

# FOR HIS GLORY

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## WHAT ABOUT THE “MASS,” AND “PURGATORY”?

By Charles H. Spurgeon

THERE IS A DOCTRINE TAUGHT in Hebrews 10:18, “Now where there is remission of these, there is no longer an offering for sin.” We have tried to show from the words of the text that Christ is sufficient to purify us by supplying us with holy motives, and to pardon us by His having, Himself, atoned for sin. The Doctrine, then, is, that THERE IS NO MORE SACRIFICE FOR SIN, BECAUSE CHRIST SUPPLIES ALL THAT IS NEEDED.

Just see what a broom this Doctrine is to sweep this country from Popery, and to sweep all nations of it! Think, in the first place, of what is called, “the unbloody sacrifice of the mass for the quick and the dead.” What becomes of that? The Apostle says, “Where there is remission of these, there is no longer an offering for sin.” Where, then, did the “mass” come from, and of what good is it? The Lord’s Supper was intended to be the *remembrance* to us of our Lord’s sufferings, instead of which it has been prostituted by the Church of Rome into the blasphemy of a pretended continual offering up of the body of the Lord Jesus Christ, a *continual sacrifice!*

According to the Romish doctrine, the offering upon Calvary is not enough! The Atonement for sin is NOT finished! It has to be performed every day, and many times a day, in the many churches of papists, by certain appointed persons, so that that sacrifice is always being offered! Do you notice how strongly the Apostle speaks in this matter? He says Christ offered a sacrifice for sin ONCE. He declares that while other priests stood ministering at the altar, this Man, the Lord Jesus, offered a Sacrifice *once*, and has by that ONE offering perfected forever His elect ones!

Oh, Brothers and Sisters, the “mass” is a “mass” of abominations! It is a “mass” of Hell’s own concocting, a crying insult against the Lord of Glory! It is not to be spoken of in any terms but those of horror and detestation! Whenever I think of another sacrifice for sin being offered, by whomever it may be presented, I can only regard it as an infamous insult to the perfection of the Savior’s work!

Then, again, what becomes of penance? Is not penance in its essence an offering for sin? I do not care who it is that prescribes the penance, nor *what* it is—whether it is licking the pavement with your tongue, or wearing a hair-shirt, or laying on the whip—if it is supposed that by the mortification

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## CONSEQUENCE OF SIN IS REAL

By C. H. Spurgeon

We may generally find a man’s sin written in his punishment. We sow the thorns, and then God flogs us with them! If Jesus loves you, my dear Brother or Sister—if there is anything in the world that keeps you from Him—He will take it away! It may be a favorite child; it may be your health; it may be your wealth—God hates idols—and He will never allow anything to stand between our heart’s love and Himself. It may be a very painful operation, but it will be a necessary one for you that God should grind your idol in pieces, and make you drink it with bitterness and sorrow.

Moreover, mark you, He threatened to make the same persons the means of Hezekiah’s punishment who had been the means of his sin. “You were so pleased while you showed these Babylonians your treasures, these very men shall take them away” (2 Kings 20). And so, Brethren, the things in which we confide shall be our disappointment! If we take our hearts away from God and give them to any earthly things, that earthly thing will be a curse to us. Our sins are the mothers of our sorrows.

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Abel’s blood had mighty prevalence to curse, but Jesus’ blood has prevalence to bless the sons of men! I want you to dwell a little over this thought to digest it. I wish I had the power to send it home! Only the Holy Spirit, however, can do that. I want you, however, just to dwell on it, that you may get into the soul of it. Observe that the blood of Abel spoke to God long before Cain spoke! Cain was deaf to the voice of his brother’s blood, but God heard it. Sinner, long before you hear the blood of Jesus, God hears it and spares your guilty soul! Long before that blood comes into your soul to melt you to repentance, it pleads for you with God! It was not the voice of Cain that brought down vengeance, but the voice of Abel’s blood—and it is not the cry of the sinner seeking mercy that is the cause of mercy—it is the cry of that blood of Jesus.—CHS



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# “MASS” OF ABOMINATION!

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of the flesh, men can take away my *sin*, this text is like a two-edged sword to pierce the inmost heart of such teaching! “Where there is remission of these, there is no longer an offering for sin.” Take off your hair shirt, poor fool! Wash the stones with a dishcloth, and keep your tongues clean! There is no need for these fooleries! Christ has completed the Atonement; you need not suffer thus! You need not, like Luther, go up and down the staircase of Pilate, and think that your poor sore knees will find favor with God! *Christ* has suffered, God exacts no more! Do not try to supplement His gold with your dross! Do not try to add to His matchless robes the rags of your poor penance! “There is no more sacrifice for sin.”

How this, again, shuts the gates of “purgatory!” It is held that there are some believers who die who are not *quite* purified from sin—so in an after-state they must undergo a purgatorial quarantine—and be purged by *fire* so that they may become quite complete! But, says the text, “Where there is remission of these, there is no longer an offering for sin.”

Beloved, when the thief died on the cross, he had but *just* believed—and had never done a single good work! But where did he go? Well, he ought to have gone to “purgatory” by rights if ever anybody did, but instead of that, the Savior said to him, “Today shall you be with Me in Paradise.” Why? Because the *ground* of the man’s admission into Paradise was *perfect*! The *ground* of his admission there was *Christ’s work*, and that is how you and I will get into Heaven—because Christ’s work is finished! The thief did not go down to “purgatory,” nor, blessed be His name, neither shall you nor I if we trust in the finished work of the Lord Jesus!

“Ah!” you will say, “this is meant for Romanists.” Well, then, a little for yourselves. There are some of you who are quite as bad! You receive the same doctrine only in another shape. There are some here who think they cannot be saved by Christ because they have not had enough terrors of *conscience*. “Oh,” say some, “if I could dream horrible dreams; if I could feel as if I could kill myself; if I were afraid that Satan would surely have me, *then* I could come to Christ!” Oh, you simpleton! Do you think that this can be an offering for sin? Do you suppose that your fears, your dreams, your terrors, your unbelief, your distress of mind can help to make you fit for Christ?

Come, poor Soul, without any terrors! Come as you are! Christ is enough for you! If you cannot bring a penny, come! If you are ever so empty-handed, Christ died for empty-handed sinners! He delights to meet with poor miserable beggars who have nothing of their own, that He may say, and say truly, “I have saved them completely, and I shall have all the glory of it.”

Some others of you think that you must get your hearts softened before you can trust in Christ. When we preach the Gospel to you, you say, “I do not feel such tenderness as I should like to feel.” No, dear Friend, and you never will while you talk so, for true tenderness of heart is not got by shutting your eyes to the Cross! If you will not trust Christ, your heart will grow harder instead of softer; and if you set up the softness of your own heart in the place of Christ’s sufferings, you will find that this unbelief of yours will make you grow more stubborn still!

“Oh,” you say, “but I cannot *pray* as I could wish.” Very likely, but then do you think that your *prayers* are to make up for Christ’s work? I tell you that your prayer is a most precious thing, and that a broken heart is a precious thing, and yet your prayer and your broken heart are *good for nothing* if you put them in the place of Christ! You are not saved by your prayers or your brokenness of spirit, but by what Jesus did upon the Cross! And you must rest there and there only!

Will you, Sinner? Will you do this, or will you still put away the comfort of the Cross, and say, “No, I will not trust Christ till I can trust my own prayers”? You will never be saved while you talk so! May the Holy Spirit cure you of your unbelief! “Ah!” says another, “but then I cannot realize this.” Oh, I see, then, it is your *realizing* it that is to do it, is it? Not Christ’s sufferings? You will have a finger in this pie, and think that surely your Master cannot do the work without your help! Oh, poor Sinner, you talk about humility, but this is the most rank pride in the world—to want to do something to save yourself! Come today! May the Holy Spirit help you to come *now*, as you are!

Give up these dreams, these notions, these proud fancies, and come as you are, and say, “If God Himself became Man to die for sin, there must be merit enough in His death to remove my sin. Does God Himself say that if I trust Christ my sins and my iniquities He will remember no more? Then I will trust Christ, I cannot help it; I must cast myself on Him!”

Oh, my dear Readers, depend upon it—you may spin, and spin, and spin—but all that you ever spin God will undo as fast as you spin it! You will think, “Now I am in a fair way of going to Heaven.” I tell you, you are in a fair way of going to Hell when you talk like that!

You are never on the road to Heaven unless you stand self-condemned! When you are convicted in yourselves, then God acquits you; but when you say, “Lord, I thank you that I am not as other men are,” you are a poor condemned Pharisee, and your portion will be the flames! If you will come all unworthy and undeserving as you are—altogether lost and ruined, all hopeless and helpless, fit for nothing but to be swept out of God’s universe—if you will acknowledge yourself to be an undutiful child, a wandering sheep, and a sinner deserving His anger—*then* He will meet you!

When you are yet a long way off, He will meet you, and will fall upon your neck and kiss you, and say, “Take off his rags and clothe him.” My Savior loves sinners! My heavenly Father loves His prodigal children, but He does not love those who bring Him their own works and their own righteousness!

Away with these things, away with them! They are a stench in the nostrils of God! Your very prayers, and tears, and repenting, and humbling—if you put them in the place of the Cross of Christ—are only so much dogs’ meat to be cast into the fire of Hell! He will not have you and your good works, but He *will* have you and your *sins*!

He will not have you and your riches, but He *will* have you and your poverty. He will not have you and your fullness, but He *will* have you and your emptiness! He will have you as you are, just as you are—only trust Him! Trust Him, and you shall find that this New Covenant will do for you what the Old Covenant of “Do, do, do,” could never do—it will sanctify you and justify you!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Sermon #714, Volume 12—*A Savior Such As You Need*—Ages Software.

## CALVINISM: ITS THIRD POINT

By DANIEL E. PARKS, PASTOR

SOVEREIGN BAPTIST CHURCH, PO Box 305, Frederiksted, Virgin Islands, 00841

The foremost theologian of the Reformation of the 1500s 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:

[The January issue of this magazine listed the Five Points of Arminianism and refuted the first point. Last month Pastor Parks refuted the second point.]

### Arminianism Point #3: Universal Redemption.

#### Or General Atonement

We will here consider the third 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).

3. *Universal Redemption, or General Atonement:* Jesus Christ did not die for the elect alone; rather, He died for all mankind, but only those who of their own free will believe in Him will benefit from His death.

"Christ's redeeming work made it possible for everyone to be saved but did not actually secure the salvation of anyone. Although Christ died for all men, and for every man, only those who believe in Him are saved. His death enabled God to pardon sinners on the condition that they believe, but it did not actually put away anyone's sins. Christ's redemption becomes effective only if man chooses to accept it."

This third point of Arminianism denies what Holy Scriptures teach regarding the atoning work of Jesus Christ in the following respects:

1. Arminianism teaches: "Christ died for all men and for every man." Holy Scriptures teach otherwise. God Himself, in Isaiah 53:11,12, denied "Christ died for all men and for every man," and affirmed, instead, Christ died for only *many* of mankind: "My righteous Servant shall justify *many* [not *all*], for He shall bear their iniquities...And He bore the sin of *many* [not *all*]." And Christ Himself agreed with His Father on at least two occasions. In Matthew 20:28 He declared He had come to earth as the "Son of Man...to give His life a ransom for *many* [not *all*]." And in Matthew 28:26 He declared, "My blood of the new covenant...is shed for *many* [not *all*] for the remission of sins."

Holy Scriptures also specifically identify the "many" for whom Christ died. Paul the Apostle identified them in Ephesians 1:3-7 as God's chosen people, writing to them in these words: "the God and Father of our Lord Jesus Christ...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...In Him *we* [i.e. the elect] have redemption through His blood, the forgiveness of sins...."

God Himself declared in Isaiah 53:8 that Christ died for only "My people." God's angel declared in Matthew 1:21 that Christ would die for only "His [own] people." Peter the Apostle in Acts 20:28, and Paul the Apostle in Ephesians 5:25, declared that Christ died for only the "church of God." Jesus Christ Himself declared in John 15:13 that He would die for only those whom He calls "My friends," thereby teaching He would not die for those who choose to ever be His enemies.

Christ declared in John 10:11ff that He would die for only those whom He calls "My sheep." And in John 10:26 He declares that those who will never believe in Him are "not of My sheep," thereby teaching He would not waste a drop of His precious blood on them. Those enemies and deniers of Christ are the same persons for whom He refused to even pray in John 17:9, saying to His Father, "I do not pray for the world, but for those whom You have given Me."

2. Arminianism teaches: "[Christ's] death...did not actually put away anyone's sins." Holy Scriptures teach otherwise. For example, we read in Hebrews 9:26-28 that "Christ was offered once to bear the sins of *many*," and that "He has...put away sin by the sacrifice of Himself."

3. Arminianism teaches: "Christ's redeeming work...did not actually secure the salvation of anyone." Holy Scriptures teach otherwise. For example, we read in Hebrews 9:12 that Christ has with His one offering for the sins of His people "obtained eternal redemption" for everyone for whom He died. Every single sinner for whom Christ died will be saved. Not a single sinner for whom He died will perish in the Lake of Fire!

4. Arminianism teaches: "Christ's redemption becomes effective only if man chooses to accept it." Holy Scriptures teach otherwise. Christ's redemption became effective the very moment God accepted it. The saving work of Christ does not depend upon it being accepted by frail and fickle, and depraved man. Arminians sneeringly call this doctrine "Limited Atonement," and boast, "We do not in any way limit the atoning work of Jesus Christ."

Actually, both Holy Scriptures *and* Arminians preach Limited Atonement, but with different limitations. Holy Scriptures limit the *extent* of the Atonement, but not its *result*. That is, Holy Scriptures teach the Atonement was limited to the elect, and that it guaranteed the salvation of everyone for whom it was made. Arminians, on the other hand, limit the *result* of the Atonement, but not its *extent*. That is, Arminians teach Christ made atonement for *everyone*, but guaranteed the salvation of no one, requiring sinners to believe in it in order for it to be made effectual.

We may illustrate these differences by imagining a bridge of salvation from earth to Heaven across the abyss of Hell, and built by the atoning work and righteousness of Jesus Christ. Holy Scriptures declare this bridge is limited in its *width*, but not in its *length*. It is wide enough to accommodate only those who will believe in Christ, but it stretches all the way across the abyss to Glory, and guarantees

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## CALVINISM

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the salvation of all who take it. Arminianism, on the other hand, declares this bridge is limited in its *length*, but not in its *width*. It is wide enough for *all* humanity, but it does not reach all the way to Glory, and guarantees the salvation of no one who takes it.

The Synod of Dort, therefore, rightly condemned this third of the Five Points of Arminianism as heresy, and affirmed as Scriptural truth all that it denied. The synod's third response was:

Calvinism Point #3: Particular Redemption or Limited Atonement

“Christ’s redeeming work was intended to save the elect only, and actually secured salvation for them. His death was a substitutionary endurance of the penalty of sin in the place of certain specified sinners. In addition to putting away the sins of His people, Christ’s redemption secured everything necessary for their salvation, including faith which unites them to Him. The gift of faith is infallibly applied by the Spirit to all for whom Christ died, thereby guaranteeing their salvation.”

## DO SOMETHING!

God save us from living in comfort while sinners are sinking into Hell! In traveling along the mountain roads in Switzerland, you will continually see marks of the boring-rod. And in every minister’s life there should be traces of stern labor. Brothers, do something! Do something! Do something! While committees waste their time over resolutions, do something! While Societies and Unions are making constitutions, let us win souls! Too often we discuss, and discuss, and discuss, and Satan laughs in his sleeve. It is time we had done with planning, and sought something to plan! I pray you, be men of action, all of you! Get to work and quit yourselves like men. Old Suvarov’s idea of war is mine: “Forward and strike! No theory! Attack! Form column! Charge bayonets! Plunge into the center of the enemy.” Our one aim is to save sinners, and this we are not to *talk* about, but to *do* in the power of God.”—Adapted from *Lectures To My Students* by C. H. Spurgeon.

## A PEEK AT BROTHER SPURGEON’S WEEK

We have a right to expect a harvest when we remember what has been done already. And Brethren, I think it is a sign of some good for the Church of Christ when there is a stir among the people. The worst thing, perhaps, for true religion is the stagnation of the human mind. When people are not thoughtful about other things, it is very seldom that you can get them to be thoughtful about religion. It is generally supposed that our country friends, some of whom seem to vegetate rather than to live, and who are not so pressed with business from morning till night as we are in London, must have a great deal of time to give to religion, and that they must, therefore, be the most hopeful of congregations!

My country Brethren do not confirm the supposition, and for myself—for I preach more in the country than I do in the town—and often spend three or four days a week in addressing country audiences—for myself I must say that glad as I am to address the assembled crowds in a field or anywhere else, I do not find that the supposition that their having less to do makes them think more of Divine things is at all correct!

I believe that where the intellect is most exerted, above other things, there is, on the whole, the most hope of sending home some thought about Divine things. It is true that thorns may be a hindrance, and are, but at any rate they prove that the soil will grow *something*, and I think if I were going to take a farm, I would sooner take one that was overgrown with thistles than one which grew nothing at all.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software—Volume 12, Sermon #706—*Fields White for Harvest*

## PRAY DAILY FOR GRACE TO BE OBEDIENT TO GOD’S WORD.

## GOD DOES NOT GRADE ON THE CURVE

By Charles Wayne Rosson,  
Serving Jesus Christ Since 1953  
BEREAN, INC. / SEARCH THE SCRIPTURES  
P. O. BOX 2000 LOWELL, AR 72745

So many people have the idea that God is going to grade on the curve. We say to ourselves, “We’re bad, but we’re not as bad as So-and-So.” But God doesn’t grade on a curve. He grades on an absolute standard of holiness! Can anybody say that they’ve kept all of God’s Ten Commandments? Of course not!! (James 2:10). Read again the story Jesus Christ told of the rich young ruler who sincerely thought he had kept all the Commandments of God. BUT HE WAS WRONG! (Mark 10:17-27). Only the sinless, stainless, spotless Son of God lived a completely perfect life—and then died a vicarious, substitutionary death on the cruel Cross at Calvary to save sinners.

If any of us could be saved and made right (righteous) with God apart from the surrender of our lives to Him through faith and repentance, then we are fully justified in thinking how barbaric He was to permit His own dear Son (Jesus Christ) to suffer, bleed and die on that Cross!! Only by truthfully trusting God’s Son can we expect to have genuine happiness in this world, and eternal joy in the world to come! Because of who Jesus Christ is, and what He did on our behalf will any sinner be saved forever! HE PAID IT ALL!! And since HE PAID IT ALL there is nothing left for repenting, trusting sinners to do, but express our sincere gratitude by loving, honoring, obeying and serving HIM through time and eternity!! (1 Tim 1:12-17, Phil 2:5-11).

## A Study of Ephesians

# THE DARKNESS OF THE UNBELIEVING INTELLECT - 2

One morning I was driving to a nearby town in a deep, dense fog. The night before, there had also come a thick frost. The trees were all coated with a thick layer of white that looked like snow. Yet, I could not see it. Furthermore, the railroad tracks which run parallel to the highway and are normally visible, I could not see. Why couldn't I see the beautiful frost and railroad tracks, and other landmarks that I normally saw on the road? Was it because those things were no longer there? Was it because there was something wrong with my eyes that morning? Of course not! The problem was the fog. It was like a veil that kept me from seeing the beautiful frost on the trees, and the railroad tracks at my side.

Now what would you think if I said that I did not believe the frost was really on the trees that morning, or if I claimed that someone had taken up all the railroad tracks? You would have said rightly that I was a fool. Yet that is precisely the condition of the unbeliever! He is darkened in his understanding. It is not that the evidence of God's Truth is not there; it is not that the man does not have a good brain. It is that his understanding is darkened. There is a spiritual fog that has come down on his mind, and he does not see through it.

Now let us consider in the second place, the evidence of this darkness. It is a very serious charge to say that all unbelievers have darkened understanding. And not only is it serious, but if it is true of all unbelieving, it should be quite obvious. And it is. One way this darkened understanding manifests itself is in the blatant rejection of God as the Creator of the universe and all that is in it. Modern man prides himself on such theories as evolution. And this theory, which many now accept as fact, is held up before mankind as that which delivers him from the constraints and perversions of the Bible. They believe that they have also sufficiently discredited the Bible as a book full of errors which no thinking person should believe. They refer to the Bible as a book assembled by people who were themselves afraid, and who wanted to control others by the same method of producing fear.

What does the theory of evolution put in place of the teaching of the Bible? Evolutionists tell us that all the material world around us has come into being by a grand accident or

by many millions of accidents over an almost innumerable period of years. They tell us that everything has happened by random chance, and that it has no real meaning at all. Everything, including man's existence, is an accident. Therefore, everything that goes on is without real significance, and is ultimately pointless. And that is the unbelieving mind's brilliant substitute for God's Word! Such things demonstrate that the very intellect of the unbeliever is darkened.

In recent years, many unbelievers are rejecting the theory of evolution as having no scientific basis. Yet we do not find them going over to the side of Biblical Creation. They would rather be without a theory for the existence of this universe than recognize that it has been made by the Lord Jesus Christ.

The apostle Paul brings out this very strongly. He tells us exactly where the theory of evolution comes from in Romans 1:18-22—"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools."

I am afraid, dear people, that if many unbelievers would take a sermon like this seriously enough to listen to it, they would be filled with hatred! And why? Because there is nothing in which the modern man so boasts than about his intellectual achievements. To say that unbelieving man's understanding is darkened only intensifies his hatred of Christianity, and his denial of Scripture. Unbelievers produce their books with such titles as *Why I am Not a Christian*. The philosophers talk about the "death of God." Most modern TV sitcoms give open criticism to Christianity, and make attempts to portray Christians as the ultimate fools. There are so many in the darkness that they have control of the TV and much of the air waves and newspapers. By having such wide-spread influence, they believe they can make themselves comfortable in

rejecting God and denying that the Bible is God's Word.

The unbeliever hides behind a pretended intellectualism. Haven't you heard the argument of the unbelieving college professor? It goes like this—"It is just because I can think for myself that I resist religion. I am not mushy and sentimental, and can see clearly that Christianity is not rational. That is why I reject it." Such statements show the genius of Satan, who has succeeded in convincing people that they are the exact opposite of what they actually are! He leads people to pride themselves on their great intellect when all the while their great problem is that their understanding is darkened.

But what is so sad to see are the large numbers of Believers who are troubled by these things. How often do you hear Believers who are troubled by the fact that the intellectuals and politicians, and thinkers of our day reject the Bible and Christianity? But if we understood and believed what our verse is saying, we would not be surprised at all. In fact, we would expect it to be just as it is! The unbeliever's understanding is darkened. HE CAN'T SEE THE LIGHT! Unbelievers lean on their own darkened understanding, and because they do so, they will never be able to see the Truth of God! This is why they crucified the Lord Jesus. They couldn't see who He was. He was the VERY LIGHT OF THE WORLD, yet they couldn't see it! Paul tells us in 1 Corinthians 2:7-8, "But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of Glory."—PF

(To be continued next month, Lord willing).

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

# AN OLD FRIEND WRITES TO HIS BROTHERS AND SISTERS IN PRISON

I think the Reformed way is to interpret the Word by the historical and grammatical sense of the words and phrases in their contexts. The Scripture interprets Scripture because it is self-consistent and other passages assist in clarifying meaning. But one element we have left out is the most important—the Holy Spirit and His illumination. We don't often humble ourselves and listen for the Holy Spirit to give us understanding. We just grab the most scholarly lexicon or commentary and off we go without heeding the most important rule: we can't get the core meaning into our lives without the Holy Spirit.

When I think about this way of “getting” God's Word into our lives, I think of that TV ad about Hanes underwear where the female inspector said, “it ain't Hanes until I say it's Hanes.” It ain't the Word of God until the Holy Spirit says it's the Word of God.

John Calvin said something like that concerning Scripture. He said, “it seriously affects us only *when it is sealed upon our hearts through the Spirit*” (emphasis added, 1:80, Battles translation).

Calvin's Institutes were written in praise of the Holy Spirit who authenticates the Word. “Thus the highest proof of Scripture derives in general from the fact that God in Person speaks in it...” and, “we ought to seek our conviction in a higher place than human reason, judgments, or conjectures, that is, *in the secret testimony of the Spirit*.” (emphasis added, 1:76).

Our hearts and heads are so full of what we believe we know—we are so saturated with theoretical knowledge of God and our concept of Christianity—that we scarcely have place for the God who stoops down to us to give us a private audience with Himself. Some would give 10 years of their lives for an audience with the Pope, but here we have the Eternal, Almighty, All-Knowing, and Creator God offering Himself, Personally, privately, and freely!

Why won't we take the offer? By God's Grace I will. Will you? Do this for yourselves, dear Brothers, and you will *know* God. May God richly bless you as you find many spiritual treasures in knowing Him.

It's time to give up pre-chewed Christianity! It's time we give up our striving, strength, and savvy so that we can get Divine help from the Holy Spirit in knowing God and living this life abundantly here and wherever, now and until we sleep in Him. It's time to take the gracious promise given us through the blood of the Cross of Jesus Christ. Amen.

# CONSEQUENCES

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Judgments being therefore threatened, Hezekiah and the people humbled themselves. If you and I would escape chastisement, we must humble ourselves.

The child who bares his back to the rod shall not be very harshly struck. Submission more easily averts blows from God's hand than anything else. Yet although God removed the punishment as far as Hezekiah was concerned, He did not remove the *consequences*! You see, the *consequences* of showing the Babylonians the treasures were just these—they would be sure to go back and tell their king, “That little prince has a vast store of spice and armor, and all sorts of precious things—we must, before long, pick a quarrel with him and despoil his rich hive! We must bring these choice treasures to Babylon—they will repay us for the toils of war.”

That was the certain result of Hezekiah's folly; and though God did forget the sin and promise to remove the punishment from Hezekiah, yet He did not avert the *consequences* from another generation! So with us. Many a sin which the Believer has committed, God has pardoned, but the consequences come all the same. You may have the guilt forgiven, but you cannot undo the sin—there it remains—and our children and our children's children may have to smart for sins which God has forgiven us! A spendthrift may be forgiven for his profligacy, but he sends a stream of poverty down to the next generation.

Some sins are peculiarly mischievous in this way. I doubt not but that all sin inevitably brings mischief upon the man committing it and upon all around him, in a measure—and that God who forgives the sin, leaves the consequences to work themselves out according to His will. That is a very solemn matter, is it not? You let loose the river, it will flow on forever. The action of today will affect all time—more or less it will affect every coming age—for your actions affect another man, and that other man another, and even eternity itself shall hear the echo trembling along its halls of your momentary action which you, perhaps, without thought, committed against the living God! This should make us very careful, surely, in our walk.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0—Sermon #704, Volume 12—*Hezekiah and the Ambassadors—Or, Vainglory Rebuked*—Ages Software.

## THE WIT AND WISDOM OF BROTHER SPURGEON

Many persons receive their religion as they received their names—they got their names when they were unconscious, and they obtained their religion, or rather *irreligion*, at the same time! I do not believe I am bound to do what my grandmother did. She was, I doubt not, an admirable woman, and has gone to Heaven. But I do not believe God put the brains that were to guide *me* into *her* head. I believe that He put my understanding and my brains into my own head, and that under the guidance of His Holy Spirit I am, myself, to search the Bible! God did not put the Bible into my *father's* hands that He might construct certain notions which should bind his son—He placed the Bible in each Christian's own hands that he might come there and say, “Lord, what would You have me to do?”



# MORE AND MORE PRAISE TO OUR GOD!

By C. H. Spurgeon

“You shall love the Lord your God with all your heart, and with all your soul, and with all your might.” Oh, to be enabled to serve God after this fashion—this would be to praise Him more and more! Though I do not say that you can always tell how far a man praises God by the quantity of work that he does for God, yet it is not a bad gauge. It was an old aphorism of Hippocrates, the old physician, that you could judge of a man’s heart by his arm. By which he meant that by his pulse he judged of his heart—and as a rule, though there may be exceptions—you shall tell whether a man’s heart beats truly to God by the work that he does for God.

You who are doing much; do more! And you who are doing little, multiply that little, I pray you, in God’s strength, and so praise Him more and more. We would praise God much more if we threw more of His praise into our common conversation—if we spoke more of Him when we are by the way or when we sit in the house. We would praise Him more and more if we fulfilled our consecration, and obeyed the precept, “Whether therefore you eat, or drink, or whatever you do, do all to the glory of God.”

We would do well if we added to our godly service more singing. The world sings—the millions have their songs. And I must say the taste of the populace is a very remarkable taste just now as to its favorite songs. They are, many of them, so absurd and meaningless as to be unworthy of an idiot! I would insult an idiot if I could suppose that such songs as people sing nowadays would really be agreeable to him. Yet these things will be heard from men, and places will be thronged to listen to hear the stuff.

Now, why should we, with the grand Psalms we have of David, with the noble hymns of Cowper, of Milton, of Watts—why should we not sing as well as they? Let us sing the songs of Zion—they are as cheerful as the songs of Sodom any day! Let us drown the howling nonsense of Gomorrah with the melodies of the New Jerusalem! I would that every Christian here would labor to be impressed with the importance of the subject which I have tried to bring before you. And when I say *every Christian*, I may correct myself and say, *every person* here present. “I will yet praise You more and more.”

Why some of you present have never praised God at all! Suppose you were to die today, and soon you must—where will you go? To Heaven? Where would Heaven be to you? There can be no Heaven for you! They praise God in the only Heaven I have ever heard of! The element of Heaven is gratitude, praise, adoration—and you do not know anything of this—therefore it would not be possible for God to make a Heaven for you! God can do all things except make a sinful spirit happy, or violate Truth and Justice. You must either praise God, or be wretched forever!

O my Reader, there *is* a choice for you—you must either worship the God that made you, or else you must be wretched! It is not that He kindles a fire for you, nor that He casts upon it the brimstone of His wrath, though that is true. But your wretchedness will begin within yourself, for to be unable to praise is to be full of Hell. To praise God is Heaven! When completely immersed in adoration, we are completely filled with felicity. But to be totally devoid of gratitude is to be totally devoid of happiness.

O that a change might come over you who have never blessed the Lord, and may it happen this morning! May the work of regeneration

take place now! There is power in the Holy Spirit to change your heart of stone in a moment into a heart of flesh—so that instead of being cold and lifeless, it shall palpitate with gratitude.

Can’t you see Christ on the Cross dying for sinners? Can you look on that disinterested love, and not feel some gratitude for such love as is there exhibited? Oh, if you can look to Jesus and trust Him, you shall feel a flash of life come into your soul! And with it shall come praise, and then shall you find it possible to begin the happy life, and it shall be certain to you that as you shall praise God more and more, so shall that happy life be expanded, be perfected in bliss!

But Christians, the last word shall be to you. Are you praising God more and more? If you are not, I am afraid of one thing, and that is that you are probably praising Him less and less. It is a certain truth that if we do not go forward in the Christian life, we go backward; you cannot stand still—there is a drift one way or the other. Now he who praises God less than he did, and goes on to praise Him less tomorrow, and less the next day, and so on—what will he get to? And what is he?

Evidently he is one of those who draw back unto Perdition, and there are no persons upon whom a more dreadful sentence is pronounced, often spoken of by Paul, and most terribly by Peter and Jude. Those “Trees twice dead, plucked up by the roots.” The “wandering stars for whom is reserved the blackness of darkness forever.” It would have been infinitely better for them not to have known the way of righteousness, than having known it, after a fashion, to have turned aside! Better never to have put their hand to the plow, than having done so, after a sort, to turn back from it.

But, Beloved, I am persuaded better things for you, and things that accompany salvation, though I thus speak. I pray that God will lead you on from strength to strength—for that is the path of the just. May you grow in Grace, for life is proven by growth! May you march like pilgrims towards Heaven, singing all the way. The lark may serve us as a final picture, and an example of what we all should be. We should be mounting—our prayer should be, “Nearer, my God, to You.” We should be mounting—our motto might well be, “Higher! Higher! Higher!” As we mount, we should sing, and our song should grow louder, clearer, more full of Heaven. Upward, Brothers and Sisters! Sing as you soar! Upward! Sing till you are dissolved in Glory! Amen.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software—Sermon #998—*More and More*—July 2, 1871.

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

**PRAY FOR GRACE TO BE NOTHING... THAT  
JESUS CHRIST MAY BE ALL IN YOU!**

## A GLIMPSE INTO THE FAITH OF BROTHER SPURGEON

I may not often quote my own life as an example except to you who are my friends and fellow workers, and to whom my life is but your own brought out in public. You know how we, as a Church, have been led to see mysteriously the hand of God. I remember one night, when we resolved to build this House of Prayer, we knew that we were poor, much too poor ever to be able to raise so large a sum as this house would cost—especially when the vow was registered that it should never be built with borrowed money—but should either be paid for, or else not built at all.

I remember preaching that evening from the text, “And the iron did swim,” and saying that the building of this house seemed as likely a thing to happen as if the iron should swim. But I said I was glad it was 25,000 pounds which we needed, for if it had been only 5,000 pounds, or 10,000 pounds, we might feel able to raise it. But 25,000 pounds was impossible—only I believed that God could do impossibilities! It was one of the most singular things that ever occurred, when a friend at a distance whom I never saw but once in my life—and who had no connection with us—put down 5,000 pounds himself toward it!

We were encouraged. We went to work, and the thing was done, and as it went on, more and more singular helps were sent! When the College of which I am president had been commenced for a year or so, all my means were spent. My purse was dried up, and I had no other means of carrying it on. I was in this very House of Prayer one Sunday evening after I had spent all I had for the support of my young men for the ministry. There is a dear friend now sitting behind me who knows the truth of what I am saying. I said to him, “There is nothing left whatever.” He said, “You have a good Banker, Sir.” “Yes,” I said, “and I should like to draw upon Him now, for I have nothing.” “Well,” he said, “how do you know? Have you prayed about it?” “Yes, I have.” “Well, then, leave it with Him. Have you opened your letters?” “No, I do not open my letters on Sundays.”

“Well,” he said, “open them for once.” I did so, and in the first one I opened, there was a banker’s letter to this effect—“Dear Sir, We beg to in-

form you that a lady, totally unknown to us, has left with us two hundred pounds for you to use in the education of young men.” Such a sum has never come since, and it never came before! And I have no more idea than the dead in their graves how it came then, nor who it came from! But to me it seemed that it came directly from God.

We have gone on successfully ever since with that work, and are resolved to launch out into others. And I believe that we only need as a Church, and your pastor only needs as your pastor, to have faith in God, and we shall find Him “wonderful in counsel and excellent in working.”

Wherever there is the hand of a true man, there is the wing of an angel! Wherever there is the working of the sword of Joshua and the prayer of Moses, the almighty arm of the God of Israel is present! You have but to believe and to go forward, leaning upon Him who made Heaven and earth, and all will be well.

Let us pluck up courage, and from this very morning let us feel that we are not to be guided by the dogmas of carnal prudence, but by the dictates of FAITH IN THE INVISIBLE GOD. Let us no longer measure *means* and calculate *possibilities*, but let us go to Him who cannot be measured or limited! Let us *trust* Him where we cannot *trace* Him! Let us serve Him with might and main, and, to use the words of Gerhardt—

**“Let us in life and death  
His steadfast Truths declare,  
And publish with our latest breath,  
His love and guardian care!”**

Adapted from *The C. H. Spurgeon Collection*, Version 1.0—Sermon #711,  
Volume 12—*A Feast for Faith*—Ages Software.

**PRAY FOR GRACE  
TO BE HOLY!**

If you or someone you know does not have internet access, and lives in the United States, write for a free monthly subscription to this little magazine. Address is on the back page.

I heard a speech the other day by a beloved Wesleyan Brother, and it did me much good to hear it. He said, “If God is pleased to scourge us Wesleyans for our sins, and to withhold a large measure of success, I will then pray that he would bless you Baptists, and make up through *you* what the Church may lose through us.” When I heard him say it, and knew he meant it, I could not but feel my soul knit to such a man—a man who loves the Church of Christ, and loves it for Christ’s sake, for the sake of souls—and for the Truth’s sake. This is just how *all* of us ought to feel—that we wish to see all the Churches multiply and increase—and wherever the Truth of God is preached, wish to see that Truth prevail.—CHS

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YOUR  
PASTOR!



# Letters to Mike Gendron Of Proclaiming the Gospel:

ptg@pro-gospel.org

www.pro-gospel.org

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## **J. R., Santa Ana, CA, writes—**

I wanted to thank you for how your materials helped my mother lead my 79 year old Roman Catholic aunt to trust in Christ alone for her salvation earlier this year. Our family was able to reunite for a few days subsequent to her decision, and enjoy a new fellowship with her because of her conversion. However, in the Lord's good timing, she lost her latest battle with cancer a few days ago, but we rejoice that she is now with her true Savior, the Lord Jesus Christ!

## **A. M., Huntingburg, IN, writes—**

I don't believe in "Sola Scriptura," and you've got to face the fact that neither do you. You are believing in some other authority if you belong to any church at all! That's because decisions have to be made about doctrine and conduct. These things must come from some other source than Scripture. What is your source? Perhaps it's your own self, or a pastor, or a writer...in other words, somebody else who is not a Biblical author. Anyway, I just want you to know that in the Catholic Church, I have found the Lord.

## **Brother Mike answers—**

An identifying mark of a true Church is an assembly of Christians who submit to the authority of God's Word. There is no higher objective source for THE Truth of God than the written Word of God. The Scriptures are our most trustworthy authority for discerning false teaching. The Bible must become your final court of appeals in all matters pertaining to faith and Christian living. Please consider these exhortations of Paul—"All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness" (2 Tim 3:16). "Preach the Word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction" (2 Tim 4:2). "... holding fast the faithful Word...exhort in sound doctrine...refute those who contradict...reprove them severely that they may be sound in the faith" (Titus 1:9, 13). If you, indeed, have found the Lord, you will submit to His Word, otherwise you are no better off than the Jews who honored Him with their lips, but their hearts were far from Him (Mark 7:6).

## **D. S., Dallas, TX, writes—**

WOW! I was just rereading my notes from your message to the *Dallas Evangelical Association*. It was so clear, and you had such detailed information, which I appreciated. And you presented it with love. When I first read your tracts, I felt bad that you attacked the RCC, but I know now how committed you are to reach them with the true Gospel. And I thank God for that and for you, and for your "directness." I am so glad I met you, and got to hear your message. It was truly a highlight of my week. I hope our paths cross again. God Bless your efforts.

## **Luke, Internet, writes—**

Mr. Gendron, thank God for the Holy Roman Catholic Church which is the only true Church of Christ. You can rationalize all you want, but the Bible does not say you are saved by f; on the contrary the Bible tells us that you are saved by grace which allows us to have faith, and we grow in sanctification through grace in Christ. We do not remain as "filthy rags" but become perfect in this world or in the next as God is perfect, "Be perfect, therefore, as your heavenly Father is perfect." (Matt 5:48) Thank God for the Council of Trent and all the other Church Councils which preserved the Church from error. Thank God and His Son for all the Blessed Sacraments that are given to us by His Holy Church. I do not wish to discuss this matter any further. Please consider that since you were originally a Catholic, and have left the faith you are objectively considered a "formal heretic" and your immortal soul may be in danger. I do not judge you; only God can do that. I pray you will receive and accept the grace necessary to bring you back to Holy Mother Church.

## **Brother Mike replies—**

Luke, the Council of Trent sent the Roman Catholic religion into an irreversible state of apostasy and condemnation by officially, formally, and dogmatically departing from the Gospel of Jesus Christ (Gal 1:6-9; 1 Tim 4:1-4). Your only hope is to exchange your false religion for a true relationship with the Lord Jesus Christ by repenting and believing His Gospel. I pray that you would recognize the difference between you and me. I believe in God's promises and you do not.

## **J.B., Surrey, Canada, writes—**

Mike, after listening to your informative DVD on *Apostasy and the Coming World Religion*, I began looking into your common points of unity between Catholicism and Islam. I was skeptical at first, but things began making sense because Satan is behind it all. Christians need to know this! I am absolutely blown away by this information. My husband and I are living in a totally dominate Catholic town. I am praying for God to tear down the strongholds Satan has on the minds of the elect here, and I want to see the spires of the cathedrals fall. I love the people, but I hate the religious system that has damaged so many lives. I am praying every day for more boldness and courage to speak the truth in love.

# The Surety's Death

By Donald S. Fortner

*"By so much was Jesus made a Surety of a better testament."  
Hebrews 7:22.*

The Lord Jesus Christ, our great, all glorious Surety, died for and redeemed those for whom He assumed all responsibility as a Surety in the Covenant of Grace before the world began.

Though very few in this reprobate age understand it, this is as blessed a Truth of the Gospel as it is vital. Our great Savior's sacrificial work as our sin-atoning Sacrifice, as our great High Priest was made for those for whom He undertook to be a Surety in the Covenant of Grace before the world began! Those for whom Christ died, those who have been redeemed by His blood are the people for whom He became a Covenant Surety.

He is the Surety of the better testament, the Covenant of Grace. He became a Surety for those, and for none other than those, for whom that Covenant was made. And in that great Covenant the Son of God engaged Himself to be our Surety and Redeemer.

## Foundation of Redemption

It is Christ's Suretyship which is the ground and foundation of Redemption. This is the reason why our sins were made His, and the punishment of our sins was laid upon Him; the reason why He bore and endured the wrath of God for our sins, and paid all our debts as His people; and the reason why He redeemed us out of the hands of Divine Justice. The Son of God pledged Himself to God the Father as a Surety, and laid Himself under obligation to do all these things for us. He became totally responsible for His elect in all matters. But He was not obliged to pay the debts of those for whom He did not become a Surety, or to suffer and die in their room and stead. As John Gill wrote... "Christ's Suretyship and Redemption are of equal extent, and reach to the same objects. They are the Lord's Benjamins, the sons of His right hand, His beloved sons, that Christ, the antitype of Judah, became a Surety for, and laid Himself under obligation to bring them safe to Glory, and present them to His Divine Father."

## Absolute Surety

When we think of a surety, we usually think of a mere guarantor, one who co-signs a mortgage or a bank loan. If the original debtor fails to pay the note for any reason, both he and the co-signer are responsible for the debt and all the interest accumulated by it. What the lending institution cannot collect from one party, it will attempt to collect from the other.

That is *not* the kind of Surety Christ is. Our most glorious Christ is an absolute Surety. When He struck hands with the Father as our Surety, He voluntarily became totally responsible for all the debts and obligations of all His people forever!

## Shifted Responsibility

This is one place where I love and seek to promote shifted responsibility. All the responsibilities of God's elect were shifted from us to our Surety. As such, as our Covenant Surety, the Lord Jesus Christ promised to fulfill all righteousness for us, satisfy Divine Justice for us, give us a new (holy) nature by His Spirit, preserve us unto the end, raise us up at the last day, and present us in eternity before His Father's Throne holy, unblameable, and unproveable! Upon this pledge to redeem and save His people, the Father trusted His Son as the Surety of His people, and placed us in His hands (Eph 1:12; John 6:38-39). And upon the revelation of Him in our hearts by the Gospel, being chosen, redeemed by Grace, we trust Christ as our Surety before God (Eph 1:13). If you can trust Him, Christ is your Surety, too! God help you now to trust Him, for Christ's sake.

# How Did We Get Our Bible?

2 Timothy 3:16

All who are taught of God understand that "*all scripture is given by inspiration of God,*" "*for the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Spirit*" (2 Tim 3:16; 2 Peter 1:21). But how did we get our Bible?

In recent months papists have been running a series of television advertisements stating that the Bible came to us from the Church of Rome. Sadly, most people actually believe that; but nothing could be further from the truth! God did not give us His Word through Babylon's whore!

The canon of the Old Testament Scriptures was established by the Prophets of God in the Old Testament era, stamped with Divine approval by our Lord Jesus Christ Himself quoting it as the Word of God (Matt 4:4-16; 9:15; 11:10; 13:14-15; 15:4; 21:5-42; 22:24-44; 26:31; 27:46; Luke 4:18-19; 20:27; 22:37; 23:46).

The canon of Holy Scripture in the New Testament was determined by the Apostles of our Lord. Those divinely ordained and gifted men of God had the same authority and gifts that were possessed by the Prophets of the Old Testament (1 Cor 2:13; 2 Thess 2:15; 3:14; 1 Peter 1:12). Their inspired writings are the writings of God (1 Cor 14:37; 1 Thess 4:2).

Knowing that their writings were God-breathed, knowing that they wrote by Divine Inspiration, the Lord's Apostles required that their writings be treated with the same reverence and obedience as the Old Testament Scriptures (1 Thess 5:27; 2 Thess 3:14; Col 4:16; Rev 1:3; 22:18-19; Deut 4:2; 12:32).

Those divinely gifted men knew that it was their writings that were inspired, not themselves. They were but fallible, sinful men, redeemed by blood, and saved by Divine Grace. And they knew that only specific writings of their pens were by Divine Inspiration. Their other writings were just the writings of men (1 Cor 5:9; 2 Thess 2:2.)

And the Apostles recognized one another's Inspired writings as Holy Scripture. The Apostle Peter included Paul's writings among the things "contained in the Scripture" (1 Peter 2:6; 2 Peter 3:16). And Paul referred to the Gospel of Luke as the very Word of God, giving it the same authority and validity as the Book of Deuteronomy (1 Tim 5:18; Luke 10:7; Deut 25:4).

Donald S. Fortner, Pastor

GRACE BAPTIST CHURCH of DANVILLE

2734 Old Stanford Road—Danville, Kentucky, 40422-9438

Telephone (859) 236-8235 - E-Mail don@donfortner.com

<http://www.donfortner.com>

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—Both articles on this page adapted from a weekly *Grace Bulletin*.

**PRAY FOR GRACE  
TO HUNGER AND THIRST  
FOR RIGHTEOUSNESS.**

## GOD'S PATIENCE ABUSED

By Stephen Charnock (1628-1680)

*"The Lord is slow to anger."  
Nahum 1:3.*

Let it be considered:

1. *That the abuse of God's patience is a high sin.* As every act of forbearance obliges us to duty, so every act of it abused increases our guilt. The more frequent its solicitations of us have been, the deeper aggravations our sin receives by it. Every sin, after an act of Divine patience, contracts a blacker guilt.

2. *It is dangerous to abuse His patience.* Though His Spirit strives with man, yet it "shall not always strive" (Gen 6:3). Though there is a time wherein Jerusalem might "know the things that concerned her peace," yet there is another period wherein they should be "hid from their eyes," (Luke 19:42). "Oh that you had known in this your day."

Nations have their day and persons have their day, and the day of most persons is shorter than the day of nations. And for particular persons the time of life, whether shorter or longer, is the only time of long-suffering. It has no other stage than the present state of things to act upon.

The time of patience ends with the first moment of the soul's departure from the body. This time only is the day of salvation. It is at His pleasure to shorten or lengthen our day, not at ours. It is not our long-suffering, but His. He has the command of it.

It is dangerous to abuse His patience, for God has wrath to punish as well as patience to bear. He has a fury to revenge the outrages done to His meekness. When His messages of peace, sent to reclaim men, are slighted, His sword shall be whetted, and His instruments of war prepared. "Blow the cornet in Gibeah, and the trumpet in Ramah" (Hosea 5:8).

As He deals gently like a father, so He can punish capitally as a judge. Though He holds His peace for a long time, yet at last He will go forth like a mighty man, and stir up jealousy as a man of war, to cut in pieces His enemies. It is not said He has no anger, but that He is *slow* to anger, but sharp in it. He has a sword to cut, and a bow to shoot, and arrows to pierce (Psa 12:13). And though He is long a-drawing the one out of the scabbard, and long a-fitting the other to His bow, yet when they are ready, He strikes home and hits the mark.—Adapted from the *Free Grace Broadcaster*, Issue 178, Fall, 2001, MT. ZION PUBLICATIONS 2603 W. Wright St., Pensacola, FL 32505 + Phone: (850) 438-6666 + Fax: (850) 438-0227 *A Ministry of Mt. Zion Bible Church*—www.mountzion.org

**"Whoever shall confess Me before men, him shall the Son of Man also confess before the angels of God. But he who denies Me before men shall be denied before the angels of God" (Luke 12:8).**

**"He who is not with Me is against Me. And he who gathers not with Me scatters abroad" (Matt 12:30).**

**"Nor is there salvation in any other, for there is no other name under Heaven given among men by which we must be saved" (Acts 4:12).**

## EXAMINE YOURSELVES!

By Charles H. Spurgeon

I fear there are some of you who have, for many months received these emblems, [Lord's Supper] who would this night, for the first time, leave them untasted if you really knew yourselves! There are some in this Church, I grieve to say, with whom I can hold but very little fellowship by reason of the hard words they sometimes utter against certain of us because of some little difference of opinion. And there are many others with whom we can have no communion at all because their lives are so unholy, and their conduct is so un-Christian that, though they are sound enough in the faith, we can but wonder that they know so much of the Truths of God, and yet have so little of the spirit of Christ in them! Ah, dear Friends, it is not all gold that glitters; and all professors are not possessors! There are some in Christ's Church everywhere, and God forbid that I should flatter this Church—there are some even here—who are enough to tear the church in two by their bitterness, and wrath, and evil speaking! There are others who are enough to bring down God's rod upon us for their unholy living—yes, and the very best of us, the Johns and the Enochs—have they not cause to humble themselves on account of their manifold shortcomings and misdoings? Let all professors of religion examine themselves lest it should be found that they have been deceiving themselves and others—have trusted in themselves that they were righteous when they had not passed from death unto life!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2647, Volume 45—*Preparation Necessary for the Communion*—read/download entire sermon, free of charge, at <http://www.spurgeongems.org>

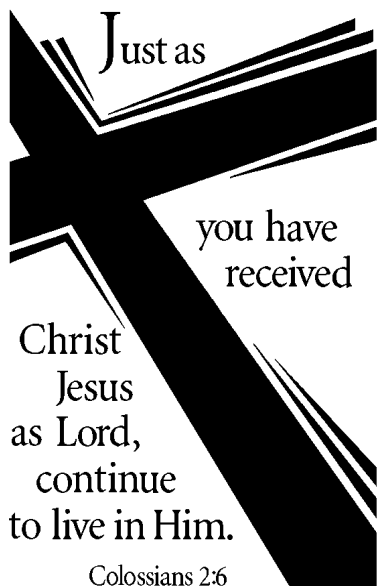
### "I AM WHAT I AM"

I am not what I ought to be, ah, how imperfect and deficient. I am not what I wish to be. I abhor what is evil, and I would cleave to what is good. I am not what I hope to be soon. Soon I shall put off, with mortality, all sin and imperfection. Though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say that I am not what I once was—a slave to sin and Satan. And I can heartily join with the Apostle and acknowledge that by the Grace of God I am what I am.—JOHN NEWTON—1725-1807

### GREEN PASTURES

The doctrines and promises of His Word are substantial meat for hungry souls. "My soul shall be satisfied with marrow and fatness, and my mouth shall praise You with joyful lips." Certain under-shepherds are afraid of laying too much doctrinal food before the Lord's people, but it is a great mistake. Truth never surfeits, though it always satisfies. The Good Shepherd does not stint His sheep, but He gives them so much that they lie down amid the exceeding plenty of green pastures! They cannot eat it all, and they lie down in the midst of a superabundance which Infinite Mercy has provided.—CHARLES H. SPURGEON—1834-1892

For HIS Glory  
Prison Ministry  
Emmett and Ann O'Donnell  
P.O. Box 291301  
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PRAY FOR OUR COUNTRY

**In This Issue...**

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

# WE MUST UNDERSTAND!

By Charles H. Spurgeon

I would to God that all the members of this Church were not only *in* Christ Jesus, but *understood* Him, and knew by the assurance of the understanding to where they have attained. Be always ready to give a reason for the hope that is in you with meekness and fear! Remember there are many grave distinctions in Scripture which will save you a world of trouble if you will know and remember them. Try to understand the difference between the old nature and the new. Never expect the old nature to improve into the new, for it never will. The old nature can never do *anything* but sin, and the new nature never can sin! They are two distinct principles, never confuse them.

Do not see men as trees walking. Do not confuse sanctification and justification. Remember that the moment you trust in Christ, you are justified as completely as you will be in Heaven! But sanctification is a *gradual* work which is carried on from day to day by God the Holy Spirit. Distinguish between the great Truth of God that salvation is all of God, and the great lie that men are not to be blamed if they are lost! Be well assured that salvation is of the Lord, but do not lay damnation at God's door! Be not ashamed if men call you a Calvinist, but hate with all your heart Antinomianism!

On the other hand, while you believe human responsibility, never run into the error of supposing that man ever turns to God of his own free will. There is a narrow line between the two errors, and ask for Divine Grace to see it. Ask for Grace neither to fall into the whirlpool, nor to be dashed against the rock—to be neither a slave of this system nor that. Never say of one text of Scripture, "Be still, I cannot endure you," nor yet of another, "I believe you, and you alone." Seek to love the *whole* Word of God, to get an insight into every Truth revealed! Pray to have God's Word given to you not as so many discordant books, but as a *whole*, and seek to grasp the Truth as it is in Jesus in all its compactness and unity.

I would urge you, if you have got sight which enables you to see at all, to fall on your knees and cry unto the great Sight-Giver, "O Master, still go on! Take every film away! Remove every cataract! And if it should be painful to have my prejudices cut away or burnt out of my eyes, yet do it, Lord, until I can see in the clear Light of the Holy Spirit, and shall be worthy to enter into the gates of the Holy City where they see You face to face."—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Sermon #701, Volume 12—*Seeing and Not Seeing—Or Men As Trees Walking*—Ages Software, By God's Grace, read/download all 63 volumes of Spurgeon's sermons at [www.spurgeongems.org](http://www.spurgeongems.org).