them to Christ—and caused them to *willingly* come to Him. Jesus Christ therefore declares in John 6:37, 44, 45, 65, "All that the Father gives Me [in sovereign election before the foundation of the world] will come to Me, and the one who comes to Me I will by no means cast out...No one can come to Me unless the Father who sent Me draws him...Therefore everyone who has heard and learned from the Father comes to Me...No one can come to Me unless it has been granted to him by My Father."

If you do not come to Christ for salvation, blame no one but yourself, because you have refused God's sincere invitation to, "Look to Me and be saved, all you ends of the earth" (Isa 45:22). If you do, indeed, come to Christ, give Him all the glory for that "purpose of God according to election...not of works but of Him who calls."

The Synod of Dort, therefore, rightly *condemned* this second of the Five Points of Arminianism as heresy, and affirmed as Scriptural Truth all that it denied.

## THE WINDOW THE WINDOW THE WINDOW

Two men, both seriously ill, occupied the same hospital room. One man was allowed to sit up in his bed for an hour each afternoon to help drain the fluid from his lungs. His bed was next to the room's only window. The other man had to spend all his time flat on his back.

The men talked for hours on end. They spoke of their wives and families; their homes; their jobs; their involvement in the military service; where they had been on vacation. Every afternoon when the man in the bed by the window could sit up, he would pass the time by describing to his roommate all the things he could see outside the window.

The man in the other bed began to live for those one-hour periods where his world would be broadened and enlivened by all the activity and color of the world outside. The window overlooked a park with a lovely lake. Ducks and swans played on the water, and children sailed their model boats. Young lovers walked arm in arm amidst flowers of every color, and a fine view of the city skyline could be seen in the distance. As

the man by the window described all this in exquisite detail, the man on the other side of the room would close his eyes and imagine the picturesque scene.

One warm afternoon the man by the window described a parade passing by. Although the other man couldn't hear the band, he could see it in his mind's eye as the gentleman by the window portrayed it with descriptive words.

Days and weeks passed. One morning the Day Nurse arrived to bring water for their baths, only to find the lifeless body of the man by the window, who had died peacefully in his sleep. She was saddened, and called the hospital attendants to take the body away.

As soon as it seemed appropriate, the other man asked if he could be moved next to the window. The nurse was happy to make the switch, and after making sure he was comfortable, she left him alone. Slowly, painfully, he propped himself up on one elbow to take his first look at the real world outside. He strained to slowly turn to look out the window beside the bed.

It faced a blank wall. The man asked the nurse what could have compelled his deceased roommate who had described such wonderful things outside this window. The nurse responded that the man was blind and could not even see the wall. She said, "Perhaps he just wanted to encourage you."—From an e-mail forwarded to the editor by Brother Clark St. Clair.

## TRUE SALVATION CAN BEAR EXAMINATION

*(Continued from page 1)*

bed you must be stretched. You will hear the warning voice of Death in the silent tread of those who expect your departure, and in the faint whisper of the physician as he warns your friends that there is no hope. You will be compelled to gaze into worlds unknown; you will hear the booming of the deep sea of Eternity, and oh, if a fear should molest you, then how dark will your descent be into the Valley!

But oh, Beloved, if you can be confident then, with what joy will you face your last hour! And with what triumph enter into eternity! How can you expect to be confident then if you are self-indulgent now, and will not dare to try your estate? Come, have a friendly suit, as it were, in the heavenly chancery between your soul and your hopes today, lest there should be a fatal suit against you—a suit brought on by Divine Justice—which shall end in your total bankruptcy throughout eternity!

God grant that we may not be afraid of being shaken, for if we cannot bear shaking *now*, what shall we do at the last? What has been the result of all the shaking through which we have passed up to now? I think it has been this—we have had a great deal removed from us which was of no use to us; we could once boast rather more loudly than we dare to do now. I must confess that the longer I live, the more of a fool I feel myself to be. I am in myself weaker, more distrustful, more conscious of sin—more hopeless of self-assistance than ever! The more strength I get from God, the weaker I discover myself to be in and of myself.

There were a few things that I thought I knew once, but except those things which God has taught me, I now find that I know nothing! I suppose that the further we proceed in the way to Heaven, the more we shall be dissatisfied with ourselves because our daily trials and troubles have the effect of bursting many of those bubbles in which we once put our confidence. All the wooden centers must be taken away from our masonry, for God builds His arches so that they will stand without supporting frameworks. The dog-shores must all be knocked away from our ship, for it is not meant to be high and dry on the shore—it is to be launched upon a sea of everlasting glory!

The dross is consuming! Blessed be God for that, for the precious metal gains by the loss. Our outward man decays, but the inward man is renewed day by day. Go on, great Shaker of Heaven and earth, and shake from me my mere pretensions, my presumptions and empty professions, for the genuine work of Grace will be helped!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software—Sermon #690, Volume 12—*A Lesson from the Great Panic*.

PRAY  
DAILY FOR  
GRACE  
TO BE  
OBEDIENT  
TO GOD'S  
WORD.

PRAY FOR GRACE TO HUNGER AND THIRST FOR RIGHTEOUSNESS

## WHAT IS IT TO PREACH CHRIST?

By Charles H. Spurgeon

To preach Christ Jesus, it is absolutely necessary we should preach Him as *the only Mediator between God and man*, admitting the efficacy of the intercession of *living* saints for sinners; never for a moment denying that every man is bound to make supplication for all ranks and conditions of men—yet must we have it that the only Mediator in the heavens, and the only direct Intercessor with God is the “Man Christ Jesus.”

No, we must not be content with making Him the *only* Mediator—we must set aside all approach to God in any way whatever, except by Him! We must not only have Him for the Priest, but we must have Him for the Altar, the Victim, and the Offerer, too! We must learn in full the meaning of that precious text—“Christ is all.” We must not see a part of the types here, and a part there, but all gathered up in Him, the one Door of Heaven, the one crimson Way by which our souls approach to God!

We must not allow that approaches can be made in human strength, by human learning, or by human effort; but *in* Him, and *through* Him, and *by* Him, and in dependence *upon* Him must all be done between God and man! We have no wings, my Brothers and Sisters, with which to fly to Heaven; our journey there must be on the rounds of Jacob’s ladder. We cannot approach God by anything *we have*, or *know*, or *do*. Christ Crucified, and He alone, must lift us up to God! And more—we must preach Christ in the solitariness of His Redemption work. We must not permit for a moment the fair white linen of His Righteousness to be stained by the patchwork of our filthy rags. We must not submit that the precious blood of His should be diluted by any offering of ours co-acting for our salvation. He has, by one Sacrifice, forever put away sin!

We shall never preach Christ unless we have a real Atonement.

There are certain people nowadays who are making the Atonement first a sort of compromise—the next step is to make the Atonement a display of what ought to have been, instead of the thing which should have been!

Then, next—there are some who make it to be a mere picture, an exhibition, a shadow—a shadow the substance of which they have not seen. And the day will come, and there are sundry traces of it here and there, in which in some churches, the Atonement shall be utterly denied, and yet men shall call themselves Christians while they have broken themselves against the cornerstone of the entire system!

I have no kith nor kin, nor friendship, nor Christian amity, with any man whatever who claims to be a Christian, and yet denies the Atonement! There is a limit to the charity of Christians, and there can be none whatever entertained to the man who is dishonest enough to occupy a Christian pulpit, and to deny Christ. It is only in the Christian church that such a thing can be tolerated! I appeal to you—was there ever known a Buddhist acknowledged in the temple of Buddha, who denied the basic doctrine of the sect? Was there ever known a Muslim Imam who was sanctioned in the mosque, while he cried down the Prophet?

It remains for Christian churches, only, to have in their midst men who can bear the name of Christian, who can even venture to be Christian teachers, while they slander the Deity of Him who is the Christian’s God, and speak lightly of the efficacy of His blood, who is the Christian’s Atonement! May this deadly cancer be cut out, root and branch, and whatever tearing of the flesh there may be, better cut it out with a jagged knife, than allow it to exist, because no lance is to be found to do it daintily!

We must have, then, Christ in the efficacy of His precious blood as the only Redeemer of the souls of men, and as the only Mediator, who, without assistance of ours, has brought us to God, and made reconciliation through His blood.— *Adapted from The C. H. Spurgeon Collection, Version 1.0, Ages Software.—Sermon #369, Volume 7—THE FIRST SERMON IN THE TABERNACLE—by God’s Grace, read/download all 63 volumes of CHS sermons free of charge at [www.spurgeongems.org](http://www.spurgeongems.org)*

**PRAY DAILY  
FOR OUR BROTHERS  
AND SISTERS IN PRISONS.  
ASK FATHER  
TO USE THEM FOR  
HIS HONOR AND GLORY.**

## Trampling Underfoot The Blood Of Jesus Christ

HEBREWS 10:28–29.

By Don Fortner

Pastor of Grace Baptist Church  
Danville, KY

God the Holy Spirit declares that those who despise the Gospel of God’s free and Sovereign Grace in Christ shall, in the day of judgment, be worthy of much sorer and more severe punishment than those who despised the Law of God given by the hand of Moses to the children of Israel.

There are many proper, very sober applications of this warning. Here God Himself speaks of men who have “*trod*den underfoot the Son of God,” have counted the blood of the Son of God, “*the blood of the covenant*,” an unholy thing, and have “*done despite unto the Spirit of grace*.”

Those words very accurately describe the religion and the preachers of this apostate generation.

I have chosen my words deliberately and purposefully. I have chosen them, either by the Spirit of Christ or by the spirit of antichrist. I will leave that for each reader to decide. But be sure you understand this—There is no alternative between the two! Either I am God’s messenger to your soul, led to write these lines by the Holy Spirit of Christ, or I am a messenger of Satan, led by the spirit of antichrist.

All preachers of Arminian, free will, works religion; all preachers of the damning, blasphemous doctrine of Universal Atonement or Universal Redemption—all who believe, teach, and preach that the Son of God died to redeem and save all human beings, even those who perish at last in Hell under the wrath of God—are guilty of this crime! They tread under their feet the blood of the Son of God, count the everlasting blood of the covenant an unholy thing, and do despite unto the Spirit of Grace!

(See *Trampling on the Blood* on page 6)

# WHAT?

By Charles Haddon Spurgeon

I have said that the Church not only does not lose her existence, but she does not lose anything at all. The Church has never lost her numbers. Persecutions have winnowed her, and driven away the chaff, but not one grain of wheat has been taken away from the heap! No, not even in visible fellowship has the Church been decreased by persecution! She is like Israel in Egypt—the more they were afflicted, the more they multiplied. Was a minister put to death today? Ten young men came the next morning before the Roman proctor, and offered themselves to die, having that very night been baptized for the dead minister, having made their confession of faith that they might occupy his position! “I fill up the vacancy in the Church, and then die as he did.” Was a woman strangled or tortured publicly? Twenty women appeared the next day, and craved to suffer as she suffered, that they might honor Christ!

Did the Church of Rome in more modern times burn one of our glorious reformers—John Huss—yet did not Martin Luther come forward as if the ashes of Huss had begotten Luther? When Wycliffe had passed away, did not the very feet of Wycliffe being persecuted help to spread his doctrines—and were there not found hundreds of young men who in every market-town in England read the Lollard’s Scriptures, and proclaimed the Lollard’s faith? And so depend upon it—it shall always be! Give a dog a bad name, and you hang him; give a Christian a bad name, and you honor him! Do but give to any Christian some ill name, and before long a Christian denomination will take that name to itself, and it will become a title of honor!

When George Fox was called, “Quaker,” it was a strange name, one to laugh at—but those men of God who followed him called themselves Quakers, too—and so it lost its reproach! They called the followers of Whitefield and Wesley, “Methodists”—they took the title of Methodists, and it became a respectful designation! When many of our Baptist forefathers, persecuted in England, went over to America to find shelter, they imagined that among the Puritans they would have a perfect rest. But Puritan liberty of conscience meant, “The right and liberty to think as they did, but no toleration to those who differed.” The Puritans of New England, as soon as ever a Baptist made his appearance among them, persecuted him with as little compunction as the Episcopalians had the Puritans! No sooner was there a Baptist, than he was hunted up and brought before his own Christian brethren!

Mark you, he was brought up for fine, for imprisonment, confiscation, and banishment before the very men who had themselves suffered persecution! And what was the effect of this? The effect has been that in America where we were persecuted, we are the largest body of Christians. Where the fire burnt the most furiously, there the good old Calvinistic Doctrine was taught, and the Baptist became the more decidedly a Baptist than anywhere else—with the most purity, and the least dross! Nor have we ever lost the firmness of our grip upon the fundamental Doctrine for which our forefathers stained the baptismal pool with blood—by all the trials and persecutions that have been laid upon us—and by God’s Grace never shall we!—Adapted from *The C. H. Spurgeon Collection, Version 1.0, Ages Software—Sermon #397, Volume 7—FIRE! FIRE! FIRE!*—by God’s Grace, read/download all 63 volumes of CHS sermons free of charge at [www.spurgeongems.org](http://www.spurgeongems.org)

## TRAMPLING ON THE BLOOD OF OUR MASTER

(Continued from page 5)

There is no doctrine in all the world more dishonoring to God, more blasphemous to the Lord Jesus Christ, more contrary to the Spirit of Grace, and to the Word of God, or more damning to the souls of men than the doctrine of universal atonement!

When I use the terms *Universal Atonement* and *Universal Redemption*, this is what I mean: Universal Atonement is the damning delusion of men which teaches that the Lord Jesus Christ died to make atonement for the sins of all human beings without exception. It is the teaching that, by His blood, Christ merely made atonement *possible* for all, though He actually procured it for none.

Universal Redemption is that doctrine which says Christ shed His blood to redeem and save *all* people, that He made salvation possible for all, and provided a way for all to be saved, though He did not actually secure and guarantee anyone’s actual redemption and salvation by the shedding of His blood.

It is clearly the teaching of Scripture that the Lord Jesus Christ actually and effectually redeemed and made atonement for every sinner for whom He died at Calvary. The death of Christ was not a gamble. Nothing was left to chance. He, by His sin-atonement blood, effectually and infallibly secured the everlasting salvation of God’s elect. To say, as most do, that He died to redeem those who yet perish under the wrath of God, is to trample His blood underfoot as a common, unholy, useless thing!

Such doctrine makes the blood of Christ of no effect. It is the most odious form of blasphemy imaginable.

(More of Pastor Fortner’s work can be found at <http://grace-for-today.com>)

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modern English!

## A Study of Ephesians

## THE DARKNESS OF THE UNBELIEVING INTELLECT

We have been looking at this most unflattering description of the life of the unbeliever which is found in verses 17-19 of Ephesians 4. And if most of those in the world today could hear these things, they would probably be either highly offended or have a good laugh. Yet one thing you find the Bible consistently doing is telling the truth. It does not hold back from telling us exactly what God thinks of things. It does not tone down its description of things because someone might not like it. It does not hide the grim details about human nature because someone might be offended by it. And of course, there is a very good reason for this. The Bible tells us the truth because it is only by knowing the truth and honestly facing the truth, even if it is painful, that anyone will be led to seek the help which only the Lord Jesus Christ and the Gospel can give.

The description that we have in these three verses pertains to *unbelievers*. And, as we pointed out, it refers to every single unbeliever without exception—not just to those in jail, or those who are obviously wicked, or to those who call themselves atheists. It refers to every unbeliever in every level of society! And what we found in our study is that there is one word by which you can characterize the whole viewpoint and outlook of the unbeliever—vanity! Verse 17 tells us that unbelievers live in the futility (or vanity) of their minds. Their thinking, even if brilliant, leads to nothing! It is empty. It is futile. It is purposeless. It is like a bubble. A bubble may be beautiful; it may be perfectly round, and float through the air, and reflect the colors of the rainbow. But suddenly it disappears! And that is the life which ALL men and women and children who are without Christ are living. There may be a certain beauty, and charm about it, but it is meaningless, and leads to nothing.

But the passage does not stop there. It goes on to give more details. In verses 18 and 19 there are at least seven more specific things which are said to characterize unbelievers. These specific things tell us why the lives of unbelievers are empty and vain. Let us look together at Ephesians 4:17-19—“This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, {18} having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; {19} who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.”

Today we will be looking at the first characteristic of the unbeliever found verse 18. Why are the lives of unbelievers futile? First and foremost, it is because “their understanding is darkened.” I want once again to give credit to Dr. Martyn Lloyd-Jones, and a sermon he preached on this passage from which I have used much material.

Let us be clear, in the first place, what the phrase “having their understanding darkened” means. The word “understanding” here refers primarily to the thought process or the intellect.

This is a serious matter and one, no doubt, which would be readily denied. And so we ask ourselves how this came to be. Is it a flaw in the way God created man? Definitely not! It is a result of the fall of man into sin. Scripture teaches us that man was made in God’s image. This means that man was originally, as he came from the hand of God, without sin. But more, man could see the handiwork of God in all that

was around. Even more than that, he had a personal relationship with God, and could communicate with God and receive God’s communication to him.

But with the Fall, a tremendous change took place. Far-reaching effects of sin took place in every area of man’s being. Even man’s highest faculty became distorted and, as our passage says, darkened.

This is something which the Bible speaks about over and over again. Consider with me some of its testimony in this regard. See how the Apostle Paul describes his fellow Jews in 2 Corinthians 3:14-15—“But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ. But even to this day, when Moses is read, a veil lies on their heart.” The Jews were people who prided themselves on knowing the truth. They were the special recipients of the Old Testament. Yet, although they had the truth, and spent much of their time discussing it, most of them never saw the spiritual nature and meaning of its teaching. And why was that? Paul says “a veil lies on their heart.” Their understanding was darkened.

But consider a passage more general in its scope. Referring to all unbelievers the same Apostle writes in 2 Corinthians 4:3-4—“But even if our Gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the Gospel of the glory of Christ, who is the image of God, should shine on them.” Satan knows that he has an advantage in the unbeliever. The unbeliever is already darkened. Satan takes advantage of it by working to keep the unbeliever in his blindness. He actively works to keep people from believing the Gospel.

It is interesting to note how Matthew, in his Gospel, describes the coming of Jesus into the regions of Zebulun and Naphtali. He quotes from Isaiah 9:2, “The people who walked in darkness have seen a great light; Those who dwelt in the land of the shadow of death, Upon them a light has shined.” This is the picture of the human race. They sit in darkness, and cannot find a way out. Because there is no light, they can only sink into cynicism, hopelessness, and despair.

Jesus Himself gave this diagnosis of how His coming into the world affected things in John 3:19—“And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.” Jesus adds something here to the description of the unbeliever. Not only is he in darkness, but he *loves* the darkness.

It is for this very reason that the Bible so frequently refers to unbelievers as fools. For instance, Psalm 14:1 tells us, “The fool has said in his heart, ‘There is no God.’” A fool is one who lacks understanding. This does not mean that unbelievers cannot think. Some unbelievers are clearly brilliant. But what it does mean is that their understanding is darkened. It is as if there is a veil over their intellect so that they simply cannot see certain things. They have blind spots in spiritual perception. (To be continued, Lord willing).—PF

# TEMPTATIONS ON THE PINNACLE

BY C. H. SPURGEON

Let us speak of, now, the answer which the Savior gave to Satan in our text (Matthew 4:5-7). He said, “It is written again, You shall not tempt the Lord your God.” I noticed, when I was carefully reading this verse over, and thinking of it, that Jesus met a promise *misused* with a precept properly applied. At that moment the precept was worth more to Christ than the promise. Beloved, there are certain people who love the *promise* part of God’s Word, but cannot bear the *precept*. We have men among us, who, when the minister preaches upon a sweet text, are greatly delighted! That is savory meat such as their soul loves! But if the pastor expounds a *precept* of God’s Word, they turn upon their heel superciliously, and say, “He is a *legal* preacher.”

It is not safe to pick and choose in the matters of Divine Truth! All hail, you fair Promises! You meet me as the angels met Jacob at Mahanaim! But all hail, fair Precepts! You meet me as Nathan met David and rebuke me for my sins! You, also, are my friends, and I salute you, and am glad to bear your company. Brothers and Sisters, we cannot do without a promise, precept, exhortation, and rebuke! The compound of the Scripture, like the powders of the merchants for sweetness and excellence, must not be injured by being robbed of one single ingredient. Love the precept, I pray you! Be of the mind of David who wrote the whole of the 119th Psalm—not so much in praise of the promises as in praise of the statutes, and the Laws of God as he found them given in that part of the Old Testament which it was his privilege to read.

Sometimes a precept is the necessary counteracting principle to guard us from the perversion of a promise. Promises alone are like candy given to children, which, when too profusely eaten, bring on sickness. But the precept comes in as a healthy tonic so that you may feed upon the promise without injury. Beloved, is there one of you who is so false and faithless as to desire to shun God’s service and God’s love? Hear this—“You shall not tempt the Lord your God.” You do so—you tempt God—you tempt Him to sanction your sin when you use wrong means in order to escape from danger! A Christian in business who is going to stoop to a transaction that is not altogether clean in order to escape from his present dilemma is tempting God, for he asks God to help him, and

then uses evil tools to effect escape!

Will you tempt God to assist you in defrauding your neighbor? Dare you ask God to aid you in doing what is not strictly upright? Do not dare to do this! “You shall not tempt the Lord your God.” The Christian worker who dares to run away from work and says, “God will take care of me”—what is he doing? He is asking God one of two things—either to destroy him, which God will not do, for He is a faithful God. Or he is tempting Him to uphold him and comfort him when he is not in the path of duty—which it would be wrong for God to do since He cannot give the sweetness of His comfort, and the joy of His Countenance to a man who would thereby be countenanced and encouraged in sin!

Beware of provoking God to jealousy! Let your walk be such that the Lord may be honored by it, and may look down with complacency upon you. Do not run to such shifts as would involve your asking God to assist you in a wrong thing in order to effect your deliverance. Though there are great depths beneath you, you cannot fall while He upholds! Though others are dashed in pieces, and you can hear the crash of their fearful fall, yet He upholds the righteous! Though your own brain turns giddy, and you are ready to slip from your foothold, yet the eternal God is your refuge, and underneath you are the everlasting arms!

Your extremity of weakness shall be the opportunity of His power. And when you fall back faint and ready to die, then it is that the angelic wings shall be of service, and the cherub-helpers shall bear you up in their arms, lest you dash your foot against a stone! Only be very courageous and confident, and say unto the fiend of Hell, “Get away from me, for the God who allowed me to be placed here never did forsake me, and never will! And while He is for me, I will not fear.” What may occur is no business of mine, it rests with Him. It is mine to stand in the path of duty, for thus I shall be in the place of safety.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software—Sermon #689, Volume 12—*Temptations on the Pinnacle*.

## WILL YOU SPEAK UP FOR JESUS CHRIST?

Many Believers who are vigorous in many respects, are troubled with a hesitancy in their *testimony*—they cannot speak up for Jesus. Whenever they try to say a good word—nervousness, or something akin to it—restrains them. They say with Moses, “Lord, I am slow of speech.” They hesitate, or are still. There is no cure for hesitancy in the confession of Christ equal to *faith*! Observe Moses. He is so hesitating that God gives him Aaron to be his spokesman! But read through the history, and Moses is the better orator of the two! Aaron has a golden mouth, but by degrees the confidence that Moses feels in his commission enables him to rebuke Aaron. And when Aaron goes up to Mount Hor to sleep in the arms of God, Moses stands up, and in that last sermon he delivered, and that Psalm he sung before the assembled multitude, you cannot detect the slightest trace of slowness of speech! The man overcome his weakness by *faith*—a holy faith gave him a holy *courage*—and the tongue once bound became unloosed! I should advise some of you to try it. A strong dose of the essential oil of *believing* taken every morning and evening would enable you to tell sinners all around what a dear Savior you have found.”—CHS

“Owing to many Christians not doing what they ought to do in the day of battle, Romanism is still in this land, and infidelity is rife. If, in the days of Elizabeth and Cranmer, men had acted up to the Light of God they then had, we should not be as we now are, a semi-Popish nation! Had Luther himself been faithful to some of the Light of God to which he shut his eyes, he might have inaugurated a more perfect Reformation than that for which we are still devoutly grateful to God, and for which we always cherish his memory.”—CHS



## Letters to Mike Gendron of Proclaiming the Gospel:

ptg@pro-gospel.org ~ <http://www.pro-gospel.org>  
PO Box 940871, Plano, TX 75094

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**N. K., Glenco, IL, writes—**

Thank you for your wonderful ministry. My husband is an ex-Catholic. He came to the true knowledge of Jesus Christ through years of debating the issue during our marriage. God truly blessed this discourse. He now finds it necessary to witness to his Catholic friends. We also witness to the many Christians who sit on the fence and say Catholics are Christians. Catholicism is a cult, and it enrages me to see Catholics merge with true, Bible-believing Christians. I am relentless in correcting any individual (particularly so-called *saved* Christians) who considers Catholicism a true form of Christianity—it is absolutely impossible! It is Satan's great deception, and the masses are falling for it. Again, thank you for your ministry! Your purpose, outreach, and focus are invaluable. The deception is enormous!

**P. V., Underwood, IN, writes—**

After ordering your book *Preparing Catholics for Eternity*, I led a twice-a-month home Bible study with 9 women, 5 of them Catholic. Being totally ignorant of Catholic beliefs, I plunged in with nothing but the Truth of God. God is so faithful when His Truth is proclaimed, as three of the Catholic women came to Christ and were born again! God bless you in your mission to reach Catholics for Christ.

**A. A., Ft. Thomas, KY, writes—**

I am looking forward to receiving *Preparing Catholics for Eternity* for the help it can provide me for coming out of Catholicism.

**S. M., Georgia, writes—**

Thanks, Mike, for your website. It has a lot of great information. This new Christian has called me twice, crying because her family has cursed her out, and told her the Catholic Church is the only true church, and that she needs to go back to confession because the King James Bible is incorrect. I printed out some of the testimonials that appeared on your website. My husband and I have started a new ministry, and God is sending lots of people who are in search of the Truth. We still need helpful information on witnessing to people of various backgrounds. Your website is by far the most simplistic but yet powerful website for ministering to those who are previous or present-day Catholics.

**H. G., Scottsdale, AZ writes—**

Mr. Gendron, I want you know that your book has so much wisdom from God's Word, and it has helped me witness greatly. It shows how God alone deserves all praise and glory and honor, and His sacrifice was ONCE for ALL. I used many Scriptures from *Preparing for Eternity* to show the error of the Catholic church with my Catholic brother-in-law yesterday. I am really grateful in tears for his new life. He is mentally disabled, and now he says he is born again, a new man...Praise God!

**J. & A. T. Greenwood, LA, writes—**

Dear Mike, Your immovable stand on God's Holy Word, in the face of so fierce an adversary as the Roman Catholic religion, is a source of rejoicing and inspiration for us. Giants are no match for the God we serve! We deeply appreciate your ministry and service. You are continually in our prayers, as you have taught us much in a short time. Your PowerPoint presentations have helped sharpen our understanding of the Bible, in particular, on the subject of Divine Forgiveness, (judicial vs. parental). Your willingness to help, your readiness to equip and encourage, and your loving reproof and correction of error, not only provide genuine comfort and blessing to the hearts of fellow Believers, but also activate the manifold love of God.

**E. J., Minneapolis, MN, writes—**

I am so thankful to you and Jane for your ministry. You have done so much to free many captives from the blasphemous and heretical religion of Catholicism. I still have two daughters who are held captive by their deceit. I did not know that Roman Catholic indoctrination was still lingering in my mind years after I left. It was not until I watched your eight video messages from the Steel-ing the Mind conference years ago that I heard the complete truth about the errors of Catholicism. I was so shocked that I wept. No one previous to you had compared Scripture to the teachings of "THE CHURCH." Now I am teaching Jeremiah in a Women's Bible Study. Thank you and bless you. I will know you and Jane forever in Heaven with our Lord and Savior.

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## An Old Friend Writes to His Brothers and Sisters in Prison

Decades ago in poor cultures remote from refined civilization, a mother would pre-chew food, then give it to her baby to swallow. If you were an infant in the weaning stage living in those days, that would be the way you would make the transition from weaning to solid food.

Is the following mostly true or mostly false: Our most sacredly held beliefs about God are formed from a diligent and detailed study of Scripture as we rely on the Holy Spirit for illumination? I vote for mostly false!

We get our understanding of God either from others which is *theoretical* knowledge, or we get it from God the Holy Spirit which is *experiential* knowledge.

I think theoretical knowledge is like chewing someone else's half-chewed manna—it's pre-chewed Christianity. We Americans are in that age between weaning and solid foods. This would be all right for a very short while, but it seems to have been the steady diet of American Christianity for the last three decades. But Brothers and Sisters, we're not infants—and we need to get our own food directly from our Father via the Holy Spirit so that we will gain the full force of its nourishment to our spiritual selves.

Look at what's for sale in the Christian bookstores. Mostly "how to" books that tell you somebody's story of how they did this or that, or a tale of what happened to them, and how they dealt with it. Or it's somebody's direction as to how we can *be* this or that.

We have books that tell us how to study the Bible, how to minister, how to live, how to die, how to treat our wives, husbands and children, how to pray, how to witness, how to be successful as a family or as a Church, how to get God's power, how to be free of doubt, worry, debt and guilt—how to lose weight, how to sell, how to charm others and be accepted, how to be an expert in one minute using seven basic principles, how to be an exceptional leader using the 15 points presented in the book—and almost everything else except how to overthrow Fidel Castro!

In other words, the pre-chewed experiences of others have supplanted the very Word of God! This is living in the theoretical knowledge world of pre-chewed Christianity.

My dear Brothers and Sisters in prison, much of what we have taken to our hearts as Gospel Truth (what we hold as the Truth of God) is often no more than hypothesis and assumption developed by those whom we have held in high regard or those instructors who have convinced us of its Biblical validity. And other doctrines which are not gathered and accepted through those means are accepted because they suit our presumptions of belief. I think we have to agree that there is more truth to these statements than we would like to admit.

You know I like to ask questions, so bear with me. I would like you to ask yourself these questions: What truths do I hold as learned directly from God, that is, what have I really learned from God due to my close relationship to Him? Are my beliefs really formed from my own personal relationship with God? From intense, comprehensive and exhaustive personal study of His Word? From asking God the Holy Spirit to teach me the Truths from His Word? How much have I meditated on the Word, savored its flavor, reflected on it, and prayed that the Holy Spirit would give me a greater understanding of its meaning and draw me closer to God?

How often have I learned from the text of God, via the Holy Spirit's illumination, that I put forth as that which I believe? If you're like I am, you must admit, not very much! This is humiliating isn't it? It is for me. We must take a good look at our methodology for learning spiritual Truths. For me, I know God met me and called me but so much of the rest is a blur of readings, writings and assumptions gathered over the years. I often find myself preaching and teaching beyond my real knowledge. I really don't know very much first hand and *experientially*.

"Well," you say, "if you don't know much, why are you trying to do the very thing that you're protesting about? Isn't this merely another form of 'how to?'"

I reply, to some degree that is accurate. But it's probably more of a conversa-

tion with myself and a recognition of and confession for my past times of spiritual arrogance and ignorance. And if you follow my exhortation here, you will help put an end to "how to" books and restore the Scriptures to their rightful place as the Number One reading in the Christian's life—at least in *your* Christian life. Further, *it is a warning for you not to follow in my steps.*

So here's my confession—

Too often I settled for the theoretical knowledge. Probably because in the gathering of theoretical knowledge I could stand aloof from the problems I might have to deal with if I really got involved with God and His Truth. Sure, some of my spiritual experiences increased my knowledge but it was only a flickering candlelight when there was *sunlight* available from above.

Theoretical knowledge is having an understanding of the raw data, but its real substance is absent as a reality in our life—it isn't appropriated or assimilated into our *character*. It's knowing facts, and in this instance facts about God that have no impact on, or validity for one's life. God didn't give us the Bible to learn *facts* about God, but to have us enter into a *relationship* with Him, to learn to trust and love Him in all things. Scriptural understanding is to lead us to know God, and to love Him as no other—acquiring intellectual, theoretical knowledge of God is not really knowing God.

I think you men and women in prison have a sincere desire to know God as your heavenly Father. I believe you want to really know God. I sense that you really hunger and thirst for close, authentic communication from Him who created you, who keeps you and provides for you.

We don't know and love God as fully as we can and should, even though we have His Word taught to us by godly teachers and preachers, and have available to us the entire vast array of current Biblical helps. Even when we have had His strong intervention in our lives, we only get flits and snippets of the experience of Him we need if we are limited to theoretical knowledge. This kind of knowledge is insufficient to sustain us in the very dark and difficult times of life in prison. Or for that matter, we can't be sustained in the very good, delightful times of life, either.

Nothing is a substitute for direct, *experiential*, communication with the living God. Without it we really don't know how to live in good or evil times. Don't you think all the Old Covenant fathers, along with Job experienced this, and the New Covenant followers, the Apostles, along with Paul and subsequent church fathers?

Experiential knowledge is more than knowing facts from the Bible, and using them to prove our point. It's eternal life as our Lord says in John 17:3. And that is more than endless boring existence! This eternal, abundant life and experiential knowledge is garnered from closeness to, wrapped in experience with the Father and His Son, Jesus

(See *An Old Friend* on page 11)

## AN OLD FRIEND WRITES TO HIS BROTHERS AND SISTERS

(Continued from page 10)

the Messiah. It is knowing Christ, and Him uniting Himself and the Father to us in that mystical union called eternal life! This life does supernatural things to us by causing us to resemble the Son. Not that this mystical union conduces *deity* to us, but it does join with us in a mystical way as Peter puts it in 2 Peter 1:4. Unfortunately that place is reached for some of us only when we have exhausted ourselves along with our own resources. I know about this!

It comes about for some of us, it seems to me, the same as it did for Jacob. All his previous life was directed by his own pattern of living—his own fleshly machinations. But when he wrestled with the Angel, and God touched him in his hip (which is the source of strength in any wrestling match) all Jacob could do was to sink down, hold on, and plead for a blessing! God removed Jacob's natural strength, and placed him in an environment where he could do nothing but rely on God. It's strange, isn't it, that Jacob "won" when he exhausted his strength and pleaded for Divine assistance? After this meeting with God Jacob, began to change into a *spiritual* man.

(Lord willing, completed next month).



## WHY?

By Donald S. Fortner, Pastor  
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—Adapted from a weekly *Grace Bulletin*.

**“He has put Him to grief.”**  
*Isaiah 53:10.*

Why did the Lord Jesus Christ die upon the Cross? What was the cause of His death as our Substitute? According to the Book of God, the Son of God was sent into the world to die for us because the Lord God loved us with an everlasting love (Jer 31:3; John 3:16; 13:1; 1 John 4:9-10).

The Father loved us, and sent His Son to be the propitiation for our sins. The Son loved us and came to die in our place. *“He loved me and gave Himself for me.”* The Spirit loved us and formed the holy Humanity of Christ in the womb of the virgin to be a Sacrifice for our sins.

The Lord Jesus Christ came into this world to die in order to accomplish his Father's will. In the fullness of time, God the Father took His dear Son from His bosom, and freely delivered Him up for us all. *“Herein is love!”* The offended Judge took His own holy Son, whom He dearly loved, and gave Him up to suffer the pains of Hell to accomplish the redemption of our souls, in order to save traitors and rebels who would never love Him in return, except He create such love in us!

Our Lord Jesus Christ voluntarily laid down His life for us as our Substitute. When Isaiah says, *“It pleased the LORD to bruise Him,”* we must not forget that He is the Lord God who did the bruising, as well as the One bruised. Christ was not a forced Surety, but a willing One, a willing Servant, a willing Savior, a willing Substitute, and a willing Sacrifice (Psa 40:6-7; Prov 8:23-31; Isa 50:5-7; John 10:17; Heb 10:5-10; 12:2).

Yet, the unutterable agony of Christ's death upon the Cross was inflicted upon Him by his Father's own hand! We read of the terrible agonies He endured in Psalm 22 as He hung upon the Cross suffering the wrath of God. Those woes were aggravated by the fact that it was the Father's hand that was turned upon His dear Son in wrath, and that at the very height of His obedience! *“It pleased the LORD to bruise Him.”*

Oh, how He bruised Him! Christ died a very violent death. His death could not be by natural causes. Christ was a penal Substitute. He had to die as a slain Victim, as a Sacrifice. He died a terribly painful death, tormented in body and in soul, beaten, Crucified, and forsaken! He was forsaken by friends, and mocked by men, made to be sin, and forsaken of God His Father—all for the satisfaction of God's inflexible, holy justice! Our Redeemer died a horribly shameful death. He *“endured the Cross, despising the shame.”* He died as a shameful Man, and in a shameful condition: naked and cursed! The Son of God died a specifically cursed death. It is written, *“Cursed is everyone who hangs on a tree.”* Our great Savior died a slow, lingering death. Others gradually grew weaker as they suffered. He was full of life to the end. Others were given gall and myrrh to stupefy their senses. He was given gall and vinegar to intensify His pains. In all His pains and agonies there were none to help, not even a sympathetic soul to look upon Him with pity.

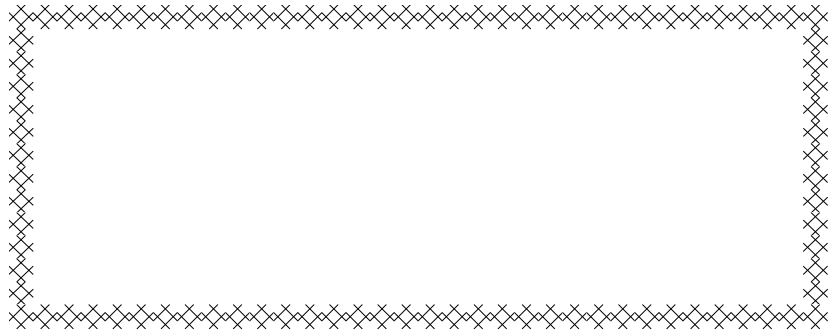
Here is the cause of our Savior's death. Christ died because of God's great love for His elect, because of His gracious purpose to save us, because there was no way for the holy and just Lord God to save us except by the satisfaction of justice in the death of the Incarnate Son of God!

## CHRIST IS MY ONLY MESSAGE

Some years ago I was being considered by a church to be their pastor. They met with me to ask some questions. They asked if I preached on the issues of the day. I replied: I preach Christ; He is my message. They replied: We know that, but do you preach messages against rock and roll, abortion, etc. I replied: Our children can quit listening to rock and roll, quit having abortions, and still wind up in Hell. Our greatest need is not quitting something. Our greatest need is Christ. If we have Him, we have all we need: wisdom, righteousness, sanctification and redemption. Now many years later I find Him, even more, to be all I need. He is still my only message.—John Chapman, pastor in Ashland, Kentucky, USA.—Gleaned from Daniel E. Parks' 11/20/2011 Bulletin. (See page 3 for address).

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

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



**Pray for your mail carrier.**

**In This Issue...**

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

Now I have said nothing to the unconverted. My drift seemed to be to speak to professing Believers. Some of you say you never made a profession. Ah, dear Friends, it will be a very poor excuse at the Last Great Day to say, "I never made a profession"!

Did you ever hear of a thief being brought up at the Mansion House before the Lord Mayor who said, when he was accused of being a thief, "Why, my Lord, I am not a very honest man. I never professed to be. I never professed that I would not pick people's pockets. I never professed that I would not steal a watch if I had the chance. I was regularly known as a thief. I never professed to be anything else, therefore you cannot blame *me*."

If a man should make such a defense as that, I should think it very likely that the Lord Mayor would give him an extra six months, and I think it would serve him right!

You smile at this, but the very same argument may be applied to you. "Well," you say, "you know I do not make any profession of religion." That is to say,

**AND  
WHO,  
PRAY  
TELL,  
SHALL  
WE  
BLAME?**

you do not make any pretense of serving and loving the God who made you, who gave you life, and has kept and preserved you in it! You do not make any profession of being washed in the precious blood of Christ. You do not make a profession of being on the road to Hell.

Well, may God save you from that excuse, and may He give you Grace to look it in the face and say, "Well, I do not dare even hope that I am saved—I *know* I am not." Then, my Friends, if you are not saved, you are lost! I would like to stop while you turn that thought over, and when you have done so, I would say, "The Son of Man is come to seek and to save that which was lost."

May God's eternal mercy seek and save you, and, if it is His will, may He find you, and lead you to put your trust in Jesus Christ! And resting upon Him, and looking to His Cross, you shall not, as the children of Ephraim did, "turn back in the day of battle."—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software—Volume 12, Sermon #696—*Turning Back in the Day of Battle*.

**PRAY DAILY FOR GRACE  
TO BE HOLY!**