

FOR HIS GLORY

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Happy are our lives who can win souls! I am very apt to be cast down and distressed in soul, but, next to fellowship with my Lord, my greatest consolation is found in receiving glad tidings of souls saved. Here comes a letter of loving thanks from Ceylon and another from the north of Norway, saying, "Blessed be God that I read your sermons and found a Savior." From America I hear of an eminent Jewish Rabbi who has become a Baptist minister through reading one of my discourses. And recently I received a letter from Havana from a sailor who had just left the hospital. He told me how the man who died in the next bed told him that he had a treasure which he would give him if he would take care of it. And he then handed him a number of my sermons stitched together. "They have saved my soul," he said, "and I hope they will save yours." The sailor who writes blesses God in a warm-hearted way that it is so and the sermons have led him to Jesus.—CHS



DID BROTHER SPURGEON REALLY PREACH THIS TO HIS CONGREGATION?

Delivered on Lord's-Day morning, February 3rd, 1867—

We have set our hearts upon a thorough revival of religion in our midst. Some of my Brothers associated with me in the Deaconship and Eldership have made this a matter of constant prayer to God, that we may see this year greater things than we have ever seen, and there are many in the membership of the same mind who have besieged the Throne of God with constant applications.

It will be, as a preparation for the work which God will work among us, a very blessed thing for us as a Church to feel how utterly powerless we are in this matter. God has blessed us these 13 years; we have enjoyed continued prosperity; we have scarcely known what to do with the blessing God has given us. Truly in our case He has fulfilled the Promise, "I will pour out My blessing upon you so that you shall not have room to receive it."

But I fear that our temptation is to lean upon an arm of flesh, to suppose there is some power in the ministry, or in our organization, or in the zeal which has character-

ized us. Brothers and Sisters, let us divest ourselves of all that pride, that detestable, abominable, soul-weakening vice, which is as evil and as hurtful to us as it is abominable to God. We can no more save a soul than make a world, and as to causing a genuine revival by our own efforts, we might as well talk of whirling the stars from their sphere! Poor helpless worms we are in this matter.

If God helps us we can pray, but without His aid our prayer will be mockery. If God helps us we can preach, but apart from Him our preaching is but a weary tale told without power or energy. You must each of you ask the Lord to take you down into the depths of your own nothingness, and reveal to you your utter unworthiness to be used in His work. Try to get a deeply humiliating sense of your own weakness.

As a Church we want to be kept low before the Lord. Why what are we as a Church? There are some sad sinners among us, who are such clever hypocrites that we cannot find them out, and there are

(See YES, HE on page 3)

HAVE YOU PRAYED FOR YOUR MINISTER TODAY?

By C. H. Spurgeon

Every Christian should be prayed for. We each have a claim upon the other for loving intercession. The members of the body of Christ should have a care for one another, but especially should the *minister* receive the prayers of his flock. I have, sometimes, heard his duties called arduous, but that word is not expressive enough. The works in which he is occupied lie quite out of the region of human power. The minister is sent to be God's messenger for the quickening of the *dead*. What can he do in it? He can do *nothing* whatever unless the Spirit of God is with him through the prayers of his Brothers and Sisters.

He is sent to bring spiritual food to the multitude, that is to say, he is to take the loaves and fishes and with them, few as they are, he is to feed the thousands! An impossible commission! He cannot perform it. Apart from Divine help, the enterprise of a Christian minister is only worthy of ridicule. Apart from the power of the Eternal Spirit, the things which the preacher has to do are as much beyond him as though he had to weld the sun and moon into one, light up new stars,

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BROTHERS & SISTERS, WE MUST PRAY FOR OUR MINISTER!

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or turn the Sahara into a garden of flowers. We have a work to do concerning which we often cry, “Who is sufficient for these things?” And if we are put to this work, but have not your prayers—and in consequence have not the supply of the Spirit—we are, of all men, the most miserable!

Remember, also, that in addition to extraordinary duties, the minister is burdened by remarkable responsibilities. All Christians are responsible for their gifts and opportunities, but peculiar responsibilities cluster around the preacher of the Word. “If the watchman warns them not, they shall perish; but their blood will I require at the watchman’s hands.” When I look at Paul laboring night and day, weeping, praying, pleading, pouring out his soul in his ministry, I feel his example to be such that I cannot attain to it, and yet I shall never feel satisfied with anything below that standard.

The responsibilities resting upon one minister are the same as those which press upon another, in proportion to his sphere and capacity of service. Oh, unhappy men, if we are found unfaithful!—of criminals, the chief—murderers of immortal souls! If we have not preached the pure Gospel, we shall be wholesale poisoners of the bread of men, the bread which their souls require! We, if we are not true to God, are the choice servants of Satan. Judas, himself, was not more the Son of Perdition than the man who calls himself an ambassador for Christ and yet dares to be unfaithful to the souls of men! Brothers and Sisters, we claim your prayers by the solemnity of the responsibility which rests upon us!

Remember, too—what I think is not often noticed—that every true minister of Christ who is sent to men’s souls, has an experience singular and by itself. A physician who has to treat the diseases incident to our flesh need not to have personally suffered from the sicknesses with which he deals, But a physician of *souls* never handles a wound well unless he has felt a like wound, himself. The true shepherds who really feed the sheep, must, themselves, have gone through the experiences of the flock.

Did you ever read the life of Martin Luther? Then you must have observed the mental storms and spiritual convulsions which shook the man. He could not have been so influential with his fellow men if he had not felt within himself a sort of aggregation of all their sorrows and their struggles. You cannot bring forth God’s living Word to others till first you have eaten the roll and it has been in your own stomach like gall for

bitterness, and yet at times like honey for sweetness.

Every successful farmer in the Lord’s vineyard must, first, have been a partaker of the fruit. Yes, and of each kind of fruit, too. Therefore it often happens, that to comfort yonder desponding heart, we must have been, ourselves, despondent. To console yonder downcast, despairing spirit, we must have been despairing, too. To direct the perplexed we must, ourselves, have been in dilemma. To ride the whirlwind and come as God’s messenger to the help of those who are in the storm, we must have, ourselves, been tossed with tempest and not comforted.

David could not have written his Psalms, which, as in a mirror, reflect all changes of the human mind, if he had not, himself, been the epitome of the lives of all men. And in proportion as God qualifies His minister, really and effectually, to feed the souls of His people, that minister must go through the whole of their experience. And I ask you, whether in such a case, he does not have a claim and should not have the prayers of the Church of God?

Remember, too, that the temptations of those who serve God in the public ministry are subtle, numerous and peculiar. Do you suppose that when a man attracts thousands to listen to him. That when he conducts large agencies successfully. That when he wins souls to Christ and edifies the household of faith, that the temptation to *pride* never crosses his soul? Have you not seen men who have been set upon a pinnacle of eminence and their heads have been turned, fall, to their own disgrace and to the Church’s sorrow?

Do you wonder at it? If you do, you know not what is in men. And do you wonder that ministers are often tempted to grow formal in service? Here, so many times in the year, must I come and speak to you whether I am fit to do so or not. How can I always be zealous when even the weather has an effect upon nerves and brain? Are you always earnest in your hearing? Do you wonder, therefore, that sometimes the preacher does not find it easy to be earnest in his speaking?

And yet he would loathe himself if he dared speak to you what he did not feel and would think himself accursed if he dared to preach with cold and chilly lips those matchless Truths of God which have been bedewed by the bleeding heart of Jesus! We, who would instruct others, must keep up our spiritual life to a high point! And yet the temptation is, from our familiarity with holy things, to become mechanical in our service and to lose the freshness and ardor of our first love.

I might give many instances of temptations which are peculiar to us, but the recital might be of no benefit to you. Suffice it to say that there are such. And if by your choice you place any man, in the name of God, in a place where he is so peculiarly assailed by the enemy, surely you will not be so ungenerous as to leave him without the perpetual support of your extraordinary prayers! Fail not your standard-bearer, but form around him a bodyguard of valiant intercessors!—Adapted from *The C. H. Spurgeon Collection*, Ages Software,—Sermon #1139, *The Minister’s Plea*—Volume 19—read/download, by God’s Grace, all 63 volumes of C. H. Spurgeon sermons and over 500 Spanish translations free of charge at www.spurgeongems.org.)

**Jesus Christ is the ONLY
way to God the Father!
Not Mary. Not Mohammed.
Not a future Messiah.
JESUS CHRIST
is the ONLY way!
(John 14:6).**

**PRAY FOR CHILDREN AND
SPOUSES OF OUR
BROTHERS & SISTERS
IN PRISON.**

YES, HE MOST CERTAINLY DID!

(Continued from page 1)

others who walk so ill that we fear they are tares among the wheat. The best of us are far from being as good as we should be. We have all grave accusations to bring against ourselves. If the Lord Jesus were to write on the ground here and say, "He who is without fault among you, let him throw the first stone at lukewarm Christians," I do not know who is the oldest and whether he would try to go out first, but I should follow very closely at his heels.

We are all verily guilty before the Lord; we have not done as we ought, nor as we might—we are unworthy that He should use us, and if He should write, "Ichabod," in letters of fire over this Tabernacle, and leave this House to be desolate as Shiloh was of old, He might well do it and none could blame Him. Let us all confess this.

Next, there is not only difficulty in ourselves but difficulty in the work. We want to see all these people converted to God, and truly some of our hearers are hopeless enough, for I have been preaching to them for 10 or 12 years and they are not a whit the better but the worse for it—they have grown Gospel-hardened. My voice used to startle you once, and the honest Truth of God made you feel, but it is not so now. You are as used to my voice as the miller to the click of his mill; you are made ready for the uttermost Wrath of God, for there is no place that can prepare a man for Hell so readily as the place of rejected invitations and neglected admonitions!

Yet, dear Hearers, we desire to see you converted, and by the Grace of God we hope to see it. But what can *we* do? The preacher can do nothing, for he has done his best to bring you to Christ and

has failed, and all that any of our most earnest friends can suggest will fail also. The work is impossible with us, but do we therefore give up the attempt? No, for is it not written, "I said not unto the seed of Jacob, Seek you My face in vain"? We cannot seek God's face in vain, and if this Church continues to pray as it has done, an answer of peace must be given us. We do not know how the Promise is to be fulfilled, but we believe it will be fulfilled, and so we leave it with our God.

There is another Promise, "He shall see of the travail of His soul and be satisfied." Christ must see of His soul's travail, must see of it in this place too. We expect to see men, women and children converted in this place, and to hear multitudes of sinners crying, "What must I do to be saved?" We have God's Promise for it; *we* cannot do it, but *He* can. What shall we do? Why, just in joyous confidence continue steadfast, unmovable, always abounding in the work of the Lord. Go again to our knees in prayer, feeling that the result is not haphazard.

Jesus pleads His wounds, and cannot be denied. The Lord cannot draw back from His Word. He must do according to His people's desires when *He Himself writes those desires upon their hearts*, and when they have grown into earnest striving, and wrestling, and mounted into believing expectations, they must be fulfilled. If we can only get a dozen men and women among you really humbled before God to feel your own emptiness, and yet to believe the Promise, I expect to see within the next few months a blessing of such an extent as we have never received before. God send this, and His be the Glory!—(Adapted from Sermon #733, Volume 13—UNSTAGGERING FAITH—read/download, by God's Grace, all 63 volumes of C. H. Spurgeon sermons, and over 500 Spanish translations free of charge at www.spurgeongems.org.)

Central Grace Church

3596 Franklin Street — Rocky Mount, Virginia

Spring Meeting

May 3rd - 5th - 2013

Friday 7p.m., Sat. 10 a.m., Sunday 10 a.m.

Speakers:

Allan Jellett — London, England
Todd Nibert — Lexington, Kentucky
Gabe Stalaker — Kingsport, Tennessee

If any questions contact: Paul Mahan - 540-489-3035

Letters to Mike Gendron Of Proclaiming the Gospel:

ptg@pro-gospel.org

www.pro-gospel.org

PO Box 940871, Plano, TX 75904

M. R. Modesto, CA, writes—Dear Mike, I read the book, *Preparing for Eternity* and I think it is the best exposé on Catholicism ever written. I have always seen Catholicism as a cult and definitely not Christian in the slightest degree. What I want to find out is where I can get a detailed history of the very beginning of Catholicism. Obviously it did not start with Peter as the Catholics say. This religion is even more dangerous than Mormonism & Jehovah Witnesses because so many people think that Catholicism is Christian. In my 37 years of church attendance, I've only heard one sermon that exposed Catholicism. Why does the church ignore this when people are going to Hell?

Brother Mike replies—Dear M. R., Thanks for your encouraging words. May God be glorified in our witness for Him! I have prepared a message entitled Roman Catholicism's Drift into Apostasy, and it is available on DVD from our web site.

Kall, Internet, writes—The Bible, according to Catholic teaching, is the first and foremost guide to our salvation. Nothing the Catholic church has said has contradicted the Bible. Teachings of the Catholic church are only meant to make clearer and help the faithful. I am not aware of any additional requirements made by the Catholic Church for salvation.

Brother Mike responds—The Gospel is entirely and exclusively about the Lord Jesus Christ and His work of redemption (1 Cor 15:1-4). It tells us that our Creator has become our Redeemer! The Gospel says nothing about anything sinners must add to Christ's finished work. Yet, according to the 1994 Catechism of the Catholic church (paragraph numbers in parenthesis) Rome declares the following requirements are necessary to be saved: sacraments (1129), meritorious masses (1405), church membership (846), purgatory (1030), indulgences (1498), baptism (1256) and good works (2016). This is a blatant perversion of God's Gospel and brings condemnation on those who preach it (Gal 1:6-9). It is an outright denial of the sufficiency of Christ, devalues His perfect work and robs Him of His matchless glory. I pray you will forsake these feeble efforts to save yourself and seek God's forgiveness by Grace through faith in Jesus alone (Eph 2:8-9).

Michael, Internet, writes—My challenge to you is, show me where in the Bible it says the Bible is the only authority and show me where the Bible tells you it is confined to only what is written in it.

Brother Mike responds—My challenge to you is, show me in the Bible where it points to an authority greater than itself. Once you realize there is no greater authority, I pray you will destroy every speculation that has been raised up against the knowledge of God, and take every thought captive to the obedience of Christ (2 Cor 10:5).

J. O., Dallas, TX, writes—The Vatican's position of protecting priests,

while ignoring the pain and suffering of the children they violated, speaks volumes about the Roman Catholic church. Catholics should examine their church's pious public displays as a "holier than thou" belief which places them above the Word of God and Jesus Christ Himself. This attitude places the apostate church above the laws of man and God and makes it accountable to no one. Yet, in spite of what they see and hear, millions of Catholics bow in adoration to Mary and statues, observe pagan rites at the exhortation of their Pope, and reject God's effective, complete and sufficient work of salvation at the Cross through Jesus Christ. They are being led to an eternal fire like sheep to slaughter. For those who believe Jesus Christ is the all-sufficient Savior, not requiring any other provision for salvation, the RCC condemns them with anathema to eternal damnation. Yet, a priest who is a homosexual, (a sin condemned by the Bible), and who sexually violates young boys, is "forgiven," protected and cared for. Why? Because the RCC, at all costs, has to protect itself and hold itself superior and separate from everyone else. Power, absolute power, is the hallmark of this religion and its Vatican hierarchy. I am terribly saddened by the millions who are thus fooled. I am terribly incensed at the work of this pagan, apostate church. They WILL be held accountable to God.

Ben, Internet, writes—You are wrong about the Catholic church. It is a place of holiness devoted to Jesus Christ. You are a sick sick man. I hope you are damned eternally, when you die, for putting down the one true Christian Church established by Christ.

Pastor D. P. Colfax, IL, writes—Your video on The Coming One World Religion is excellent! Everyone needs to see it. The Presbyterian Church USA is dialoguing with the Roman Catholic church and has now recognized it as a Christian Church in which we can have fellowship. I have written to our office of Ecumenical Relations and other offices showing them the RCC's goal is to bring everyone under the Pope. They don't answer me anymore.

J.C., Internet, writes—Your fallible and superficial interpretation of the Bible is indicative in your response to the pope's statement—"you do not need to know Jesus or His church to enter the kingdom of heaven." Jesus paved the way for all people to be saved, regardless of their knowledge. Surely you cannot believe that every person that has lived and died in the history of the world knew who Jesus was.

Brother Mike responds—Have you not read what the Scriptures say? "Whoever will call upon the name of the Lord will be saved. How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?" (Rom 10:13-15). Sinners can be saved only by God's Grace through faith in Jesus. According to Peter, those without knowledge of Him will perish. The Lord will "keep the unrighteous under punishment for the day of judgment, and especially those who indulge the flesh...reviling where they have no knowledge" (2 Peter 2:9-14). It is for this reason we must correct unbelievers "who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the Truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will" (2 Tim 2:25).

FEEBLE FAITH

By Robert Hawker, 1825

*“And the Apostles said unto the Lord, increase our faith”
(Luke 18:5).*

Did the Apostles need to pray? Then well may I. Oh! You great Author and Finisher of our faith! I would look up unto You with thankfulness, that You have granted even the smallest portion of faith to so unworthy a creature as I am. Surely, my Soul, it is as great a miracle of Divine Grace that my God and Savior should have kindled belief in your stony heart, amidst all the surrounding obstructions of sin and Satan which lay there, as when miraculous fire from Heaven, in answer to the Prophet’s prayer, came down and consumed the wetted sacrifice!

I praise You, my God and King, this day, in the recollection of this unspeakable, unmerited mercy. And though this faith in my heart still is but as a grain of mustard seed; though it is but as a spark in the ocean; though it is but as a drop of dew in comparison with a river, yet, blessed, precious Jesus! still this is faith, and it is Your gift. And is it not a token of Your favor? Is it not an earnest of the Holy Spirit and a pledge of the promised inheritance? Babes in faith, as well as strong in the Lord, are equally Yours—for it is said that, “as many as were ordained to eternal life believed” (Acts 13:48). “And to as many as believed, You gave power to become the sons of God.”

So it is by Yourself, blessed Redeemer, and not by the strength or weakness of the faith of Your people, their justification before God the Father is secured. Precious is the Scripture which tells us that by You all who believe, whether great faith or little faith—“all who believe are justified from all things” (Acts 13:39). But, my Soul, while the consciousness of your possessing the smallest evidences of faith in your Beloved gives you joy unspeakable and full of glory, do you not blush to think what ungrateful returns you are making to your Redeemer in the littleness of your faith in such a God and Savior?

Why is it that your affections are so warm in a thousand lesser things, and so cold toward Christ? Why is it that His Holy Word you so often hear as though you do not hear? Why is it the ordinances of Jesus house the promises of His Scriptures, the visits of His Grace—why do these pass, again and again before you, and you remain so cold and lifeless in your affections? Why is it that the temptations of Satan, the corruptions of your heart, and the allurements of the world gain any influence upon you?

Why is it that you are so anxious about things that perish—about anything, about nothing deserving to be called interesting? Why are you so seldom at the court of the Heavenly King, where you ought to be found daily, hourly, waiting? And why, under trials, or the need of answers at the Mercy Seat, are you so fretful, impatient and misgiving?

Why all these, and numberless other evils—but from the weakness and littleness of your love to Christ, and your trust in Christ, and your dependence upon Christ, and your communion with Christ? All, all arise out of this one sad cause, my Soul—your unbelief.

Jesus, Master, look upon me, put the cry with earnestness within my heart, that I may unceasingly, with the Apostle’s prayer, be sending forth this as the first and greatest petition of my whole soul—“Lord, increase my faith.”—Adapted from A. W. Pink’s, *Studies in the Scriptures*—October 1932. Read/download most of Brother Pink’s *Studies* in their original format at <http://www.eternallifeministries.org>.

STRAIGHT TALK TO MINISTERS...

By Charles H. Spurgeon

*“Deliver me from the guilt of bloodshed, O God, The God
of my salvation, And my tongue shall sing aloud
of Your Righteousness.”
Psalm 51:14.*

The Psalmist ends with A COMMENDABLE VOW. It is about the only vow that I can advise any of you to make. He says, first of all, if God will deliver him he will sing. And I vow I will. If I am only able to say as George Fox said, when he was dying—honest Quaker as he was—“I am clear”—oh if I can say, “I am clear,” I will sing indeed!

It is enough to make any man sing if he can be minister to such a congregation as this and be clear. Sometimes when I have gone down out of the pulpit, and somebody has said, “There are six or 7,000 people without excuse because they have heard the Gospel,” I have said, “Yes, it is so,” but I have thought, “Have I preached it as earnestly as I ought?” And many a time it has made me toss on my bed to think of the responsibility of this mass of human beings, and the 20,000 or more who regularly read the sermons as they come from the press. Who is sufficient for these things? Truly a saved minister will be an everlasting wonder!

Then it is said, “My tongue shall sing *aloud*.” Oh yes indeed, who can sing in any other style if such a mercy as this is afforded us? If indeed we are found faithful, we will not sing in a whisper. If we have discharged our conscience, and no man can say, “You have been unfaithful to me,” our tongue shall sing *aloud*.

But note the subject, note the subject! It does not say my tongue shall sing aloud of *my* faithfulness, of *my* integrity, and of *my* earnestness. Oh no! When I have done my best, when I am delivered from all guilt of bloodshed, and my tongue begins to sing, it shall not sing of anything but *Your Righteousness*, YOUR RIGHTEOUSNESS, YOUR RIGHTEOUSNESS, O Jesus! We cannot sing of ourselves, we must sing of the finished work of a precious Savior.

“Ah,” said one to a dying saint, “you have fought a good fight!” Ah,” said he, “do not tell me that, I am thinking of how Jesus Christ said, ‘It is finished.’” That is solid comfort for our souls. We must still come as sinners. Yes, we shall sing and sing aloud too, but we shall not sing of goodness, but of the Righteousness of our dear Redeemer!

Now, poor Sinner, what do you say of Christ’s Righteousness? Do you not see that you are guilty of many sins? Oh that you may have Divine Grace to confess them! Remember the Righteousness of Christ can wash away all sin, and however black and foul we may have been, we have but to come to the Fountain filled with blood, and if we wash there, we shall be white as snow! The Lord give us such a washing, and we will sing aloud of His Righteousness!—(Adapted from Sermon #713, Volume 12—SOUL MURDER—WHO IS GUILTY?—read/download, by God’s Grace, all 63 volumes of C. H. Spurgeon sermons, and over 500 Spanish translations free of charge at www.spurgeongems.org.)

PRAY...PRAY...PRAY...PRAY...PRAY...PRAY...PRAY...

A Study of Ephesians 4:24

PUTTING ON THE NEW MAN – PART 5

We are continuing our study of this very important passage in Ephesians 4:22-24, which takes up the subject of putting off the old man and putting on the new man. Let us remind ourselves of the very important principle that putting off the old man and putting on the new is a command to BELIEVERS. Unbelievers cannot put off the old man. All they have is the old man. Only those who have a new heart given to them by the regenerating work of the Holy Spirit can put off the old and put on the new.

Another important principle to remember is that both putting off the old man and putting on the new man must be done SIMULTANEOUSLY. If all a person does is try to put off the old man, he will become entirely introspective and find himself in a most miserable condition of trying to sanctify himself. But if the Believer, while seeing the need to put off the old man, is being renewed in the spirit of his mind and learning to think more and more according to the Word of God, he will find that he is being transformed, and that the Spirit of God is giving him victory over the old man. In other words, one of the best ways to put off the old man is to so concentrate on putting on the new that the old man is starved out and must wither away.

The third principle we must keep in mind as we conclude our consideration of verses 22-24 is that these verses are providing us with an overview of the sanctification process. And the sanctification process is, to a large extent, the living of the Christian life. For God intends for every one of His children to be progressing in Christlikeness all of his days until that day when he is taken to Heaven and the work will be instantly completed.

This passage is absolutely crucial to a right understanding of everything that follows in the next chapter and a half in this Epistle to the Ephesians. It will be impossible for us to see what the Apostle is doing when he goes on to tell us in the upcoming section how we are to speak and how we are to treat our family members and how we are to stop doing many things and to start doing many things in the Christian life if we do not realize that all of those details are simply the outworking of this general principle of putting off the old man and putting on the new.

Let us remember that living the Christian life can only occur as the outworking of new life in the soul. It can only occur as God works in us both to will and to do of His good pleasure. And as we saw last time, putting on the new man is an ongoing process that God is performing in His people whereby He is restoring them to the image that man was originally created in but lost through the fall into sin.

And that is where we are headed in our study today. We want to see just what the new man looks like. If God is restoring His image in His children, what is it that will happen to them? Well, let us look at verse 24 which gives us the answer: “and that you put on the new man which was created according to God, in true righteousness and holiness.”

We saw last time that the pattern God is using to form the new man in His people is Himself. The new man, says Paul, is “created ACCORDING TO GOD.” God is restoring His image in the Believer. And that image involves two important aspects that are indicated at the end of the verse. The new man is being made new “in true righteousness and holiness.”

Let us take just a moment to define our terms. Righteousness, as defined by the Scriptures themselves, means meeting a standard. Jesus said, “Blessed are those who hunger and thirst for righteousness.” By that He meant blessed are those who yearn to be right with God and to meet His standard. The only way a person can do that is by believing on the Lord

Jesus Christ. Then His perfect righteousness is imputed to them as a free gift.

But righteousness in this context refers to what happens to the person who has received this righteousness from Christ. As we saw last time in verse 23, the one who is being created according to God in true righteousness is one who is being “renewed in the spirit of the mind.” In other words, the person is undergoing a complete transition in what he desires and pursues. Before salvation, gratification of the flesh and the inability to say no to the flesh characterized him. But now, putting on the new man means that he is more and more GLAD to be in submission to the will of God.

Going hand in hand with this, says our verse, is holiness. The new man is being restored to the aspect of the image of God known as holiness. Holiness has as its main idea SEPARATION. It is both a separation FROM and a separation TO. Holiness is separation from all that is evil and sinful and separation to God.

What happens to a person as he puts on the new man is that he learns more and more to love what God loves and to hate what God hates. He grows in love of the ways of God, and he also grows in hate of all that which is sinful and opposed to God. He is learning to think more and more like God, and this is causing him to more and more want the right things in his life.

But Brothers and Sisters, here we are led to a most important point that is often overlooked. It is impossible to really know what holiness means unless one looks at God. For He alone is holy in the absolute and perfect sense. That is why the Apostle is careful to tell us that the new man is created ACCORDING TO GOD in holiness. There are many religions which try to develop some sort of holiness in their followers. But unless the pattern is taken from the Bible and from what is said about God Himself, holiness will end up being just another invention from the minds of men.

Lord willing, more next month.—PF

PRAY FOR OUR BRETHREN IN NORTH DAKOTA.
PRAY OUR LORD WILL USE THEM FOR
A TRUE REVIVAL IN THAT AREA.

TAKE 'EM OFF!

Our Lord Jesus Christ, let it be remembered, never ceased to bear our sins till He had taken them right up to the tree. And when He had taken them to the tree, He hung them there, forever, as a spectacle of eternal scorn. He, Himself, dying while He made our sins die! Himself crucified while He crucified our sins once and for all. O you who use a cross as an ornament, why do you do it? It is a gallows whereon our sins were hung up in shame! Will you wear a gallows around your neck? Will you make an adornment of that which was your Master's death! I had as soon wear about my neck a butcher's knife which had killed my mother, as a cross on which my Savior was murdered!—CHS

THE “I AM”S OF JESUS CHRIST—PART 3

“I AM THE TRUE VINE”

By Daniel E. Parks, Pastor

Sovereign Grace Baptist Church, 74 Cane Carlton Frederiksted, VI 00840, USA

The grape vine was especially treasured by Biblical peoples. Its fruit was very nourishing, whether eaten straight from the vine or as raisins. Its juice was very refreshing, whether drunk straight from the vine or as wine. Its leaves provided shade and to sit in this shade symbolized peace and prosperity (1 Kings 4:25). The vine was therefore found in every desirable garden.

The nation Israel was the vine of God in Old Testament times. As a vine, Israel had been delivered by God out of all its adversities in Egypt, and planted and nourished by Him in the fertile soil of the Promised Land and caused, by Him, to flourish (Psa. 80:8-11). But Israel rebelled against God and, therefore, failed to realize its ideal. It brought forth “wild” grapes instead of “good,” and was consequently laid waste by God in the Babylonian captivity (Isa. 5:1-7). Old Testament Israel ceased to be the vine of God.

Jesus Christ and His disciples constitute the vine of God in these New Testament times. This Truth is set forth by Jesus Christ in John 15. He first declares, “I am the true [or ideal] vine” (v. 1). And as a vine is comprised of both the main stalk and its branches, He furthermore declares to Believers, “I am the vine, you are the branches” (v. 5). God’s True Vine is therefore comprised of Jesus Christ and all those persons who are vitally joined to Him.

It is therefore of the utmost importance that we are rightly related to Jesus Christ if we are to produce the fruit required by God. Jesus Christ, therefore, exhorts us, “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me...He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing...If you abide in Me, and My Words abide in you, you will ask what you desire, and it shall be done for you” (vv. 4, 5, 7).

None but true disciples of Jesus Christ bear the fruit required by God. The fruit they bear pleases God so greatly that they are told by Jesus Christ, “By this My Father is glorified, that you bear much fruit; so you will be My disciples” (v. 8).

God the Father tends to His True Vine. Jesus Christ declared, “I am the true vine, and My Father is the vinedresser” (v. 1). This care by the heavenly Father is necessary because not everyone *professing* to be a Christian is, indeed, a Christian—and every true Christian must be enabled to be very productive. Christ declares that God tends to the branches of His vine in two ways.

1) “Every branch in Me that does not bear fruit He takes away...” (v. 2a). The unfruitful branches of Christ are those who are but nominal Christians—in *name* only. They may boast of having made a profession of faith in Christ, of following Him in Baptism, of joining a Church and of performing righteous deeds for Him. But they have not been vitally joined to Him through faith and repentance, fully believing in Him as their Savior and submitting to Him as their Lord.

They therefore do not abide in Christ. Jesus Christ declares that their doom is sure—“If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned” (v. 6). Christ, here, especially refers to the casting of the wicked into the lake of fire at the final judgment (Rev. 20:11-15).

2) “...every branch that bears fruit He prunes, that it may bear more fruit” (v. 2b). *Pruning* involves cutting away all that is superfluous and excessive for the betterment of the branch and vine. When God prunes faithful Christians, His fruitful branches, He removes all the worldly things that hinder their growth in Christ.

God performs this pruning through the voluntary reformation of His people. They are therefore exhorted to, “...put to death...fornication, uncleanness, passion, evil desires and covetousness, which is idolatry...anger, wrath, malice, blasphemy, filthy language” (Col. 3:5-8). None but those who do so are vitally joined to Christ “the True Vine.” And none but these will enjoy the blessings of God.

Are you a branch in Christ the True Vine?

Public prayer is no evidence of piety! It is practiced by an abundance of hypocrites! But private prayer is a thing for which the hypocrite has no heart—and if he gives himself to it for a little time, he soon finds it too hot and heavy a business for his soulless soul to persevere in—and he lets it drop. He will sooner perish than continue in private prayer. O for heart searching about this! Do I draw near to God alone? Do I pray when no eyes see, when no ears hear? Do I make a conscience of private prayer? Is it a delight to pray? For I may gather that if I never enjoy private prayer I am one of those hypocrites who will not always call upon God.—CHS

The Gospel ministry is the gift of the Ascension. When He ascended on high He received gifts for men and He gave—what? Why, men—Apostles, teachers, *preachers*. If we ask for salvation, we plead the blood—why do we not ask for ministers, and plead the *Ascension*? If we would do this more, we should see raised up among us more Whitefields and Wesleys! More Luthers and Calvins, more men of the Apostolic stock and the Church would be revived. Jesus is the same to enrich His people with all spiritual gifts in this year, 2013*, as in the year when He ascended to His Throne. “He is the same yesterday and today.”—CHS

*—year 2013 substituted for 1873 in the original.

SEEKING SALVATION?

By C. H. Spurgeon

There may be some reading this who are pursuing salvation by outward ceremonies. Your path is certainly a very tedious one, and it will end in disappointment. If you addict yourself to the fullest ceremonies, if you are obedient to them in all their jots and tittles, keeping their fast days and their feast days, their vigils, matins and vespers, bowing down before their priesthood, their altars, and millinery, giving up your reason and binding yourself in the fetters of superstition; after you have done all this, you will find an emptiness and a vexation of spirit as the only result.

But it is probable that when you have once committed yourself to that course, you will go on, wearied with the road, but too bewitched to be able to leave it; pressing forward, you will be unwilling to confess that you have been mistaken; conscious that you feel but little consolation, but continue to pursue your downward course as if glory surely shone before you.

It is only Divine Grace that can enable us to follow Luther's example, who, after going up and down Pilate's staircase on his knees, muttering so many Ave Marias and Paternosters, called to mind that old text, "Therefore being justified by faith, we have peace with God," and springing up from his knees, forsook once and forever all dependence upon outward formalities, and quit the cloistered cell and all its austerities to live the life of a Believer, knowing that by the works of the Law there shall no flesh living be justified.

Yet, dear Friends, albeit that I know only Divine Grace can turn you from the delusive path of vain ceremonies, I would like to suggest a doubt or two to you which may be helpful one of these days to make you choose a wiser course. Does it not seem to you to be inconsistent with the Character of the God of Nature that He should have instituted a plan of salvation so singularly complicated and theatrical as that which is nowadays taught us by priests?

Nature is simple—her grandeur lies in her simplicity. If you walk in the fields of our own happy land, or climb the lofty ranges of the Alps, you are delighted with the beautiful simplicity of Nature in which there is an utter absence of everything gaudy, showy, and theatrical. Everything has a practical design,

and even the colors of the flowers, which are not without intent and design, enable the plant to drink in certain rays of light which shall best satisfy its need.

There is nothing in Nature for mere display; but you step inside a place of worship dedicated to salvation by ceremonies, and I am persuaded that your taste will be outraged, if that taste has been formed upon the model of Nature. Frequently, on the Continent, I turned with loathing from gaudily decorated churches daubed with paint, smothered with gilt, and bedizened with pictures, dolls, and all sorts of baby prettiness; I turned aside from them in uttering, "If your god accepts such rubbish as this, he is no god to me; the God of yon rolling clouds and crashing thunder, yon foaming billows and towering rocks, is the God whom I adore. He is too sublime, too noble, too great-minded to take delight in your genuflections, and stage-play devotions."

When I beheld processions with banners, and crosses, and smoking censers, and saw men who claimed to be sent of God, and yet dress themselves like Tom Fools, I did not care for their god, but reckoned that he was some heathenish idol whom I counted it my glory as a man to scoff at and to despise! Do not fall into the notion that the God of Nature is different from the God of Grace. He who wrote the book of Nature wrote the Book of Revelation, and writes the book of experience within the human heart. Do not therefore choose a way of salvation utterly at variance with the Divine Character.

Has it never struck you that ceremonial salvation would be a very wicked way of salvation? What is there, for instance, about drops of baptismal water which could make men better? What is there about confirmation that should assure you of the forgiveness of your sins? What is there about receiving a piece of bread and drinking a drop of wine that should confer Divine Grace? Might you not remain as bad at heart, and as wicked after all as ever you were? And is it not a violation of the eternal principles of morality that a man should be endowed with Grace while his soul still clings to sin?

Now, if there is no effect in water to make you hate sin, and no result from the priest's hands to make you love God, and no result

(See *SALVATION IS* on page 11)

REFLECTIONS

Gems gleaned by
Jim Robinette

<http://www.actionuganda.net>

"Crossweeksung,"

In New Jersey, October, 1745

Preached to my people from John 14:1-6. The Divine Presence seemed to be in the assembly. Numbers were affected with Divine Truths and it was a season of comfort to some in particular. Oh, what a difference is there between these and the Indians I had lately treated with upon Susquehanna! To be with those seemed like being banished from God and all His people. To be with these like being admitted into His family and to the enjoyment of His divine Presence! How great is the change lately made upon the numbers of these Indians who, not many months ago, were as thoughtless and adverse to Christianity as those upon Susquehanna! How astonishing is that Divine Grace which has made this change!

Lord's Day, October 6. Preached in the forenoon from John 10:7-11. There was a considerable melting among my people. The dear young Christians were refreshed, comforted, and strengthened, and one or two persons newly awakened. In the afternoon I discoursed on the story of the jailer, Acts 16, and in the evening expounded Acts 20:1-2. There was at this time a very agreeable melting spread through the whole assembly.

After public service was over I withdrew (being much tired with the labors of the day), and the Indians continued praying among themselves for nearly two hours together. These exercises appeared to be attended with a blessed quickening influence from on high. I could not but earnestly wish that numbers of God's people had been present at this season to see and hear these things which I am sure must refresh the heart of every true lover of Zion's interest.

To see those, who very lately were savage pagans and idolaters, "having no hope, and without God in the world," now filled with a sense of Divine love and Grace, and worshipping the "Father in spirit and in truth," as numbers here appeared to do, was not a little affecting. Especially to see them appear so tender and humble, as well as lively, fervent, and devout in the Divine service."

From David Brainerd's Journal, Part 1,

Edited by Jonathan Edwards 1745

Baker House Books, 1992

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The Five Points of Calvinism:

By W. J. Seaton

The year was 1610 in Holland. James Arminius, a Dutch professor, had just died and his followers—known as Arminians—had formulated five main points of doctrine which they presented to the Dutch Parliament. Their intent was to change the position of the churches of Holland from strong Reformation teaching, per the Belgic and Heidelberg Confessions of Faith.

Broadly speaking the Five Points of Arminianism were:

1. *Free will, or human ability*—man, though affected by the Fall, was not totally incapable of choosing spiritual good, and could, therefore, *bring himself* into possession of salvation.
2. *Conditional election*—God saves those He knew—or foresaw—*would respond* to the Gospel—of their own free will.
3. *Universal redemption, or general atonement*—Christ died to save *all* men—but only if they believed.
4. *The work of the Holy Spirit in regeneration limited by the human will*—the Holy Spirit could be effectually resisted and His purposes frustrated. He could not impart life unless the sinner *was willing*.
5. *Falling from grace*—taught a saved man could fall *finally* from salvation.

The Five Points of Arminianism were presented to the State, and a National Synod of the Church was called to meet in Dort in 1618. The Synod of Dort sat for 154 sessions over a period of seven months but found *no ground* on which to reconcile the Arminian viewpoint with that taught in the Word of God.

The Synod of Dort reaffirmed the Reformation position formulated by the French theologian John Calvin, and formulated its *Five Points of Calvinism* to counter the Arminian system. These are often set forth in the form of an acronym of the word **TULIP**, as follows:

- T** Total Depravity (i.e. Total Inability)—man’s natural state is of *total depravity*, and therefore there is a total inability on the part of man to gain, or contribute to, his own salvation.
- U** Unconditional Election—God, before the foundation of the world was laid, according to His eternal and immutable purpose...chose in Christ unto everlasting glory those of mankind predestinated unto Eternal Life.
- L** Limited Atonement (i.e. Particular Redemption)—Christ died positively and effectually to save a *certain number* of Hell-deserving sinners on whom the Father had already set His free electing love.
- I** Irresistible Calling—for a work of salvation to be worked, the outward call of the Gospel must be accompanied by the *inward call* of God’s Holy Spirit. And when the Holy Spirit calls a person by His Grace, that call is irresistible—*it cannot be frustrated or refused*.
- P** Perseverance of the Saints—those whom God has accepted in Christ Jesus *can neither totally nor finally fall from the state of grace*—ever.

Encouragement for the Sick and Invalid

Dear Brothers and Sisters—if from sickness, lack of education, or from your position in life you have had no opportunities to preach the Word or even to teach it to a few—well, be it yours to remember that a quiet holy example is true service of God! If the tongue speaks not, yet if the *life* speaks, you shall have done God no small homage.

If your actions are so guarded with holy care that your character in your station adorns the Doctrine of God, your Savior, though you shall scarcely be able to utter a sentence of actual Gospel Truth, yet your life shall ring in the ears of the unconverted! They shall take knowledge of you that you have been with Jesus, and your example shall be blessed to them!

If you cannot help the great cause of God in any other mode, at any rate there is open to you that of fervent prayer. How much may be done for the Master’s Kingdom by the “King’s remembrancers,” who put Him in mind day by day of the agonies of His Son, and of His Covenant and promise to give Him a widening dominion!

I doubt not that many sick beds in England are doing more for Christ than our pulpits! Oh, what showers of blessings come down in answer to the prayers and tears of poor godly invalids whose weakness is their strength and whose sickness is their opportunity!

In all buildings there must be some unseen stones, and are not these very often the most important of all? In the very foundation of a Church I would place those who are mighty in prayer! They are hidden, as it were, beneath the soil of obscurity where we cannot see them, but they are bearing up the entire structure!

My dear afflicted Brothers and Sisters, when at any time you are cut off from the active ministries which have been your delight, solace yourselves with this—that your sacred patience under suffering and your fervent prayers for the promotion of the Redeemer’s Kingdom are a sacrifice of a sweet smell, holy, acceptable unto God!—**CHS**—Adapted from *The C. H. Spurgeon Collection*, Ages Software,—Sermon #885, Vol. 15—*Serving the Lord*—Read/download entire sermon on www.spurgeongems.org

ABOUT THE ABOMINATION OF THE CATHOLIC “MASS” AND “PURGATORY”

“But the Holy Spirit also witnesses to us: for after He had said before, ‘This is the Covenant that I will make with them after those days, says the Lord, I will put My Laws into their hearts, and in their minds will I write them,’ then He adds, ‘Their sins and iniquities I will remember no more.’ Now where there is remission of these, there is no longer an offering for sin.”
Hebrews 10:15-18.

THERE IS A DOCTRINE TAUGHT BY THIS, which is to be found in the 18th verse, *“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 Christendom, 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, 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.

How this, again, *shuts the gates of “purgatory”!* It is held that there are some who die who are Believers, but who are not quite purified from sin, that in an after state they must undergo a purgatorial
(See ABOMINATION on page 11)

HAVE YOU PRAYED FOR YOUR
PASTOR TODAY?

DID HE SELL HIS SOUL FOR HALF-A-CROWN? (30c)

There is a story told of a most eccentric minister, that walking out one morning he saw a man going to work and said to him, “What a lovely morning! How grateful we ought to be to God for all His mercies!” The man said he did not know much about it. “Why,” said the minister, “I suppose you always pray to God for your wife and family—for your children—don’t you?” “No,” said he, “I do not know that I do.” “What,” said the minister, “do you ever pray?” “No.” “Then I will give you half-a-crown, if you will promise me you never will, as long as you live.” “Oh,” says he, “I shall be very glad for half-a-crown to get me a drop of beer.”

He took the half-crown and promised never to pray as long as he lived. He went to his work, and when he had been digging for a little while, he thought to himself, “That’s a strange thing I have done this morning—a very strange thing—I’ve taken money and promised never to pray as long as I live.” He thought it over, and it made him feel wretched. He went home to his wife and told her of it. “Well, John,” said she, “you may depend upon it, it was the devil! You’ve sold yourself to the devil for half-a-crown.” This so bowed the poor wretch down that he did not know what to do with himself! This was all he thought about—that he had sold himself to the devil for money—and would soon be carried off to Hell.

He commenced attending places of worship, conscious that it was of no use, for he had sold himself to the devil and he became really ill, bodily ill, through the fear and trembling which had come upon him. One night he recognized in the preacher the very man who had given him the half-crown and probably the preacher recognized him, for the text was, “What shall it profit a man if he shall gain the whole world and lose his own soul?” The preacher remarked that he knew a man who had sold his soul for half-a-crown. The poor man rushed forward and said, “Take it back! Take it back!” “You said you would never pray,” said the minister, “if I gave you half-a-crown! Do you now want to pray?” “Oh yes, I would give the world to be allowed to pray.”

That man was a great fool to sell his soul for half-a-crown! But some of you are a great deal bigger fools, for you never had the half-crown and yet you still do not pray! And I dare say you never will, but will go down to Hell never having sought God. Perhaps, if I could make this text negative and say to you, “the eyes of God will *not* be upon you from the beginning of this year to the end of the year, and God will *not* hear and bless you,” it might alarm and awaken you.

But though I suggest the thought, I would rather you would say, “Oh let not such a curse rest upon me, for I may die this year, or I may die this day. O God, hear me now!” Ah, dear Hearer, if such a desire is in your heart the Lord *will* hear you and bless you with His salvation.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Sermon #728, Volume 13, *Good Cheer for the New Year*—Ages Software, —Read/download entire sermon at www.spurgeongems.org.

Neglect of private prayer is the locust
which devours the strength
of the Church.—CHS

ABOMINATION

(Continued from page 10)

quarantine to 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 grounds of the man’s admission into Paradise was perfect. The grounds 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!—(Adapted from Sermon #714, Volume 12—A SAVIOR SUCH AS YOU NEED—read/download, by God’s Grace, all 63 volumes of C. H. Spurgeon sermons, and over 495 Spanish translations free of charge at www.spurgeongems.org.)

**Pray daily for Pastor Curt Daniel
of Faith Bible Church in Springfield, IL.
You can visit his site at
<http://faithbibleonline.net/index.html>**

**SALVATION IS
OF THE LORD!**

(Continued from page 8)

from sacraments to make you holy and heavenly-minded—can you trust in them? Surely there must be some sort of congruity between the means and the result! Surely it is immoral in the highest degree to tell a man that by outward things, which cannot change the life, he shall have his sins forgiven! We shall have the iniquity of the Middle Ages back again if we have the faith of the Middle Ages proclaimed, and from all that may God in His Grace deliver us!

The votaries of superstition have furnished us with a very solemn argument, for many of them when they have lain dying, have turned their eyes to other places, and have anxiously begged for full assurance of Eternal Life. Superstition, strange to say, has been truthful enough to reply, “I have no rest to offer you.” For what does Rome offer when you have done all? Purgatory and its pains! It tells you that when you have done all, you may have to lie for hundreds of years in a place full of misery till you have been purged from sin! How very different from the Gospel which the Word of God reveals to you, that whoever believes in the Lord Jesus Christ is saved not only from the guilt of sin but from the love of sin—is enabled to be holy, is made a new creature, and without any purgatorial cleansing shall ascend to his Father and his God to dwell with Him forever!—(See Sermon #684, Volume 12—HOPE, YET NO HOPE—NO HOPE, YET HOPE—read/download, by God’s Grace, all 63 volumes of C. H. Spurgeon sermons and over 500 Spanish translations free of charge at www.spurgeongems.org.)

GOD’S AMEN

By C. H. Spurgeon

Once more, Jesus Christ will be God’s Amen at *the conclusion of this dispensation in the fullness of time*. I am not going into curious questions about how this dispensation will end. I have my own notions about it, other people have theirs. I believe, if some people were as private about theirs as I am about mine, they would not sell so many two penny books, nor make so many foolish guesses at the future. I know just this about that, that Jesus Christ will come in due time, and that when He comes, whether immediately, or after a millennial reign, two things will surely happen—the righteous will be rewarded, and the wicked will be condemned.

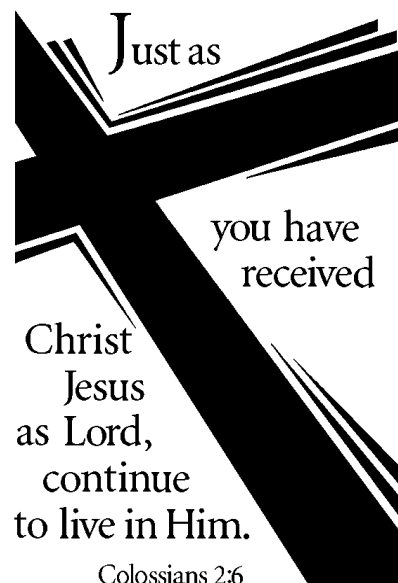
These two things we can be quite sure of. Now, when God shall put into His dear Son’s mouth those words, “Come, you blessed of My Father, inherit the Kingdom prepared for you from before the foundation of the world,” that will be a most solemn Amen to God’s Purpose made concerning those saints. Indeed, it will be the Amen to the Covenant in the whole of its range, and to the entire work of Divine Grace from the first to the last—then, as they come streaming up the sky in glorious pomp, to reign with Jesus Christ forever, Death and Hell, and the assembled world shall mark with shame and dismay God’s Amen to His own Eternal Purposes, and to the work of His glorified Son.

When, turning to the left, the Judge shall say, “Depart, you cursed, into everlasting fire in Hell,” before the word is spoken, the ungodly will recognize Christ as being “the Amen” to all that God had threatened; in their cries to the rocks to hide them, in their shrieks to the mountains to fall upon them, they will at once make clear to assembled multitudes that they perceive Jesus to be “the Amen,” making God’s threats true—and when His voice shall have cursed them forever, it will be the weighty Amen throughout eternity, the emphatic reasserting at once of their guilt and of their punishment, that their sentence came from Jesus, that same Jesus who died for sinners and whom sinners Crucified and rejected.

Had it come from any other lips the sentence had not been so dreadful; but coming from the Man as well as from the God, it shall be humanity assenting to God’s verdict, as well as God declaring and enforcing the sanctions of His Law. Oh Sinner! May Christ never be God’s Amen to you in that sense; but, on the contrary, may you hide in the wounds of Jesus, and find all the blessings in Him yes and in Him Amen to you!—(See Sermon #679, Volume 12—THE AMEN—read/download, by God’s Grace, all 63 volumes of C. H. Spurgeon sermons and over 500 Spanish translations free of charge at www.spurgeongems.org.)

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Pray for Missionaries and our military personnel overseas.

In This Issue...

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

ABOUT INFANT BAPTISM

By C. H. Spurgeon

When a Church claims to itself the right to judge what are to be its own ordinances instead of willingly and obediently acknowledging that she has no right of choice whatever, but is bound to obey the Revealed Will of her Great Head, she sins terribly. It is the duty of all Christians to search the Word as to what are the ordinances which God has fixed and commanded, and being once clear as to the rule of the Word, it is ours to obey it; if you see infant baptism in the Word, do not neglect it; if it is not there, do not regard it. Here I must give utterance to a thought which has long followed me. Perhaps the present sad condition of the Christian Church, and the prevalence of the dogma of "baptismal regeneration," may be traceable to the neglect that reigns in the Church almost universally with regard to the great Christian ordinance of Believers' Baptism. Men laugh at all talk about this, as if the question were of no importance; but I take leave to say that whatever may be the Truth of God upon that ordinance, it is worth every Believer's while to find it out. I meet constantly with people who have no sort of faith in infant baptism, and have long ago given it up; and yet, though they admit that they ought to be baptized as Believers, they neglect the duty as unimportant. Now mark, when the Last Great Day shall reveal all things, I am persuaded it will reveal this—that the Church's supplanting the Baptism of Believers by that of infants was not only a great means in the original establishment of Popery, but that the maintenance of the perverted ordinance in our Protestant Church, is the chief root and cause of the present revival of Popery in this land.

If we would lay the axe to the roots of Sacramentarianism, we must go back to the old Scriptural method of giving ordinances to Believers only—the ordinances *after* faith, not *before* faith. We must give up baptizing in order to regenerate and administer it to those alone who profess to be already regenerate. When we all come to this, we shall hear no more of "baptismal regeneration," and a thousand other false doctrines will vanish away. Lay down the rule that unbelievers have no right to Church ordinances, and you put it out of the power of men to establish the unhal- lowed institution of a State Church; for, mark you, no National Church is possible on the principle of Believers' Baptism—a principle much too exclusive to suit the mixed multitude of a whole nation. A State Church *must* hold to infant Baptism; necessarily it must receive all the members of the State into its number—it *must*, or else it cannot expect the pay of the State. Make the Church a body consisting only of professedly faithful men and women, believers in the Lord Jesus, and let the Church say to all others, "You have no part nor lot in this matter until you are converted," and there is the end of the unholy alliance between the Church and the world which is now a withering blight upon our land. Errors of doctrine, prac- tice, and polity may cause the dew of Heaven to be withheld.—(Adapted from Sermon #738, Volume 13—GRIEVE NOT THE HOLY SPIRIT—read/download, by God's Grace, all 63 volumes of C. H. Spurgeon sermons and over 500 Spanish translations free of charge at www.spurgeongems.org).