

FOR HIS GLORY

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An honest heart, then, is a Truth-loving heart, one which genuinely desires to know the mind of God, one which is ready for his creed, his character and his conduct to be searched by the light of the Sanctuary. He wants to know the truth about God, the One with whom he has to do, the One before whom he must yet appear and render an account. He will not be put off with any superficial and sentimental representations of the Divine Character, he determines at all costs to acquaint himself with God as He actually is. He wants to know the truth about *himself*, whether his soul is only slightly disposed or whether his case is so desperate as to be altogether beyond help. He is anxious to determine whether he has only a head or intellectual knowledge of things that matter most or whether he has been given a heart or spiritual knowledge of them. He wants to make certain of how he stands with regard to God and eternity, and he dares not take any man's opinion or say-so with regard thereto.—A. W. Pink (April, 1943)

SPURGEON CONDEMNS CATHOLIC "MASS"

"...now once in the end of the age has He appeared to put away sin by the sacrifice of Himself."

Hebrews 9:26.

THE EVIDENT COMPLETION of this work demands a word because of its being rendered conspicuous by the word, "once." "Once in the end of the ages has He appeared to put away sin."

If He had not put away sin, He would have come again to do it, for Jesus Christ never leaves His work unfinished. What He undertakes He achieves. The pleasure of the Lord shall prosper in His hands. My Brothers and Sisters, Christ's *one* offering put away all sin forever! Away, away with those priests of Baal with their "unbloody sacrifice," as they call it, offered daily for the propitiation of sin! Traitors to God's Truth! Traitors to the souls of men! May they never dominate in this land, but may their barefaced impertinencies be cast forth as dung upon the face of the earth, and may they themselves be rejected as salt which has lost its savor!

What right have they to eat the bread of a Protestant people while doing the Pope's work? Our Lord has once and for all made an Atonement, and all attempts to tamper with His finished work is treason such as shall be answered for in the court of Heaven! And terrible shall be the doom of those who have dishonored Christ in the point where He is most jealous of His honor.

Brethren, Christ's being in Heaven today is a proof that there is nothing to divide a sinner from God on God's part—

*"If Jesus had not paid the debt,
He never had been at freedom set."*

He would have been imprisoned in the prison of the tomb at the present moment if He had not discharged all the debts and liabilities of His people. His exaltation in Heaven is the evidence that He has completed His work. There He takes His seat because the work is done. If the work had *not* been accomplished, He would be suffering, suffering often, until at the last He could say, "It is finished."

But His Redemption is complete! Sin is put away and Believers are saved. What I have to say, in conclusion, is this. Will you not come,

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LET US
GLORIFY
CHRIST!

By Charles H. Spurgeon

But now, my dear Friend, you are afraid of being laughed at. Let me ask you, which is better, to be a servant of *man* or a servant of *Christ*? Whichever way you may judge, you can never enter Heaven's door to wear Christ's crown unless you are *here* willing to be Christ's servant, and to bear Christ's Cross! "Well, but I do not like this. I do not like that." Refer to the Bible—that is the Master's Book. As it is written there, so let your life and actions be ruled.

You remember what the mother of Jesus said to the servants at the wedding in Cana of Galilee? "Whatever He says unto you, do it." I do not see how you can serve Christ if there is anything in that Book which you see to be there, and yet willfully neglect.

Perhaps there are some of you whom that sentence will hit very hard. I know persons who say they are Baptists in principle, but they have never been baptized! Baptists without any principle at all, I call them—persons who know their Master's will—but who will not obey it.

I can make great excuses for Brethren who do not see it. I think

(See Glorifying Christ on page 2)

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COMPLETE REDEMPTION*(Continued from page 1)*

poor, guilty, empty, needy sinners? Will you not come and partake of the glorious fullness of Christ's merit this morning? O why do you stand back? You need no fitness! Wait not for it. No goodness is asked of you! Do not look for it. All goodness dwells in Him. Come with your hard hearts, He will soften them! Come with the stone that is within, He will take it away and give you a heart of flesh. Come to Jesus now!

Oh, if I knew how to preach my Master to you plainly, I would! If the words would be called vulgar, I should not care for that so long as I could make men see what is the mystery of Christ Jesus, which was hid in the ages past but now is made manifest in Him. O trust Him, Souls, trust Him, and you shall be saved!

I heard the day before yesterday what greatly cheered me. I heard that at the late meeting of Believers at Chicago, one came from the far West who asked for a missionary to preach in a newly-formed district, and the reason he gave for wishing for the missionary was this—that they had read my sermons on Sunday, and that no less than 200 souls had been converted to God by the reading of those sermons. When I read that report I did exceedingly rejoice, but then I thought, "Alas, there are many who have those sermons first hand and get no blessing from them." And I thought of some of you who have heard me these many years, and I have been faithful to you—I trust I have—God knows I desire to be—and yet you are in the gall of bitterness and in the bonds of iniquity!

While across the blue Atlantic, the *echo* of our words has called men from the grave of sin to life in Christ, you, though you love to listen to us, have not heard our voice in the depths of your soul! Shall it always be so? It will be, I fear, with some of you, for I foresee your ruin. You will go down to Hell with the Gospel sounding in your ears and wake up in the pit with this to aggravate your woe—that you knew the Gospel and refused it!

How shall you escape if you neglect so great a salvation, so great that angels cannot tell its greatness, and human tongues are dumb, at best, when they attempt to speak of the excellent Glory of it? Why will you reject it when it is in your *hands*, when, if you with your hearts believe and with your mouths confess Christ, you shall be saved? Why those hard hearts? Why those silent mouths? May the Eternal Spirit bring you to Jesus, and His shall be the praise, world without end. Amen.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0—Volume 13, Sermon #759—*Jesus Putting Away Sin*—Ages Software—read or download the entire sermon at www.spurgeongems.org.

PRAY FOR MISSIONARIES.**GLORIFYING CHRIST IS A FORETASTE OF HEAVEN!***(Continued from page 1)*

they might see it if they liked. But if they do not discern the precept, I can understand their not obeying it. But when people *know* their Lord's will, and do it not—though I am sure I would not wish to speak hastily on such a matter—I am not certain whether willful disobedience to a known command of Christ may not be a token of their *rejecting* Christ altogether. I should not like to run the risk for myself, at any rate.

I should feel it unsafe to say that I believed I was saved, while there was some command of my Lord which I could obey, which I clearly saw to be my duty, and yet to which I solemnly declared I would withhold my obedience. Surely, in such a case, I have not let Christ come into my heart! If you would have Christ, He will be absolute Lord and Master—every humor and stubbornness of yours must be set aside—for where He comes, He comes to reign. As He makes His entrance, He comes as the "King of Glory." That is to say, He must be a glorious King, glorious to you—One whom you seek to glorify.

You must not receive Him as though He were some paltry potentate that you did not care for, but He must be full of Glory to you—the "Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace"—you must receive Him into your *heart*! Not as men receive a common guest, but as men receive their dearest and most honored friend—one whom they love and reverence with all the powers of their nature. He must be the King of Glory to you. And from now on it must be your desire to glorify Him. This is not a hard thing to ask, for oh, it is the pleasure, it is the foretaste of Heaven! It is unspeakable bliss to live to the Glory of Christ!

Even when one is suffering, suffering is sweet if it brings Him honor! If one is despised for Christ, it is delightful to be reproached if it does but make Him more glorious—

*"If on my face for Your dear name,
Shame and reproaches be,
I'll hail reproach, and welcome shame,
If You remember me."*

Oh, to glorify Christ! I think Heaven would lose half its charms for me if I could not glorify Christ there. And the vast howling wilderness were Heaven on earth to me if I might but glorify His name here below! To glorify Christ is far more to the Christian's mind than harps of gold, streets of crystal, or gates of pearl. *This* is the true music of the soul! The true excitement of triumph! The true chorus of eternity—that He ever lives, that the crown is on His head—that God also has highly exalted Him.

Oh, this is our exultation! This is our joy, our triumph, our blessedness! If we can but promote His Glory, the place where we can best promote it shall be our Heaven. The sick bed, the hospital, or the poor house shall be our Heaven if we can there best serve the Lord Jesus Christ, who is the King of Glory.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Sermon #750, Volume 13—*A Triumphal Entrance*—Ages Software—read or download the entire sermon at www.spurgeongems.org.

**PRAY DAILY FOR YOUR CHAPLAIN
OR PASTOR, AND
OFFICERS OF YOUR CHURCH.**

CALVINISM: OBJECTIONS TO IT ANSWERED

By DANIEL E. PARKS, PASTOR

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Calvinism is the Doctrine expressed in Jonah 2:9: “Salvation is of Jehovah!” Salvation is, from beginning to end, and at every point between, through the free and Sovereign Grace of God alone. Salvation is therefore in no way attributable to any virtue in, or work performed by the ones who will be saved.

Calvinism is therefore the opposite of Arminianism, the doctrine that teaches that the salvation of sinners is accomplished through the cooperation of the Grace of God and the free will of sinners. Arminianism therefore **denies** that, from beginning to end and at every point between, “Salvation is of Jehovah!”

The Doctrine of Calvinism is usually expressed in five points which form the acronym **T. U. L. I. P.:**

Total Depravity: The will of man, in consequence of the fall of Adam, is in bondage to Satan and his own sinful nature, and he is therefore unwilling to savingly believe the Gospel. Arminianism, on the other hand, **denies** this bondage of the will and asserts that man, by nature, has free will.

Unconditional Election: God, before the foundation of the world, chose a host of undeserving sinners to salvation through an act of Divine Grace. Arminianism, on the other hand, **denies** that this election was all of Grace and asserts that God chose those whom He foresaw choosing Him.

Limited Atonement: Jesus Christ died only for the elect, and every one of them will be saved. Arminianism, on the other hand, teaches that Jesus Christ died for every person, but that His Atonement is worthless unless sinners make it effectual through an act of their own free will.

Irresistible Grace: The call of the Holy Spirit to salvation is made to all for whom Christ died, and this call will not be successfully resisted by any of them. Arminianism, on the other hand, teaches that the Holy Spirit is calling *everyone* to salvation, but that He is unable to make His call effectual to sinners unless they, of their own free will, permit Him to do so.

Perseverance of the Saints: Every believer in Christ is kept by the power of God and will persevere to the end in salvation. Arminianism, on the other hand, generally **denies** that Believers are kept by God and asserts that they may lose their salvation.

Arminians, because of their misunderstanding of Calvinism, or because of their deliberate attempts to misrepresent it, often make erroneous accusations against it which we will here answer.

1. Arminians assert that the Doctrine of Total Depravity, which asserts that men in their natural condition cannot come to Christ, deny that they have a choice as to whether or not to come.

This accusation is false! Calvinists affirm that sinners do, indeed, have a choice as to whether or not to come to Christ. And all Gospel invitations require this choice be exercised. For example, Jesus Christ invites us in John 7:37, “If anyone thirsts [for salvation], let him come to Me and drink.” He means exactly what He says! We are *invited* to come. We therefore have the *choice* as to whether or not to come. God refuses no one who desires to come, and freely accepts all who will come.

When Calvinists declare that sinners can *not* come to Christ,

they simply acknowledge what Christ Himself taught in John 5:40: “But you are not willing to come to Me that you may have eternal life.” The only reason why sinners *cannot* come to Christ is because they are *unwilling* to come. No man can do what he refuses to do!

2. Arminians assert that the Doctrine of Unconditional Election teaches that God chose some sinners to salvation and that He chose the rest to damnation.

This accusation is false! Calvinists deny that God elected anyone for damnation! This choice is made by man himself through rejecting the Gospel and refusing to believe in Jesus Christ, according to John 3:18f. Calvinists affirm what Holy Scriptures plainly teach concerning the Doctrine of Election. All those whom God has elected are told in 2 Thessalonians 2:13 that “God...chose you for *salvation*.” No one is ever told, “God chose you for *damnation*!” And all those whom God has elected are told in Ephesians 1:4 that “He chose us...that we should be *holy* and *without blame* before Him in *love*.” No one is ever told, “He chose us that we should be *unholy* and *blameworthy* before Him in *wrath*!”

3. Arminians assert that the Doctrine of Limited Atonement limits the saving power of the blood of Jesus Christ.

This accusation is false! Actually, it is Arminians, not Calvinists, who limit the saving power of the atoning blood of Jesus Christ. They claim that He died for *everyone*, but they deny that the power of His atoning blood will *save* everyone for whom He died. And they admit that many—if not most—of those sinners for whom Christ died will, nevertheless, perish in their sins.

Calvinists, on the other hand, teach that Jesus Christ died only for God’s Elect, and we affirm that the power of His atoning blood will save everyone for whom it was shed. This is the Doctrine of Holy Scriptures. Consider, for example, Isaiah 53. God declares in verse 12 that Jesus Christ died for only a portion of mankind: “And He bore the sin of *many*”—not *all*. God, in verse eight, identifies the “many” for whom Christ died as His own chosen people: “For the transgressions of *My people* He was stricken.”

And God in verse 11 declares that everyone for whom Christ died will be saved: “My righteous Servant shall *justify many*, for He shall bear their iniquities.” And God’s Elect in verse 5 acknowledge the same: “But He was wounded for *our* transgressions, He was bruised for *our* iniquities; the chastisement for *our* peace was upon Him, and by His stripes *we are healed*.”

We therefore conclude that both Calvinists and Arminians preach a limited Atonement. Calvinists limit the *extent* of the Atonement, but not its *result*. That is, Calvinists teach that the blood of Jesus Christ was shed for the Atonement of only the Elect and the power of that blood *guarantees* the salvation of everyone for whom it was shed.

Arminians, on the other hand, limit the *result* of the Atonement, but not its *extent*. That is, Arminians teach that the blood of Jesus Christ was shed for the Atonement of everyone, but the power of that blood to save is limited to only those who make it effectual through faith.

4. Arminians assert that the Doctrine of Irresistible Grace

(See Calvinism on page 4)

CALVINISM

(Continued from page 3)

teaches that God saves sinners against their will.

This accusation is false! Calvinists affirm that God saves no one against the will of that one! If one is willing to be saved, God saves him. If one is not willing to be saved, God does not save him.

Arminians will now object, “You are contradicting yourself! You said just a moment ago, while quoting John 5:40, that no one is willing to come to Christ for salvation. But you now indicate that some will, indeed, be willing to come. How can this be?”

The answer is found in the Doctrine of Jesus Christ in John 6. He said in verse 44, “No one can come to Me unless the Father who sent Me draws him.” He said in verse 65 that, “no one can come to Me unless it has been granted to him by My Father.” And He said in verse 37, “All that the Father gives Me [i.e. the Elect] will come to Me.” His Doctrine is simply this: No one in his *natural* state is willing to come to Christ for salvation—but God has chosen a people who will, nevertheless, be willing to come—and they will be willing to come when God draws them and enables them to come. We therefore read in Psalm 110:3, “Your people shall be volunteers in the day of Your power.”

5. Arminians assert that the Doctrine of the Perseverance of the Saints which also teaches that Believers cannot lose their salvation, gives to them a license to sin.

This accusation is false! Calvinists readily affirm the Biblical Doctrine of the *Preservation* of Believers—that Believers can never lose their salvation—the Doctrine of “once saved, always saved.” Calvinists also stress the Biblical Doctrine of the *perseverance* of Believers as *saints*—that once a sinner becomes a saint through faith in Jesus Christ, he will continue to live as a saint until the end. Both Doctrines are clearly expounded by Paul, the Apostle, in Romans 8:35-39. But Calvinists furthermore declare that any professor of Christ who *lives in sin* has never been a possessor of Christ and is yet in his sins.

Calvinism is therefore the Gospel! They who object to Calvinism object to the Gospel!

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

“COMFORT ONE ANOTHER WITH THESE WORDS”

By Charles H. Spurgeon

As for those who have *fallen asleep in Jesus*, we need not fret or trouble ourselves about them. To cut their faces, in token of their mourning for the dead, was natural to the heathen—well might they torture themselves in their hopeless grief, for they believed the separation to be eternal. But as for us, when children go upstairs to bed, do their elder brothers and sisters, who sit up later, gather together and cry because the other children have fallen asleep? Ah, no! They feel that they have not lost them, and they expect to meet again in the morning—and so do we! Therefore, let us not weep and lament to excess concerning the dear ones who are fallen asleep in Christ, for all is well with them! They are at rest—shall we weep about that? They are enjoying their eternal triumph—shall we weep about that? They are as full of bliss as they can possibly be—shall we weep about that? If any of your sons and daughters were taken away from you to be made into kings and queens in a foreign land, you might shed a tear or two at parting, but you would say, “It is for their good, let them go.” And do you grudge your well-beloved their crown of glory and all the bliss which God has bestowed upon them? If the departed could speak to us, they would say, “Bless God for us! Do not sit down and mourn because we have entered into His Glory, but rather rejoice because we are with Him where He is!”

If they were really dead, we might say that we had lost them, but as they have only fallen asleep, they are still ours! Wordsworth proclaimed a great Truth of God in that simple little poem of his, “We are seven.” There were some of the family buried in the churchyard, but the girl still declared that they were seven—and so they were! Did you ever notice, concerning Job’s children, that when God gave him twice as much substance as he had before, he gave him only the same number of children as he formerly had? The Lord gave him twice as much gold, and twice as much of all sorts of property, but He only gave him the *exact number of children that he had before*. Why did He not give the Patriarch double the number of children, as well as twice the number of cattle? Why, because God reckoned the first ones as being still his! They were dead to Job’s eyes, but they were visible to Job’s faith! God still numbered them as part of Job’s family—and if you carefully count up how many children Job had, you will find that he had twice as many in the end as he had in the beginning! In the same way, consider your friends who are asleep in Christ as still yours—not lost, any one of them—and say of them, “Some are fallen asleep.” Therefore let us comfort one another with these words.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2659, Volume 46—*Fallen Asleep*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

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**PRAY FOR
GOD’S
ELECT
IN THE
ROMAN
CATHOLIC
CHURCH,
THAT HE WILL
SOON
RELEASE THEM
FROM THEIR
BONDAGE
TO TRADITION
AND LIES.**

Spurgeon Speaks to Those Who Strive to Win Souls for Christ

By Charles H. Spurgeon

I remember great complaint being made against a sermon of mine, "Compel Them to Come In," [Volume 5, Sermon #227—read or download it at www.spurgeongems.org] in which I spoke with much tenderness for souls. That sermon was said to be Arminian and unsound. Brothers and Sisters, it is a small matter to be judged of men's judgment,

"I am as firm a believer in the Doctrines of Grace as any man living, and a true Calvinist after the order of John Calvin himself—but..."

for my Master set His seal on that message. I never preached a sermon by which so many souls were won to God, as our Church meetings can testify! And all over the world where the sermon has been scattered, sinners have been saved through its instrumentality, and, therefore, if it is vile to exhort sinners, I purpose to be viler still!

I am as firm a Believer in the Doctrines of Grace as any man living, and a true Calvinist after the order of John Calvin himself—but if it is thought an evil thing to bid the sinner lay hold on eternal life—I will be yet more evil in this respect! And I will herein imitate my Lord and His Apostles, who, though they taught that salvation is of Divine Grace, and Grace alone, feared not to speak to men as rational beings and responsible agents, and bid them, "strive to enter in at the strait gate," and, "labor not for the meat which perishes, but for that meat which endures unto everlasting life."

Beloved Friends, cling to the great Truth of electing love and Divine Sovereignty, but let not this bind you in fetters when, in the power of the Holy Spirit, you become fishers of men.

Learn, still further, from the case before us [Genesis 19:16] that where words suffice not, as they frequently will not, you must adopt other modes of pres-

sure. The angel *took them by the hand*. I have much faith under God in close dealings with men. Personal entreaties, by the power of the Holy Spirit, do wonders! To grasp a man's hand while you speak with him may be wise and helpful, for sometimes if you can get one by the hand and show your anxiety by pleading with him, God will bless it. It is well to cast your words, as men drop pebbles into a well, right down into the depth of the soul, quietly, solemnly, when the man is alone. Often is such a means effectual where the preacher with his sermon has labored in vain.

If you cannot win men by words, you must say to yourself, "what can I do?" and go to the Lord with the same enquiry. By the pertinacity of your earnestness you must trouble them into thoughtfulness. As by continual coming the woman wearied the unjust judge, so you do by your continual anxiety and perseverance—weary them in their sins till they will happily give you a little heed in order, if possible, to be rid of you, if for nothing else! If you cannot reach them because they will not read the Bible, yet you can thrust a good book in their way which may say to them what you cannot say. You can write them a letter, short but earnest, and tell them how you feel. You can continue in prayer for them. You can stir up the arm of God and beseech the Most High to come to the rescue.

There have been cases in which, when everything else has failed, a tear, the tear of disappointed love, has done the work. I think it was Mr. Knill who, one day, when distributing tracts among the soldiers, was met by a man who cursed him and said to his fellow soldiers, "Make a ring round him, and I will stop his tract distributing once and for all," and then he uttered such fearful

oaths and curses that Mr. Knill, who could not escape, burst into a flood of tears. Years afterwards, when he was preaching in the streets, a member of the British Grenadier Guards came up, and said, "Mr. Knill, do you know me?" "No, I do not," he said, "I don't know that I ever saw you."

"Do you remember the soldier who said, 'Make a ring round him and stop his tract distributing,' and do you remember what you did?" "No, I do not." "Why, you broke into tears and when I got home those tears melted my heart, for I saw you were so in earnest that I felt ashamed of myself. And now I preach, myself, that same Jesus whom once I despised."

Oh that you might have such a strong love for perishing sinners that you will put up with their rebuffs and rebukes, and say to them, "Strike me if you will, but hear me! Ridicule me, but still I will plead with you! Cast me under your feet as though I were the offscouring of all things, but at any rate, I will not let you perish if it is in my power to warn you of your danger."—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Sermon #789, Vol. 14, *Lingers Hastened*, Ages Software—The entire sermon may be read or downloaded at www.spurgeongems.org.

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

**PRAY FOR GRACE
TO BE HOLY!**

It is the Hell of Hell that there is no hope in Hell! But while there is no hope of the future, there are unutterable regrets for the past. I often feel it a very solemn thing to preach. And the more earnestly I am able to preach, the more solemn it becomes, because if this Gospel is not "a savor of life unto life" to you, it will be "a savor of death unto death" to your souls. You may make it a holiday to visit the Tabernacle and hear me preach. You may come up from the country and hasten here to see this place as one of the sights of London—but it is no holiday to me to preach to your souls—and no child's play to have this responsibility upon my shoulders—to deal faithfully with your hearts and consciences!—CHS

PURITANS ON AFFLICTION...

To know that nothing hurts the godly is a matter of comfort; but to be assured that all things which fall out shall cooperate for their good, that their crosses shall be turned into blessings, that showers of affliction water the withering root of their grace and make it flourish more—this may fill their hearts with joy till they run over. —Thomas Watson - 1620-1688

Now God takes away the world, that the heart may cleave more to Him in sincerity. —Thomas Watson

God sweetens outward pain with inward peace. —Thomas Watson

Not to be afflicted is a sign of weakness; therefore God imposes no more on me, because He sees I can bear no more. —Joseph Hall—1574-1656

The winter prepares the earth for the spring, so do afflictions sanctified prepare the soul for Glory. —Richard Sibbes - 1577-1635

Do not even such things as are most bitter to the flesh tend to awaken Christians to faith and prayer, to a sight of the emptiness of this world, and the fading of the best it yields? Does not God by these things (ofttimes) call our sins to remembrance, and provoke us to amendment of life? How, then, can we be offended at things by which we reap so much good?...Therefore if my enemy hungers, let me feed him; if he thirsts, let me give him drink. Now in order to do this, (1) We must see good in that in which other men can see none. (2) We must pass by those injuries that other men would revenge. (3) We must show we have grace, and that we are made to bear what other men are not acquainted with. (4) Many of our graces are kept alive by those very things that are the death of other men's souls...The devil, (they say) is good when he is pleased; but Christ and His saints, when displeased. —John Bunyan

As the wicked are hurt by the best things, so the godly are bettered by the worst. —William Jenkyn - 1612-1685

Poverty and affliction take away the fuel that feeds pride. —Richard Sibbes

I am mended by my sickness, enriched by my poverty, and strengthened by my weakness...Thus was it with...Manasseh, when he was in affliction, "He besought the Lord his God"—even that king's iron was more precious to him than his gold, his jail a more happy lodging than his palace—Babylon a better school than Jerusalem. What fools are we, then, to frown upon our afflictions! These, how crabbed soever, are our best friends. They are not, indeed, for our pleasure—they are for our profit. —Abraham Wright - 1611-1690

Labor to grow better under all your afflictions, lest your afflictions grow worse, lest God mingle them with more darkness, bitterness and terror. —John Owen - 1616-1683

The secret formula of the saints: When I am in the cellar of affliction, I look for the Lord's choicest wines. —Samuel Rutherford - 1600-1661

[Gleaned from the internet]

**"He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God"
(John 3:18 NKJV).**

**"Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them"
(Heb 7:25 NKJV).**

**"Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God"
(Rom 13:1 NKJV).**

A Study of Ephesians 4:20-21

LEARNING CHRIST – PART 1

We are continuing our look at the contrast between unbelievers and Believers which is presented to us in the middle of the 4th Chapter of the Epistle to the Ephesians. We have seen a very dismal description of the unbeliever. He is one who lives a life of futility. He is one whose understanding is darkened, and who is alienated from God. But the Believer is presented to us in terms that provide a strong contrast. He is one who has been delivered from the futility and darkness and alienation of unbelief. He is one how has “learned Christ.”

Today we are in the middle of studying what the apostle Paul presents to us in verses 20-21, what it means to “learn Christ.” So far we have seen that learning Christ does not simply mean to learn about Him. The terminology used here is to “learn Christ,” which means to learn Christ directly. It is possible for one to be a theologian with a tremendous knowledge about the Person and work of Jesus Christ without learning Him. To learn Christ is to know Him firsthand. It is to have a personal relationship with Him. It is to believe what the Bible says about Him, and to come to the place of trusting in Him as one's Savior and following Him as one's Lord. Ephesians 4:20-21: “But you have not so learned Christ, if indeed you have heard Him and have been taught by Him, as the truth is in Jesus.”

The main point being made here is that everything about learning Jesus Christ is the opposite of the life of unbelief. The statement in verse 20 which says to Believers, “But you have not so learned Christ,” is just another way of saying that what Christ teaches is the exact opposite of the way of life of unbelievers. The way of Christ is the way of holiness. One might think that this is the most obvious thing in the world. Yet, the history of the Christian Church is one plagued with those who have taught that it is possible to have Jesus Christ without holiness.

Take, for instance, a heresy which arose early in the first century. In fact, this heresy arose before the New Testament was completed. We know this because John talks about it in the book of Revelation. The early Chapters of the Book of Revelation contain messages from the Lord Jesus Christ to seven of the churches which existed in the days that John was writing.

One of those churches addressed in Revelation 2 is the Ephesian church. This is the same church that Paul is writing to in the Epistle to the Ephesians. In this message, the Ephesians are rebuked for having left their “FIRST LOVE.” This means that their love for Christ and for one another had grown cold. Yet, there is a word of commendation for the Ephesians. In Revelation 2:6 we read, “But this you have, that you hate the deeds of the Nicolaitans, which I also hate.” The Nicolaitans were a heretical sect which had arisen in the church. Basically, what they had done was to come up with a compromise between pagan society and the teachings of Christ. What they were saying was that Christianity gave them a liberty to do whatever they wanted. They could even participate in idolatry and immorality. Jesus personally said that He HATED the deeds of the Nicolaitans.

Similar heresies exist in the church, even to this day. There are Christians who teach what is called the “carnal Christian.” They say that there is such a thing as Christians who are truly justified by faith in Christ, and yet who never grow in holiness of life. They go so far as to say that a life of holiness is optional. Some Believers grow and some do not. What is so bad about this teaching is that it is contrary to all that Christ stands for. It is contrary to the teaching of the whole Bible!

Let us consider this from the life and teachings of Jesus, for this is surely what Paul means when he says in verse 21, “if indeed you have heard Him and have been taught by Him, as the truth is in Jesus.” What is the truth as it is in Jesus?

Let us begin by asking this question: Can you think of Jesus without thinking of holiness of life? Do you remember how the angel who announced Jesus' birth to Mary spoke to her. In Luke 1:35 we read, “And the angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.” From the very first announcement He is called the “Holy One.” He is called the Son of God. Can you even say the name of God without associating it with holiness?

Then consider the life of the Lord Jesus. Though He mingled freely with sinners, He Himself never once sinned. Do you remember the question He put to the Pharisees? He asked in John 8:46, “Which of you convicts Me of sin?” On another occasion He said to His disciples in John 14:30, “I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me.” The writer of Hebrews describes the Lord Jesus in Hebrews 7:26, “For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens.”

Then consider the teaching of Jesus. The Sermon on the Mount is full of instructions for holy living. Jesus, disgusted with the way the Pharisees had missed the whole point of God's Word, summarized His teaching in the sermon on the Mount by saying in Matthew 5:20, “For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.” When showing His people how to love their neighbors He said in Matthew 5:48, “Therefore you shall be perfect, just as your Father in heaven is perfect.”

Isn't holiness the main emphasis of the Cross? God is holy, and there was no other way that sinners could be made acceptable to Him. What the Cross is all about is God's making a way for His marvelous Grace to be given consistent with His impeccable holiness. Jesus died to satisfy the righteous demands of a holy God.

And that is the way you can sum up the teaching of the entire New Testament, and what all of its writers say. They say that if you have come to Jesus as your Savior, your sins are freely forgiven. But, the one who is forgiven should go on to live a holy life. That is what this whole section of Ephesians that we are now studying is about. It is instructions for those who have been saved by Jesus regarding how to live a holy life. Paul, speaking of the reason why Jesus died on the Cross, says in Titus 2:14, “who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.”—PF —[To be continued.]

**FATHER'S DAY IS JUNE 17...
FATHER'S DAY IS JUNE 17...**



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

***"...let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."
2 Corinthians 7:1.***

"Sanctification belongs to the mysteries of the faith; hence it cannot be confessed except as a dogma." By this statement we intend to cut off at once every representation which makes "sanctification" to consist of the human effort to make oneself holy or holier.

To become more holy is undoubtedly the duty which rests upon every man. God has condemned all unholiness as an accursed thing. Inferior holiness cannot exist before Him. Every man more or less holy is bound to forsake all unholiness, to resign all lesser holiness, and let perfect holiness dwell and be made manifest in them instantly. The commandment, "Be holy as I am holy," may not be weakened! The laxity of the current morale requires that God's absolute right to demand absolute holiness of every man be incessantly presented to the conscience, bound as a memorial upon the heart, and proclaimed to all with no uncertain sound.

In the innumerable territories of Heaven where God gathers His redeemed, all unholiness is excluded and absolute holiness is the never-failing characteristic. And as it is Heaven, so ought it to be on earth. God, the Sovereign Ruler of all the kingdoms of this world, has strictly forbidden the least unholiness in heart or home or any other place on earth under penalty of death! In fact, there is on earth no unholiness, of whatever name or form, that does not exist in defiance of His express will.

It must be conceded, therefore, that it is His revealed will and commandment that all this unholiness must cease immediately, and be replaced directly by what is holy and good. He is of purer eyes than to behold iniquity.

It must be equally conceded that it is every man's duty to remove unholiness, and to advance the things that are holy. He who caused the hurt must also heal it. He who destroyed must also restore the things destroyed. He who desecrated must also reconsecrate it. Men still alive to a sense of justice will not contradict us.

The obligation to resanctify this world's life rests in its deepest sense upon Satan. He instilled into our veins the poison that generates the diseases of our souls. The spark that caused the fire of sinful passions to break out in human nature was kindled by him. That Satan is hopelessly lost and condemned does not annul God's eternal right. Even Satan himself, according to this right, ought to repent and stand before God holy as in the beginning. And this world of men, which he corrupted, was not his, but belonged to God. He should never have touched it. Hence the obligation continues to rest upon him not only to stop his unholy working in it, but also to reconsecrate perfectly what he has so bitterly and maliciously profaned.

That Satan neither will nor can do this justifies his fearful judgment, but it does not annul God's right and never will. If in Paradise

man had *unwillingly* fallen a victim to Satan, the obligation to resanctify the life of this world would have rested upon Satan, but not upon him. But man fell *willingly*; sin owes its existence not only to the fatherhood of Satan, but also to the motherhood of man's soul; hence man himself is involved in the guilt and included under the judgment of death, and therefore obliged to restore what he has ruined.

God created man holy, with the power to continue holy; holy also by virtue of the increasing development of the implanted germ. But man ruined God's work in his heart. He soiled the undefiled raiment of holiness. And doing this he violated the right. If he had belonged to himself, if God had allowed him to do with himself as he pleased, the right would not have been violated. But He did not give man to himself; He retained him for Himself as His own property. The hand that ruined and desecrated man destroyed *God's* property, encroached upon the Divine right of Sovereignty—yes, upon His very right of ownership, and thus became liable (1) to the penalty for this encroachment, and (2) to the obligation of restoring the ruined property to its original state.

Hence the undeniable and positive obligation of man's self-sanctification! This obligation rests, not upon God, nor upon the Mediator, but upon man and Satan. The prayer, "Lord, sanctify me," upon the lips of the unconverted, not under the Covenant of Grace, is most unbecoming. First willfully to destroy God's property, and then to take the ruined thing to Him demanding that He heal and restore it, antagonized the right and reverses the ordinance. No, outside of the mysteries of the Covenant of Grace, under the obligations of simple justice, we are not to ask: "Lord, sanctify us," but God is to enforce His righteous claim: "Sanctify yourself."

Sanctify yourself does not mean that man should *fulfill the Law*. The keeping of the Law and sanctification are two entirely different things. Let the sinner be sanctified, and then he shall also fulfill the Law. First *sanctification*; then *fulfillment of the Law*.—From Abraham Kuyper's *The Work of the Holy Spirit*, first Published in 1900. Published by AMG Publishers, USA, 1995. Pages 456-458.

Gems gleaned by Jim Robinette

<http://www.actionuganda.net/>

PRAY FOR OUR PRESIDENT.

**PRAY FOR OUR MILITARY
AT HOME AND ABROAD.**

**PRAY FOR SPOUSES AND CHILDREN
OF INMATES THROUGHOUT
THE WORLD.**

Letters to Mike Gendron of Proclaiming the Gospel:

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C. M. Fayetteville, NC, writes—

I would like to compliment you on your faithful service towards the Lord. Your ministry has helped me immensely. I thoroughly enjoy your newsletter. It is quite helpful for one recently saved, such as myself. I had been a devout Roman Catholic until last July [2001]. In high school I was voted as the one who best exemplified how a Catholic ought to live, and was an active member of the Legion of Mary. I would have died for the Catholic Church in a heartbeat. Yet I never had true peace because my faith was in the *church*. I dropped out of the Catholic college I had been attending, and my family has now totally spurned me. But I have received eternal salvation. I now have a deep calling to help other Catholics get saved. My experience has prepared me to lead Catholics from error into the Truth. Being saved has been the greatest blessing of my life. As a Catholic, I had intense scruples. I thought every possible action or thought was a mortal sin, worthy of eternal damnation. I forced myself to pray three rosaries a day, attend frequent Masses and weekly confessions, yet I always felt empty. I thought that I could attain eternal salvation through my own merits. How audacious of me to believe that my prayers and penance could save me from damnation! Only an infinitely perfect Sacrifice could do such a deed. Please pray for me. I would be eternally grateful if you would help me aid Catholics in knowing Christ as Savior.

J. K. Pine River, WI, writes—

I was raised a Catholic and believed everything that I was taught including the RCC was the true church—how wrong I was! After getting my own Bible and reading it, I found that the Catholic Church is the opposite of what the Bible says.

R. M., Modesto, CA, writes—

I cannot tell you how much I appreciate receiving your newsletter. When it arrives, I drop everything and read it all in one sitting. Thank you Mike, for your obedience and faithfulness to God's plan in your life. Only in eternity will you know how many souls have come to know the Truth of God through your work.

D. H., Stockton-on-Tees, Great Britain, writes—

I have been actively sharing the faith over the last 20 years both here in Great Britain and at times overseas in nominally Catholic Europe. After my pastor participated in a recent funeral service at a Catholic Church, he seems to have taken the line of least resistance and now offers an evening service to the local Catholic priest. As you can imagine I feel angry, frustrated, and at a loss how to proceed. I will continue to pray, inform (by means of your literature) and support the fellowship, but for how long I really do not know. Please continue the good fight for Truth and for the furtherance of the Glorious Gospel.

J. W., Leonardo, NJ, writes—

I am about to graduate from a Catholic women's college. As a result, I am keenly aware of how much the current priest sex abuse crisis and other RCC scandals and doctrinal errors are symptoms of the rejection of the Biblical teachings on Justification. If people were justified as the Bible teaches, who would need Mary or the saints as intercessors, indulgences, the Eucharist or other corrupted sacraments? So I don't want to miss the opportunity to use this unfortunate "current event" to point people to Jesus. I was wondering how you are advising born-again Christians to respond to the sexual abuses by Catholic priests. To me, the wisest course of action is to point out that the Bible never required celibacy of church leaders. By doing so I'm implicitly pointing out how the RCC has deviated from Scripture on important issues. If you have any further insight, it would be appreciated. I'm giving a presentation on the origin of the Reformation to my class so I'm expecting questions after I mention the scandalous priestly concubinage and the anti-celibacy campaigns at the time of the Reformation.

Kayla, Internet, writes—

Do you really believe your drivel, or are you merely using it for political type purposes? Aren't you basically saying that *you* are the one who decides who gets saved or not? Don't be so judgmental and arrogant. One day you may be surprised that you are wrong.

Brother Mike replies—

Jesus said, "he who rejects Me and does not receive My sayings has one who judges him: the word I spoke is what will judge him at the last day" (John 12:48). If you obey His first words: "Repent and believe the Gospel" (Mark 1:15) you will never again refer to His words and my faith as "drivel."

SO, WHAT EXACTLY IS “CHRISTIAN UNITY”?

BY CHARLES H. SPURGEON

I will go so far as to say that the only Christian unity which you and I may ever expect to see and to seek after is not the amalgamation of all Churches into one colossal scheme of government, but the *spiritual* union of all the Churches in working for the Lord—each Church exercising its discipline within its own bounds and carrying out Christ’s commands within its own walls—but at the same time recognizing all other truly Christian Churches as being parts of the one body of Christ.

Instead of attempting to destroy all these separate Churches in order to create unity, we should build up the walls of each house so that the whole city may be compact together. Even the names which describe the varieties of our conscientious convictions are useful, and are only caviled at by a party who, under the cloak of being unsectarian, are more sectarian than the worst of us could even slanderously be said to be! Suppose that all the livery companies in London should give up their distinctive names so that there should be no Goldsmiths’ Company, nor Cloth Workers, nor Merchant Tailors, nor Fishmongers, but that all should be called *citizens*? It would be a wonderful piece of policy, and would singularly unite the citizens of London, would it not?

We believe that the *reverse* would be the case! The existence of the separate corporations, each with its peculiar interests to maintain, but all bound up with the prosperity of the city, helps to create unity. And so the unity of the Savior’s body is *preserved* rather than destroyed by each Believer carrying out his convictions of the Lord’s will, and not refusing to identify himself with those who think with him, nor refusing to wear the name which describes them. Certain sectaries cry out, “We are called Christians.” “Yes, I say, and are *we* not?” Are they Brethren? So are we. Are they Christians? So are we. Do they seek to be followers of Christ? So do we.

There is the less need for some to parade the name of Christians when they know that they *are* Christians. Let us try to *live out* our Christianity rather than blazon it upon our doorposts! I am not making an unscriptural distinction when I say, first of all, I am going to regard the narrative [Exodus 17] as a picture of *a* Church, and then afterwards as a picture of the *whole* Church. In any one Church there will be—there must be, if it is a Church of God—earnest contention for the Truth of God and against error. We, as a Church have, I trust, been brought up out of Egypt and are bound together by a common deliverance. We have to fight with Amalek.

For the defense of those Doctrines which we have learned, and which we believe to be the Truth as it is in Jesus, we are called to fight. We are not merely to hold them as the unfaithful servant wrapped his talent in a napkin, but we are to publish what we believe to be true, and, if any contravene, we are to hold our own, or rather, hold the Master’s Truth with a firm hand, and not be afraid to contend for it at all hazards! Our chief war must always be with *sin*—with sin in ourselves, with sin in others—with sin everywhere! This is the great point in the Christian’s contention, and from this war the Believer must never cease. Attack sin in every place, and for this reason, if for no other, sin and error will always attack us!

In this particular Church I know there are many errors that are always falling upon us and smiting some of the hindmost, the weakest and the feeblest. One opens one’s eyes with astonishment, sometimes, to see what strange errors people are falling into who should know better. But when you come to remember how hindmost they were, and how much the weakest they were, it is not quite so great a marvel that they should be

struck by the foe. The fact is that in such an age as this if we do not attack error, error will eat us up! And it comes to this—we must either fight sin, or sin as a fretting moth and a devouring canker will utterly devour us!

If there is not an earnest contention for the Truth of God amidst all the Church members, there will soon be errors on this side, and errors on the other side. Each Church should teach its own distinctive principles with a vigorous, earnest, Scriptural dogmatism. If we do, indeed, hold the very Truth as it is in Jesus, we must fight for it valiantly, for if we do not fight Amalek, Amalek will certainly fight us, and the hindmost will always be suffering, and the weakest go to the wall. It is on behalf of the weaker Brethren, who are easily perverted, that we must watch and fight *perpetually*.

To all Christian effort in every Church must be added unceasing *intercession*. The Christian pastor is, in some respects, comparable to Moses, for he is set apart as a leader in the band of Brethren—and as such, his business is not only to *teach* the people but to *plead* for them with God.

I wish that some of our pastors were sustained as they should be by their Aarons and their Hurs. Alas, I know many a fainting Brother whose hands are hanging down, who finds an Aaron to pull them lower still, and a Hur to depress his spirits yet more! I would take up a mourning, a lamentation, for my Brothers who toil in honorable but obscure spheres where cold neglect and chill indifference are their portion. Alas for others, in the midst of Churches torn apart with schism and polluted with heresy, whose life is one perpetual burden unto them! I would God it were far otherwise with them! I have to thank God, and under God to thank you, that so many of you act the part of Aaron and of Hur, and are willing to hold up the pastor’s hands, and the hands of all my other fellow laborers—the workers for Christ Jesus!

But some of you do not do it. Some of you neglect prayer in the closet for the Church’s work. I hope you are not neglecting prayer on your own account—but you do not pray as you should for the Lord to advance the interests of Truth in the world. You neglect Prayer Meetings, and absent yourselves from the week-day means of Divine Grace! Brothers and Sisters, these things ought not to be! If you cannot be Moses, you may be Aaron. If you cannot fight and assist Joshua, you may climb the hill and succor Moses. If you can neither teach in the classes or in the Sunday school, nor preach in the streets and so fight, you can at least be much in the *closet* and much in *prayer*!

Oh the untold benefits that come to a Christian Church from the quiet prayerful members—least known on earth but best known in Heaven! Let us have both at work. May the Lord Jesus help us to advance from strength to strength in earnest effort of every kind, and may He at the same time be our Strength upon the mountain while we draw near to God’s Throne in prayer!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0—Sermon #712, Volume 12—*War with Amalek*—Ages Software—you may read or download the entire sermon at www.spurgeongems.org.

PRAY FOR THE SAINTS IN NORTH DAKOTA!

“ROMAN CATHOLIC CHRISTIAN”—AN OXYMORON?

Is a Roman Catholic truly a Christian or should the combination of the words “Roman Catholic Christian” be considered an oxymoron? Webster defines an oxymoron as “a combination of contradictory words.” So if we define a “Christian” as one who believes the Gospel, and a “Roman Catholic” as one who believes the official teachings and traditions of Roman Catholicism, we must conclude a “Roman Catholic Christian” is, indeed, an oxymoron! It is utterly impossible to believe two opposing views simultaneously! Biblical Christianity, and Roman Catholicism stand in opposition to one another as seen by the following contrasts. (Paragraph numbers in parenthesis, are from the new Catechism of the Catholic Church, San Francisco, CA, Ignatius Press, 1994).

A Christian believes Scripture has authority over the Church. “All Scripture is inspired by God and is profitable for teaching, for reproof, for correction, for training in righteousness” (2 Tim 3:16)

A Roman Catholic is taught its church has authority over Scripture. “The manner of interpreting Scripture is ultimately subject to the judgment of the church, which exercises the divinely conferred commission and ministry of watching over and interpreting the Word of God” (#119).

A Christian is born again by the Word of God and the Spirit of God. “For you have been born again, not of seed which is perishable but imperishable, that is, through the living and abiding Word of God...so is everyone who is born of the Spirit” (1 Peter 1:23; 3:8).

A Roman Catholic is born again by water. “The water of baptism truly signifies our birth into the divine life” (#694).

A Christian is eternally justified *once* through faith in Jesus Christ. “But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness” (Rom 4:5).

A Roman Catholic must be justified *repeatedly* by works and sacraments because “mortal” sins bring condemnation. “Those who die in a state of mortal sin descend into Hell (#1035). “The sacrament of penance offers a new possibility to convert and to recover the grace of justification” (#1446).

A Christian is saved by God’s unmerited Grace. “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast” (Eph 2:8-9).

A Roman Catholic is saved by meriting the graces needed for salvation. “We can merit for ourselves and for others the graces needed for the attainment of eternal life” (#2010).

A Christian is saved *for* good works. “For we are His workmanship created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them” (Eph 2:10).

A Roman Catholic is saved *by* good works. “A treasury of prayers and good works makes it possible for Catholics to attain their own salvation and at the same time cooperate in saving their brothers” (#1477).

A Christian believes salvation is in Jesus Christ. “In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace” (Eph 1:7).

A Roman Catholic believes salvation is in the Roman Catholic Church. “The Council teaches that the Church, a pilgrim now on earth, is necessary for salvation. *Anyone* refusing to enter it or remain in it

cannot be saved” (#846).

A Christian is purified only by the blood of Jesus. “The blood of Jesus... purifies us from all sin” (1 John 1:7).

A Roman Catholic is purified by the fires of Purgatory. They “undergo purification in Purgatory, so as to achieve the holiness necessary to enter the joy of heaven” (#1030-31).

A Christian believes the Lord’s Supper is a memorial of Christ’s finished work. “Do this in remembrance of Me” (1 Cor 11:24-25).

A Roman Catholic believes the Lord’s Supper is a sacrifice of Christ that continues the work of redemption. “The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice...the same Christ who offered Himself once in a bloody manner on the altar of the cross is contained and offered in an unbloody manner...for the sins of the living and the dead” (#s1367, 1414).

A Christian receives Jesus permanently, spiritually, in the heart. “God...put His spirit in our hearts as a guarantee” (2 Cor 1:22).

A Roman Catholic receives Jesus frequently, physically in the stomach. “The body and blood...soul and divinity of our Lord Jesus Christ...is truly, really and substantially contained in the Eucharist” (#s1374-78).

A Christian is a priest and a saint. “You are...a royal priesthood...a people for God’s own possession, that you may proclaim the excellencies of Him that called you out of darkness into His marvelous light” (1 Peter 2:9; Eph 1:1; 2 Cor 1:1).

A Roman Catholic *needs* a priest and is *not* a saint unless canonized by the pope. “In the forgiveness of sins, both priests and sacraments are instruments which our Lord Jesus Christ...wills to use...to erase our sins and give us the grace of justification” (#987).

A Christian is condemned by the Roman Catholic Church. The Councils of Trent and Vatican II pronounced over 100 anathemas that are still in effect today.

A Roman Catholic is condemned by God’s Word. “He who rejects Me and does not receive My sayings, has One who judges him; the Word I spoke is what will judge him on the last day” (John 12:48). “If any man is preaching to you a gospel contrary to that which you received let him be accursed” (Gal 1:9).

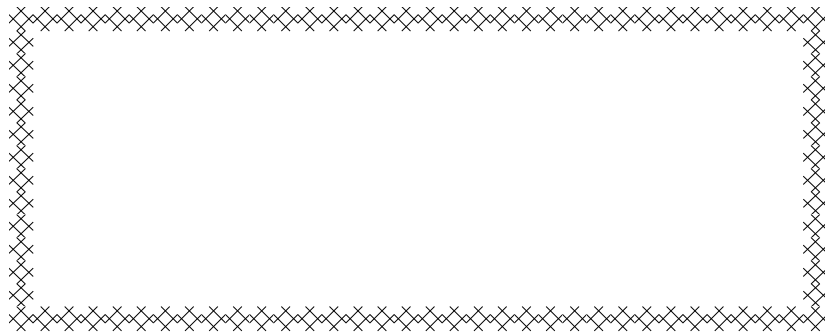
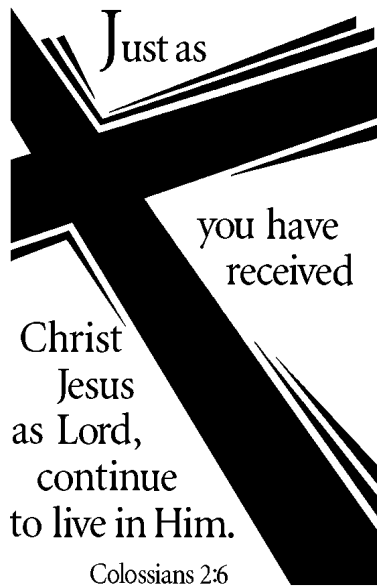
In conclusion, it is clear that a Christian, who has believed God’s Word, has the assurance of eternal life. A Roman Catholic, who has rejected God’s Word in favor of the teachings of men, has only a false hope of being saved from God’s wrath.

While there may be born-again Christians who worship in the Roman Catholic Church, by definition they are no longer Roman Catholics. Eventually the Spirit of Truth will lead them out when they begin discerning the Truth of God from error, and worship from idolatry.

It is our prayer that God may grant Roman Catholics repentance, leading to the knowledge of the Truth of God, that they may come to their senses and escape from the snare of the devil (2 Tim 2:25-26).—
From *Proclaiming the Gospel*, P.O. Box 940871, Plano TX 75094. Phone: 972-495-0485 Web: www.pro-gospel.org (Available in tract form).

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Pray daily for your family.

In This Issue...

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

DIVINE GRACE AND SALVATION

By C. H. Spurgeon

Men are brought to God by the effectual power of Divine Grace, but Grace never violates, though it subdues the human will. They make a great mistake who think that God treats men as if they were logs—God knows they are *not* logs, and never treats them so. He has made them in His own Image, to be free, intelligent agents and He acts upon them as free agents. It is difficult for some men to understand how Grace can be effectual and almighty, and yet man can still be a free agent. Now, if persons cannot see this, we are not bound to give them understandings, but the two things are consistent enough—prejudice creates the difficulty—and there is none, really.

A man may be free enough, and yet he may be so overwhelmingly persuaded to a certain course that he cannot do otherwise. Such moral power does not at all interfere with true liberty. If we taught that men were saved against their wills, and that physical force was put upon them to make them Christians, we should deserve to be denounced as talking nonsense, or worse! But the power which we speak of is *moral, spiritual*, persuasive, and operates in strict accordance with the usual laws of mind. The Grace of God does no violence to the will but sweetly overcomes its obstinacy, making it a willing captive. The force that we speak of at any time when we speak of the power of Divine Grace, must be understood

by you all to be a force in consistency with the original constitution of manhood. And evermore, although our Lord works upon men according to His own will, yet He always so works upon them as thinking, judging, willing men, and not as substances which are to be hammered, broken, or twisted by brute force.

My Readers, you must not expect that you will be lugged into Heaven by the ears, or whirled into salvation by the hair of your heads! If you are ever saved, the *heart* must be changed, and your whole being must freely consent to the rule of Grace. If you are ever born-again, you will be made willing in the day of God's power. His Grace will come to you to remove your prejudices, to overcome your obstinacy, and to make you willingly obedient to the Divine sway. How anxiously I wish that you had such a will this morning! May the Lord bow your will by the Divine power of His love, and may you say today, "Lord, I will to be saved. I am willing to renounce sin and lay hold on eternal life." You shall never find God's will behind yours. Where He *gives* a willing mind, think it to be the indication of His own merciful willingness! When Grace has brought you to be *willing* to accept Christ, then be not afraid, but believe at once!

Are you willing, dear Reader, to receive Christ? Are you this day content to take Him and hold Him to be your All in All? Then there is no difficulty in the way—you may have Him—His own power is working with you, making you willing, and the invitation is, "Whoever will, let him take of the water of life freely."—Adapted from *The C. H. Spurgeon Collection*, Version 1.0—Sermon #785, Vol. 13, *Wanted, a Guest Chamber!*—Ages Software, —read or download the entire sermon at www.spurgeongems.org.