

FOR HIS GLORY

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“I shall never forget one day, when my dear old grandfather was alive, I was to preach a sermon. There was a great crowd of people and I was late, for the train was delayed, and therefore, the venerable man commenced to preach in my place. He was far on in his sermon when I made my appearance at the door. Looking at me, he said, ‘You have all come to hear my dear grandson, and therefore, I will stop that you may hear him. He may preach the gospel better than I can, but he cannot preach a better gospel, can you, Charles?’ My answer from the aisle was, ‘I cannot preach the Gospel better, but if I could, it would not be a better Gospel.’”—C. H. S. Sermon #1885, Vol. 32



HEAR BROTHER MAHAN!

*“Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”
Ecclesiastes 12:7*

I am speaking to you on the subject **“WHAT I KNOW ABOUT HEAVEN, AND WHAT I KNOW ABOUT HELL.”**

I hope you will listen carefully to the message. Get your Bible and take notes if you would like to. Solomon wrote: *“Then shall the dust return to earth as it was and the spirit shall return to God who gave it. Man goes to his long home and the mourners go about the streets.”*

Paul the apostle wrote: *“It is appointed unto men once to die and after this the judgment.”* And the great Richard Baxter who ministered the gospel two or three hundred years ago made this tremendous statement: “I preach as a dying man to dying men. I preach as one who may never preach again.” Now, I’ve made a study of the subject of heaven and the subject of hell, what I know about heaven and what I know about hell. You ought to be interested in this message today because every one of us,

every one of us, one of these days, must keep that appointment: *“It is appointed unto men once to die and after that the judgment.”*

And every sermon I preach ought to be preached in the light of death, judgment, and eternity; and every sermon you hear ought to be heard in the light of death, judgment, and eternity. There is life after death, heaven for some; glory and eternal reign with Christ, and for others eternal hell and condemnation.

There was a preacher sitting with a friend out in the garden one day, out in a flower garden. They were discussing Scripture, discussing death, and discussing life after death. The friend looked Pat the preacher and he said: “Reverend, wouldn’t it be wonderful if somebody from up there would come down here and tell us what it is all about.” The minister replied, “Someone did; our Lord and Savior Jesus Christ came down here and told us what it is all about. It is right there in His word, and all you and I have to do is look into the Word of God, and pray that the Holy
(See Brother Mahan on page 2)

How the Church Dethrones God

Most Protestants have historically affirmed the words of the Westminster Confession—“God from all eternity did, by the most wise and holy counsel of His own free will, freely and unchangeably ordain whatever comes to pass.” This statement is a confession of belief in God’s sovereign control of all things and all events. But this doctrine is much neglected in the contemporary church. Indeed, God’s sovereignty is even *denied* by Christians today!

Let’s look briefly at a few of the ways in which God is “dethroned” in evangelical circles today.

First of all, the so-called “health and wealth gospel” clearly undermines the sovereignty of God. We are told by TV preachers that if we manipulate the spiritual power God has provided us, we will always be healthy, wealthy and wise. Affliction and suffering are *no part* of the Christian life, we are told. The bad things in our lives are a result
(See on page 3)

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BROTHER HENRY MAHAN SPEAKS ON HEAVEN AND (NEXT MONTH) HELL

(Continued from page 1)

Spirit will give us an understanding of what is written.”

Now, I am concerned about death, and judgment, and eternity. I'm surprised; I'm totally amazed that more of you are not concerned about this subject because you are so vitally and personally involved in this subject: eternal heaven or eternal hell. Now, let's look at some things, and let me, just as an outline, give you what I know about **heaven**.

First of all: I know this, that Jesus Christ is the only way to heaven! I'm certain of that. There's not a doubt in my mind that Jesus Christ is the only way to heaven. In **1 John 5:11** John wrote, *“This is the record;”* (this is God's word, this is a faithful saying; this is worthy of acceptance by all men, God almighty has declared it).

“This is the record that God has given to us (we don't deserve it, but God by His grace and mercy) has given to us eternal life.” That's heaven, that's eternal glory, that's divine life! *“This is heaven that God has given to us eternal life (heavenly life) and this life is in His Son.”* It's not in the church, it's not in good works, and it's not in the law. *“God has given us eternal life and this life is in His Son. He that has the Son has eternal life. He that has not the Son of God has not life.”* *“God so loved the world that He gave His only begotten Son that whoever believes in Him, (trusts Him, receives Him) should not perish but have eternal life. He that believes on the Son has eternal life and shall not come into condemnation but is passed from death unto life.”* So, this life is in Christ.

Adam lost three things in the Garden of Eden.

First of all: he lost the way to God! After he sinned, after he fell, God put him out of the garden, and closed the gate, and put flaming swords and cherubim to guard the entrance. Adam was cast away from God. **Secondly:** he lost the truth! Adam believed a lie and rejected God's truth. Our Lord said: *“I've come in My Father's name, and you don't believe me. Let another come in his own name, and him you will believe.”* It's been that way since the Fall. Men readily accept a lie and reject the truth, and Adam lost the truth. He lost the ability to recognize the truth. **Thirdly:** he lost his spiritual life! Oh, he lived on physically for many years, but he died spiritually. God said: *“In the day you eat thereof you shall surely die”* and Adam died.

Now, in Christ we have all three of these things restored: the way to God, the life of God, the truth of God. Christ said: *“I am the way, the truth, and the life; no man comes unto the Father but by Me.”* All of this is restored to the sons of Adam who have Christ, who know Christ, who receive Christ, and are in Christ, for He obeyed the perfect law for you and for me: *“He who knew no sin was made sin for us.”* He took upon Himself sinful flesh, and obeyed the law in order that He might reckon to us, or impute to us a perfect standing before God.

Man fell, and man broke the law. In order for man to be justified, man had to keep that law. *“What the law could not do because of the weakness of our flesh, God sending His own Son in the likeness of sinful flesh, condemned sin in the flesh.”* Christ became a man just like you and me in human flesh, and *“He was tested and tried, and tempted in all points, yet without sin.”* Why? So that man might be justified, in order that man might have a perfect righteousness, and more than that; He took our guilt: *“He took our sins in His own body on the tree”* and there the justice of God was satisfied, both God's law in His life, and God's justice in His death was satisfied.

That way we can be accepted by God; that way, you and I, sinners, born sinners by nature, by practice, by choice; we can be received by God. We can be taken to heaven! So, the only way to heaven according to this Book is Jesus Christ; He is the way. He said that: *“I am the way.”* Can words be any plainer than that? The church is not the door to heaven. Baptism, the Lord's Supper, laws, rules, regulations, statutes, standards; any of these things, (just name any of them) while they are means of grace, and while God does bless these things as a means of grace, the *only* object of faith is Christ.

The only way to God is Christ. The only foundation is Christ: *“Other foundation can no man lay than that which is laid, Christ the Lord.”* He said: *“I am the door. By me, if any man enter in he shall be saved.”* He's not one of the doors; Christ is *“the door.”* He said: *“I am the bread of life. I am the water of life. I am the rock.”* You see, *“He is our Passover.”* It's Christ—the whole of salvation from beginning to end is Christ. *“He's the Alpha and Omega, the beginning and the end, the author and finisher of our faith.”* That I know!

(More next month, Lord willing).

HENRY T. MAHAN TAPE LIBRARY
Zebulon Baptist Church
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Tom Harding, Pastor

The Dethroning of God

(Continued from page 1)

of sin or negligence. I wonder what these people would think if the United States were invaded by a military dictatorship. Would we believe, as Isaiah did, that it was by the hand of God? Would we believe that the terrible times brought by such a dictatorship could, indeed, be the answer to our prayers for reformation and revival?

As God Himself declares, “I form the light and create darkness, I make peace, and create calamity; I, the LORD do all these things” (Isa 45:7). All affliction is not punishment. Job is a supreme example of this truth of God. Job’s affliction was not punishment at all; it was an opportunity that a sovereign God gave to Job to bring glory to Him. Our Father sometimes teaches us through affliction, not because of wrong action, but because of a need for growth in Him. Job knew with certainty the depth of the truth of God’s sovereignty in human suffering when he asked, “Shall we accept good from God, and not trouble?” (Job 2:10). To do otherwise is to deny the sovereignty of God!

Another way in which God is dethroned in the church is reflected in current trends in spiritual warfare. Encouraged by books like Frank Peretti’s *This Present Darkness*, many Christians have fallen victim to the heresy of spiritual dualism, the view that good and evil, God and Satan, are two *equal* and opposite forces. But an important Biblical truth is that God has a definite plan and purpose for the world (Job 23:13; Eph 1:8-12; Psa 115:3; Psa 135:6; Isa 46:10 and Acts 15:18), and He carries out that plan. God is always in total control of all things, and is constantly at work in accomplishing His plan (Hab 1:1-11; Isa 10:5, 6). But, how often have you heard someone blame bad events on Satan, and say that God had nothing to do with the event?

How often have you heard people pray for Satan to be “bound” as if he had the power to thwart God’s purposes? Everyone, even the devil, serves God’s purposes! It is true that the servant may serve through gritted teeth, and hate his servitude, but he is still a servant. The devil hates God, and does everything he can to work against God, and still ends up serving His eternal purpose! The devil is the hardest working servant that God has. Yet to think of Satan as being able to hinder the plans and purposes of God is to deny God’s sovereignty!

A third way God’s sovereignty is denied today can be seen in the Church growth movement. Church leaders employ modern *marketing* techniques to “sell” the gospel as if it were a consumer product. An underlying assumption behind this practice is that bringing a person to salvation is just a matter of human skill and ingenuity. The Holy Spirit is unnecessary. It is no longer the case that God sovereignly has mercy on whom He has mercy, nor that the gospel is the power of God unto salvation. Rather, the marketing skills of the church are the power that brings people to Christ!

The Church prays for revival today. But, unless we *reaffirm* the sovereignty of God both in word and practice, that revival will not come! (From the internet).

WELL...HAVE YOU?

Have you really and truly surrendered yourself to the Lordship of Christ? If you have not, no matter what you believe, or how orthodox the profession you make, you are yet in your sins, and on your way to eternal perdition. Make no mistake on this point, we beseech you! As you value your soul, examine thoroughly the foundations of any hope of salvation which you may cherish. If you are living a life of *self*-pleasing and are not in subjection to the commandments of Christ, then you are in open revolt against Him. There must be a complete break from the old life of worldliness and carnal gratification, and the entering into a new relationship with God in Christ—namely, a submitting to His holy will, and the ordering of all your conduct thereby. You are either living for *self*, or striving to serve and please *God*—and in your heart you *know* which course you are following. Being religious on the Sabbath and irreligious the other six days will avail you nothing.—A. W. Pink, 1938

LUKE 2:6-14

(NKJV)

“**So it was**, that while they were there, the days were completed for her to be delivered. And she brought forth her first-born Son, and wrapped Him in swaddling cloths, and laid Him in a manger because there was no room for them in the inn. Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid. Then the angel said to them, “Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. **For there is born to you this day in the city of David, a Savior, who is Christ the Lord.** And this will be the sign to you: You will find a babe wrapped in swaddling cloths, lying in a manger.” And suddenly there was with the angel a multitude of the heavenly host praising God, and saying: ‘Glory to God in the highest, and on earth peace, goodwill toward men!’”

PURITAN QUOTE

“Christ is a most precious commodity, He is better than rubies or the most costly pearls; and we must part with our old gold, with our shining gold, our old sins, our most shining sins, or we must perish forever. Christ is to be sought and bought with any pains, at any price; we cannot buy this gold too dear. He is a jewel worth more than a thousand worlds, as all know who have Him. Get Him, and get all—miss Him and miss all.”—Thomas Brooks, 1608 – 1680.

The History and Lies of the Roman Catholic Church**THE WORSHIP OF MARY**

By Professor CAM Noble

Of the scores and scores of doctrines taught by the Roman Church without one shred of authority from the Scriptures, the exaltation of the Virgin Mary, mother of Jesus, is one of the most prominent, and certainly one of the most unscriptural. It is often referred to as Mariolatry, which means, “the worship of Mary.”

Every believer thanks God for Mary as the vehicle for the incarnation of Christ. And we honor her as God’s chosen vessel, but to ascribe to her the place of near deity is idolatry and creature-worship. All the teaching concerning Mary as Mother of God, Queen of Heaven, Refuge of Sinners, Gate of Heaven, Mother of Mercies, Spouse of the Holy Spirit, etc., is simply human tradition, and not only unscriptural but *anti-scriptural!*

Undoubtedly many Roman Catholics themselves do not even know that there was a time when the pope *excommunicated* members of the church *for praying* to the Virgin Mary. The worship of Mary, today acclaimed as an *infallible* dogma, was once *condemned* by the same “infallible” church as a deadly sin!

There is no record of any exaltation of the Virgin Mary until the 5th Century, when she was first called the “Mother of God.” The traditions concerning her were added from time to time until the latest pronouncement by Pope Pius XII on *October 11, 1954*, relating to the Assumption of Mary. [Which means she *ascended into heaven*, and is *in bodily form*, as is Jesus Christ, in heaven!]

Beginning with the adoption of the term, “Mother of God,” there were several steps in the development of present-day Mariolatry. It was not until 451 A.D. that the dogma of the “perpetual virginity” of Mary was made binding upon all Roman Catholics. The next step was a matter of course, when, on December 8, 1854 A.D., Pope Pius IX declared the immaculate conception of Mary [*meaning she was born without original sin*] to be a binding dogma of the Roman Church. Then in 1954 Pope Pius XII declared the doctrine of the Assumption of Mary. When this step was taken, the pope declared that all Roman Catholics were to accept it without question—under penalty of discipline.

In view of this trend it would not be surprising if some day Rome will proclaim as a binding and infallible dogma the deity of Mary. She is already addressed as the Queen of Heaven which is tantamount to asserting her deity, for a queen is the wife of a king, and since she is called the Queen of Heaven, the inference is that she is the wife of the King of heaven. Such a dogma only needs to be stated in so many words and confirmed in a Papal bull.

“The way of salvation is open to none otherwise than through Mary.” In his book, *The Glories of Mary*, Alphonsus de Liguori writes concerning Mary—“[...] she is truly made a Mediatrix of peace between sinners and God. Sinners receive pardon by [...] Mary, alone. [...] We shall be heard more quickly if we call on her holy name, than we should if we called on the name of Jesus, our Savior. [...] The Holy Church commands a worship peculiar to Mary. [...] Mary is called the Gate of Heaven because no one can enter that blessed kingdom without passing through her. [...] The way of salvation is open to none otherwise than through Mary.”

The teachings of Rome respecting Mary are summed up by Liguori in his book written at the end of the 18th Century. In 1803 the Congregation of Rites decreed—“In all the writings of Alfonso de Liguori there is not one word that can be justly found fault with.” Thus Rome formally pronounced all his teaching to be that of the Church of Rome. What, then, *does* it teach respecting Mary? That she is the Mediatrix of redemption, for it says (Vol. 1, p. 178)—“*Wishing to redeem mankind, God has placed the price of redemption in the hands of Mary, that she may dispense it as she wishes.*”

Rome exalts Mary to such a degree that it holds that “all things, even God, obey the commands of Mary.” Rome considers Mary to be a far more powerful mediator than the Lord Jesus Christ—“Sometimes we shall be heard sooner by invoking the intercession of Mary than by praying to Jesus our Savior” (p. 209). And again (p. 183)—“In fine, if my Redeemer casts me off on account of my sins, I will throw myself at the feet of His mother, Mary, and will remain prostrate before her until she obtains my pardon.” Rome exalts Mary to such a degree that it holds that, “all things, even God, obey the commands of Mary” (p. 265).

The Lord Jesus is entirely *ignored* as the advocate of, and intercessor for His people—these titles and offices being given to Mary! Christ is represented as an angry judge from whom Mary saves sinners; thus she is called “the only advocate of sinners” (p. 190f), and we are told (p. 282) that “her Son, the Judge of the world, cannot bring Himself to condemn the criminals whom she defends,” and that, (p. 193) “when God is angry with a sinner whom Mary takes under her protection, she restrains her Son, that He may not inflict chastisement, and saves the sinner.”

In Mary, then, the Romanists place all their hope (p. 257)—“Most holy Virgin, take us under your protection, for we have no other hope of salvation than through you.” For they say, (p. 252), that “he who is protected by Mary is saved; he who is not protected by her is lost.”

Thus Romanism is Marianism, and Rome teaches the same today. Even the “mass” has been converted into Mary-worship by the addition of prayers to her, and the prominence given to them. Pope Leo XIII outstripped his predecessors in this regard, and was thus fittingly styled the “Pope of the Rosary.” The Rosary consists of 166 beads on which are recited one Creed, 15 Paternosters [Lord’s Prayer] and 150 Hail Marys. Its recitation was said by Leo XIII to be “the most powerful and most pleasing” manner of “honoring” Mary.

Study of Ephesians 5**HOW CHRIST HAS LOVED US—PART 6**

As the fifth chapter of the epistle to the Ephesians opens, we are confronted with a statement that presents us with both an awesome responsibility and the greatest of all privileges. The opening verse commands believers in the Lord Jesus Christ to be imitators of God as His dear children. Our awesome responsibility is to be imitators of God, and the greatest of all privileges is to be a dearly loved child of God.

As we come today to verse two, we are given a model for doing what is commanded of us in verse one. How are we to be imitators of God? Or to ask it in another way, what would our being imitators of God look like? Paul tells us here when he says in Ephesians 5:2, “And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.”

The best example of imitating God that has ever been done is that of the God-man Jesus Christ. We could easily take a series of sermons in demonstrating the godliness of Jesus’ character, but there is one thing in particular about the Lord Jesus Christ which our verse focuses upon. It focuses upon His demonstration of *love in the giving of Himself* as a sacrifice for us. And it is that demonstration of love that teaches us the depths of love that we are to seek to imitate!

But it is also important for us to realize that the sacrifice of Jesus Christ on the cross is more than an example of love. There are many who would limit the cross to that, but it is much more. The sacrificial love of Christ, though we must attempt to imitate it, is not capable of duplication. For what our verse also makes clear is that what Jesus Christ did on the cross is first and foremost an offering and a sacrifice TO GOD.

Jesus did not simply die a martyr’s death; Jesus did not die merely to show how far love is willing to go, although it did do those things in an amazing way. But it is much more. The death of Jesus Christ on the cross is the only means of salvation for our fallen human race! And that is a big part of what we are focusing upon as we study Ephesians 5:2 together.

The verse before us today, in one sense, is pure *doctrine*. It brings us face to face with the Bible’s teaching of the atonement provided by the sacrificial death of Jesus Christ on the cross. Yet it is also teaching us that doctrine is intensely practical.

Much of the church today is opposed to emphasizing doctrine. Instead they tell us we should emphasize *love*. Certainly we would not disagree with them that love is to be emphasized, for Scripture itself tells us that when it comes down to the practical side of Christian living, the most important thing of all is love. Thus Paul says in 1 Corinthians 13:1-3, “Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing.”

But all of this raises a very necessary question to be asked: What is *love*? How do you recognize love? You see, the Scripture shows us that love is not just some warm feeling. Thank God, it does very often includes warm feelings, but that is in no way the extent of love! Love is capable of demonstration; in fact we can put it this way: if a person cannot *demonstrate* his love, then he doesn’t really love. The world is full of those claiming to love; but where is the proof of love? Scripture says that God so loved the world HE GAVE HIS ONLY BEGOTTEN SON! God did not merely *say* He loved the world. He *demonstrated* it by giving His only begotten Son.—PF

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

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PRAY ABOUT WRITING TO BROTHERS AND SISTERS IN PRISON.
BEGIN THIS CHRISTMAS SEASON.
WRITE THE EDITOR OF THIS PUBLICATION FOR NAMES AND ADDRESSES
OF BRETHREN IN UNITED STATES PRISONS.

IS CHRIST YOUR DESIRE?

Dear reader, I would wish you to answer this one query in your ear—Is Christ your desire? Could you say with David, “He is all my salvation, and all my desire”? Could you gather up your feet in the bed with dying Jacob, and say, “I have waited for Your will, O God”?

By your desire shall you be known! The desire of the righteous shall be granted! Delight yourself also in the Lord, and He shall give you the desire of your heart! But the desire of many is a *groveling* desire! It is a *sinful* desire! It is a *disgraceful* desire—a desire which, if it is attained, the attainment of it will afford very brief pleasure. Oh, sinner, let your desires go after Christ! Remember, if you would have Him, you have not to *earn* Him—not to fight for Him—not to win Him—*He is to be had for the asking!* “Lay hold,” says the apostle, “on eternal life.” As if it would be ours if we did but grip it!

God give us grace to lay hold on eternal life, for Jesus from the cross is saying, “Look unto Me, and be you saved, all you ends of the earth!” And from His throne of glory, exalted on high, He is still saying, “Come unto Me,” “to give repentance and remission of sin,” and He will give them both to those who seek Him! Seek Him, then, this day! God grant it for His Son’s sake. Amen.—(Adapted from Sermon #3442, Volume 61—THE DESIRE OF ALL NATIONS—by the grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, all free of charge, visit: www.spurgeongems.org)

Almighty God,
for the sake of Your Son
bless and protect our wardens,
chaplains, officers, and
support staff.



Heavenly Father, for your
Son’s sake, grant us all
grace to do all that
we do for His honor and glory;
and we pray that all in
this state’s prisons
may come to know and love
Jesus Christ.

MIRACLE OF MIRACLES!

By Charles H. Spurgeon

“For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.”

Romans 6:23.

One thought more, and that is, *it must certainly be a miracle of miracles if any sinner here does not remain forever beneath the power of sin!* Sin has this mischief about it that it strikes a man with spiritual paralysis—and how can such a palsied one ward off a further blow? It makes the man *dead*—and to what purpose do we appeal to him that is dead? I have tried to describe what a dreadful thing it is to be dead to God, purity, and happiness—but the dead man does not know or care for these things! Our preaching may well be called foolishness since it is addressed to ears that cannot, or rather, *will not*, hear. What a miracle of miracles it is when the divine life comes streaming down into the heart that sin has chilled into death! What a blessedness it is when God interposes, and finds a way by which the wage most justly due shall not be paid!

It is a necessity that every transgression should have its recompense, but in the person of the Lord Jesus, such expiation is made that sin pays its wage of death to Him who did not earn it, while those who did earn it go free! O sinner, none can save you but the God who made you! You, as dead in sin, are in such a state that you will rot into corruption, and go on forever rotting into a yet fouler and filthier corruption throughout the ages—and none can prevent it but almighty God, Himself! Only one power is capable of affording you the help you need! And that power works through the Lord Jesus, who is at this moment, mighty to save! Oh, that the miracle of miracles might be worked upon you! But if not, there it stands, “The wages of sin is death.” Alas, I fear that sin will pervert even the ministry of the Word of God, and make it a savor of death unto death!

—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1868, Volume 31—*Death and Life—The Wage and the Gift*—Read/download entire sermon at <http://www.spurgeongems.org>.

The Golden Chain of Grace

Revelation 20:1-3

John saw our Savior, the Lord Jesus, the angel of the covenant, with “*a great chain in His hand,*” by which He has bound the prince of darkness, the devil, the old serpent, the dragon of hell. This is a chain more precious than buckets of gold! It is a chain composed of twelve unbreakable links. I picture it with twelve links, because twelve is a figurative number often used in the Word of God to speak of the whole of God’s salvation, the whole church and kingdom of God, and the consummation of our salvation in Christ (Rev 12:1; 21:12, 14, 21 and 22:2). We are told that there are twelve stars crowning God’s church, the twelve tribes of Israel, twelve apostles of the Lamb, twelve foundations of the holy city, twelve gates in the New Jerusalem, twelve pearls in the gates, twelve angels at the gates, and twelve manner of fruit in the tree of life.

1. The *first* link in the chain is the everlasting *love of God* (Jer 31:1-3; Psa 103:17; John 17:23-24).
2. The *second* link in this chain is God’s *election*, the free, unconditional election of grace. In the everlasting love of God, poor sinners were chosen, elected by God, as the objects of His grace before the world began. Every sinner loved and chosen of God must and shall be saved by His grace (1 Peter 1:2; 2 Thess 2:13; John 15:16).
3. The *third* link is God’s eternal *predestination*. Every sinner loved and chosen of God in Christ before the world began was, from eternity, predestinated to the adoption of sons in Christ, adopted from eternity and predestinated to the “*glorious liberty of the sons of God*” (Rom 8:18-21, 29; Eph 1:3-6, 11; 1 John 3:1-3).
4. The *fourth* golden link in this golden chain of grace is *effectual atonement, particular redemption, limited atonement*. Those who are loved with an everlasting love, elected, and predestinated were *redeemed* by the Lord Jesus Christ, the Good Shepherd, when He laid down His life for His sheep. God’s elect, *all* God’s elect, and *only* God’s elect were redeemed by the precious blood of the Lamb. Limited atonement is the clear, undeniable, foundation doctrine of Holy Scripture. Deny it and you deny the whole gospel (Isa 43:1; 44:22; 53:8; Psa 31:5; Rev 14:3).
5. The *fifth* link in the chain is *irresistible grace, effectual calling*. All who are loved, elected, predestinated, and made the subjects of particular redemption are effectually called, regenerated, and brought from nature’s darkness into God’s marvelous light, and are, by God’s omnipotent, irresistible mercy, made to rely on the precious blood and righteousness of the Lord Jesus Christ alone for salvation (Rom 8:28; 2 Tim 1:9; 1 Thess 2:13).
6. Here’s the *sixth* link in the chain—*divine forgiveness*. Every chosen, redeemed sinner, called by grace trusts Christ. And every sinner who trusts Christ is forgiven of all sin (Isa 40:1-2; 43:25; Jere 50:20; Micah 7:18).
7. The *seventh* golden link in this golden chain of grace is free *justification* in Christ. Every object of God’s everlasting love, eternal election, sovereign predestination, effectual redemption, effectual calling, and free forgiveness is also *justified* by the righteousness of God, the righteousness of the Lord Jesus Christ, in whom we are complete (Rom 3:24, 28; 4:25-5:1, 9; Gal 3:16; Isa 53:11).
8. The *eighth* link in this unbreakable chain of grace is perfect *sanctification* in Christ, by Christ, and with Christ (1 Cor 1:30; 6:9-11; Heb 10:14; Jude 1).
9. The *ninth* link in the chain are all the *yea and amen promises of God* in Christ Jesus, special promises of grace made to, and made sure to divinely loved, eternally chosen, predestined, redeemed, called, justified, sanctified sinners (2 Peter 1:4; Jer 32:38; Isa 54:10, 17). All the promises of God are in Christ; and “*all the promises of God in Christ Jesus are yea and in him amen!*”
10. The *tenth* golden link in this golden chain of grace that can never be broken is the *relentless supply of grace*, grace sufficient to meet our every need as we travel through this world as Zion’s pilgrims. Though we are loved, elected, predestinated, redeemed, called, pardoned, justified, supported by special promises, and sanctified in the name of our Lord Jesus, and by the Spirit of our God, our enemies are so many and powerful, both within and without, that we must have continual supplies of grace to enable us to persevere in the way believing God (Psa 17:5; 84:11; Eph 4:7; Phil 4:19; 1 Cor 10:13).
11. The *eleventh* link in the chain is the sure and certain *preservation* of God’s elect in Christ. Were it not for God’s preserving grace we would all perish in a heartbeat! But, blessed be His name, the preservation of our souls is as sure as God Himself, because He has promised it (Psa 16:1; 12:5, 7; 40:11; 119:117; Prov 2:8; 1 Thess 5:23-24).
12. The *twelfth* link in this glorious golden chain of mercy, love, and grace which the angel of the covenant, our Lord Jesus Christ, holds in His hand, the chain by which He holds Satan in bondage, and by which He shall at last throw him into hell, is the *heavenly glory* awaiting His redeemed (Psa 17:15; 23:6; 73:24; 84:11; 2 Cor 4:17-5:9).

Child of God, rejoice! Satan is bound for you! He cannot harm you (Isa 54:10)! He cannot accuse you before God! He cannot bring you into condemnation! He cannot prevent the success of Christ and His kingdom! Soon, God will bruise Satan under your feet! (Rom 16:20; Rev 12:11-12).

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The Doctrines of Grace— Their Doctrine of Infant Salvation

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Are persons who die in infancy saved? (We here include, also, all adults who are so mentally handicapped as to be as infants in mind). Holy Scriptures do not *directly* address this subject. But Holy Scriptures throughout *indirectly* teach infant salvation. And Holy Scriptures nowhere intimate infant *damnation*.

In Jonah 4:11, we read that God had great pity on the citizens of Nineveh, especially upon its “more than one hundred and twenty thousand persons who cannot discern between their right hand and their left.” Such pity suggests these infants would be received into glory if they died in infancy. Children, having no knowledge of the evil in them, if sent to hell, would have no knowledge of the reason for their being there.

In Numbers 26:11, we read, “Nevertheless the children of Korah did not die” when God destroyed all the adults of his rebellious party in the pit of the earth.

In Deuteronomy 1:39f, God refused entrance into Canaan, the promised land and a type of heaven, to all rebellious Israelites, but added, “Moreover your little ones and your children, who you say will be victims, who today have no knowledge of good and evil, they shall go in there; to them I will give it, and they shall possess it.”

In Isaiah 11:8f, we read that in Messiah’s kingdom, “The nursing child shall play by the cobra’s hole, and the weaned child shall put his hand in the viper’s den. They shall not hurt nor destroy in all My holy mountain.”

In Jeremiah 19:4f, God spoke of the children sacrificed to heathen deities as “innocents”—not innocent of *hereditary* sin through Adam, but of *actual* and *accountable* sins they, themselves, have committed (as in Rom 5:14). All such “innocents” dying in infancy, therefore, will not suffer condemnation at the Judgment Seat of Jesus Christ because the judgement is not for *hereditary* sin, but rather for *actual* sin—“the things done in the body, according to what he has done” (2 Cor 5:10).

In Jeremiah 31:15-17, the prophecy that was fulfilled in the massacre of the infants in Bethlehem (Matt 2:16-18) promised their restoration—“...they shall come back from the land of the enemy...your children shall come back to their own border.”

In Ezekiel 16:21, God called the children sacrificed to heathen gods, “My children”—“you have slain My children and offered them up to them by causing them to pass through the fire.” God’s children are received in glory, not consigned to hell!

In Mark 10:13-16, Jesus compared the citizens of His kingdom to little children—“Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought them. But when Jesus saw it, He was greatly displeased and said to them, ‘Let the little children come to Me, and do not forbid them; for of such is the kingdom of God. Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it.’ And He took them up in His arms, put His hands on them, and blessed them” (cp. Matt 19:13f / Luke 18:15-17; see also Matt 18:1-4).

In various passages, the number of the redeemed in glory is so large as to suggest the salvation of those persons who died in infancy. For example, they are described in Revelation 7:9 as “a great multitude which no man could number.” It is thought by many theologians that the number of souls in glory will be greater than that of the souls in the regions of the damned on the grounds that Christ must have the preeminence. Many think this certainly will be true if the number of the redeemed in glory will include all those who died in infancy and childhood—which was a vast part of humanity in former times when a great percentage of children did not live long enough to reach adulthood. This number would also include the untold millions who today are snatched from their mothers’ wombs, and sacrificed by abortionists.

The ancients were confident of the salvation of their departed infants. In 2 Samuel 12:23, King David said of his departed newborn, “I shall go to him, but he shall not return to me.” In 2 Kings 4:26, a Shunammite woman whose child had just died was asked concerning him, and she replied that “It is well.” The question is not whether persons dying in infancy are saved, and received into heaven, for Holy Scriptures definitely assure us that many are, and give us no indication that any are not.

How are persons who die in infancy saved?

Pelagians fail to answer this question. They would have us believe persons dying in infancy are saved on the ground of

(See *Doctrine of Infant Salvation* on page 9)

Many a child of God, when weary, has renewed his strength at the remembrance of pardoning mercy. Though almost spent, the assured believer has gone on preaching, or visiting the sick, or conducting his Bible class, because he has felt under such obligations to his Lord that he could go on till he dropped. When a torrent of joy streams through the soul, it bears it right over all hindrances caused by weakness or weariness. Since Jesus has saved us, we ask no discharge from His service because we are sick—our love to Him acts as a tonic, and strengthens us. We keep our name on the muster-roll, take our place in the ranks, and feel that till we die we will not ask to be excused so long as we can creep out at our Master’s call!—CHS

Doctrine of Infant Salvation

(Continued from page 8)

their supposed innocence.

This Pelagian supposition is fatally flawed! Infants are not innocent! The fact that they die proves it, because death is the result of sin. Since death comes through sin, then all who die are sinners. Romans 5:12-19 teaches us that we all, infants included, sinned and died in the fall of Adam, the first man—even “those who had not sinned according to the likeness of the transgression of Adam” (v 14; see also Job 14:4; Psa 51:5; 58:3; Eccl 7:20). And Jesus Christ includes infants when He teaches us, in John 3:1-7—“That which is born of the flesh is flesh” and in need of being “born-again” by the Holy Spirit if he or she is to see or enter God’s kingdom.

Arminians fail to answer this question. They would have us believe persons dying in infancy are saved on the ground of Christ’s supposed atonement for the sins of every person. This Arminian supposition is fatally flawed! And Arminians themselves deny it by their assertion that Christ’s atonement for everyone is worthless apart from it being made effectual by one’s consent to it. Since infants are incapable of this consent, Arminians shut the door of salvation to them! It therefore does not surprise us that Arminian theologians and confessions of faith say little, if anything, on the subject of infant salvation.

Some Arminians attempt to remedy this fatal flaw in their doctrine by averring that a second chance for salvation will be given to them beyond the grave, on the basis of 2 Peter 3:18-20—“For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom also He went and preached to the spirits in prison, who formerly were disobedient.”

But again, their doctrine is fatally flawed! The context of their “proof text” teaches that the spirits in prison heard the preaching of salvation while they were yet alive, and does not offer a “second chance” to any in the prison of the afterlife. And even if their misinterpretation were true, it gives no assurance that those hearing the gospel in a supposed “second chance” would believe it.

Proponents of baptismal-salvation fail to answer this question. Most of them believe that not only adults, but also infants, are regenerated and/or saved through that rite. But any baptismal-salvation supposition is fatally flawed! Holy Scriptures deny baptismal-salvation. And Holy Scriptures neither teach nor record a single instance of infant baptism. Rather, baptism is a sacred ordinance for those who *already have believed unto salvation* (Matt 28:19; Acts 8:36-38; 16:30-33).

Believers in the doctrines of grace rightly answer this question—Persons dying in infancy are saved in the same manner as are saved adults. God has only one way of salvation—sinners are saved by God’s free and sovereign grace in Jesus Christ, totally apart from any works of righteousness they perform, or any supposed virtue in them. Everyone who is saved—including persons dying in infancy—is saved through being elected to salvation by God the Father, redeemed by the blood of Jesus Christ, and regenerated or born-again by the Holy Spirit (as set forth in preceding messages).

God’s word evidences that He, in His sovereign grace, has done so to and for infants. God said to Jeremiah (1:5), “Before I formed you in the womb I knew you; before you were born I sanctified you; I ordained you a prophet to the nations.” An angel of God prophesied of John the Baptist in Luke 1:15, “He will also be filled with the Holy Spirit, even from his mother’s womb”—which would explain why he leaped in his mother’s womb upon hearing the voice of the mother of his Savior (Luke 1:39-44). And if David spoke of *himself* and not of Messiah, *only*, in Psalm 22:9f, we must believe he spoke the truth when he said, “But You are He who took me out of the womb; You made me trust while on my mother’s breasts. I was cast upon You from birth; from my mother’s womb You have been my God.”

There is no hope for the salvation of infants except in the sovereign grace of God. We who believe the doctrines of grace have that hope. We delight to hear Jesus say, “Let the little children come to Me, and do not forbid them.” We confess with the Shunammite woman at the departure of her infant, “It is well with the child!” And we rest in the hope of David at the departure of his own infant, “I shall go to him, but he shall not return to me.”

DOES THE GOSPEL OF CHRIST OFFEND YOU?

If any are offended with the gospel, it is because they offend God. It is almost invariably the case that when persons grow skeptical, who once professed to be religious, and begin picking at this and that, there is a secret evil in their lives which they thus try to cover from their own consciences. The devil tempts them to rail at the ministry because the gospel presses hard upon their guilty consciences, and makes them feel uneasy in their sins. If you are to hear God’s word with pleasure and profit to yourselves, you must, “lay aside all filthiness and superfluity of naughtiness,” for these things will prejudice you against the Word of God, and render you incapable of that lively appreciation of it which is so necessary to profiting thereby. God bless these words of mine, and may many of you who have come carelessly here at different times, henceforth seek to come with preparedness into the assembly of God’s people.—CHS

The Roman Catholic Mass— “This Is My Body”

By Rev. J.C. Kyle Paisley

Why do you, as a Protestant, not believe the words of Christ, who, in blessing the elements at the Last Supper, said—“This is My body”? Protestants accept the words of Christ wholeheartedly and repudiate the false construction put upon them by the Church of Rome. We do not believe that the bread and wine are really, truly, and substantially changed into the body, blood, soul, and Deity, “bones and sinews of Christ” (Council of Trent).

We repudiate Rome’s error because of her hypocrisy! She rejects the Bible as the sole rule of faith, and at the same time, claims an *infallible* interpretation of it, and makes this interpretation one of the basic tenets of her religion!

Jesus Christ also said, “This cup is the New Testament in My blood” (1 Cor 11:25). Why does Rome not teach, if she is to be consistent, that the *chalice* becomes the New Testament?

Protestants also reject Roman error because of its absurdity. If we are to literalize Christ’s words here, then what are we to do with similar Scriptures? For example, when Christ said, “I am the door,” consistency demands the interpretation that He had four panels, a handle, and a keyhole. In John 15:1 Jesus says, “I am the vine.” Does this mean that His arms were branches, and yielded grapes? The Savior is called the “Rock” in 1 Corinthians 10:4. Does this mean that He is a solid stone? Isaiah 40:6 says, “All flesh is grass,” but a human being would have to be *green* if this were taken literally!

The teaching of Rome has also to be rejected because of its blasphemy. If the bread and wine actually become the body and blood of Christ, then He makes Himself the prey of cannibals. The purpose, as well as the implications of Romish doctrine is also blasphemous. It is supposed necessary to recreate Christ in order to re-offer Him. Both are not only impossible, but unnecessary! Christ’s sacrifice is finished, and the Scriptures declare (Rom 6:9): “Christ being raised from the dead dies no more; death has no more dominion over Him.”

<http://www.janpaisley.org>

**My God, for Christ’s sake
grant us grace to be holy!**

RICHARD SIBBES 1577 – 1635

Richard Sibbes served as lecturer at Trinity Church, Cambridge, from 1610-1615, preacher at Gray’s Inn, London, from 1616-1635, and Master of Catherine Hall, Cambridge, 1625-35.

Sibbes’ contemporaries referred to him as the “heavenly” Dr. Sibbes and “the sweet dropper” because of his Christ-centered and God-honoring preaching. Isaac Walton said of this prince of Puritan preachers—“of this blest man, let this just praise be given: heaven was in him before he was in heaven.” Another wrote, “No man that ever I was acquainted with got so far into my heart or lay so close therein.”

Sibbes was a practical preacher, a true doctor of souls, and multitudes gathered to hear him open the Word of God. His most familiar works, *The Soul’s Conflict* and *The Bruised Reed*, were instrumental in the salvation and sanctification of many, including Puritan leaders such as John Cotton and Richard Baxter.

The following quotes are taken from Sibbes’ *Divine Meditations*, a collection of brief reflections on the Christian life.

* Glory follows afflictions, not as the day follows the night but as the spring follows the winter; for the winter prepares the earth for the spring, so do afflictions sanctified prepare the soul for glory.

* There is no true Christian but has a public spirit to seek the good of others, because as soon as he is a Christian, he labors for self-denial. He knows he must give up himself and all to God, so that his spirit is enlarged in an increasing measure unto God, and towards the church. Therefore, the greater portion a man has of the Spirit of Christ, the more he seeks the good of all men.

* To walk by faith is to be active in our walking, not to do as we like, but it is an acting by rule. Since the Fall we have lost our hold of God, and we must be brought again to God by the same way we fell from Him. We fell by infidelity, and we must be brought again by faith—and lead our lives upon such grounds as faith affords. We must walk by faith, looking upon God’s promise, and God’s call, and God’s commandments—and not live by opinion, example, or reason.

* A sincere heart that is burdened with sin desires not heaven so much as the place where he shall be free from sin, and to have the image of God and Christ perfected in his soul. And therefore, a sincere spirit comes to hear the Word of God not so much because an eloquent man preaches, as to hear divine truths of God because the evidence of the Spirit goes with it to work those graces.

Two Views of CHRISTMAS:

By Charles Haddon Spurgeon

Have a Merry Christmas— But Remember Whose Name You Bear...

“So it was, when the days of feasting had run their course, that Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all. For Job said, ‘It may be that my sons have sinned and cursed God in their hearts.’ Thus Job did regularly”

(Job 1:5 NKJV).

What the patriarch did early in the morning, after the family festivities, it would be well for the believer to do for himself before he rests tonight. Amid the cheerfulness of household gatherings, it is easy to slide into sinfulness, and to forget the name we bear as Christians. It ought not to be so, but it is—that our days of feasting are very seldom days of sanctified enjoyment. Too often, and too easily these holidays degenerate into unholy festivities!

Come, Christian, in what have you sinned today? Have you been forgetful of your high calling? Have you been as others in idle words and loose speech? Then confess the sin, and fly to Jesus Christ! Jesus Christ sanctifies. The precious blood of the slain Lamb removes the guilt, and purges away the defilement of our sins of ignorance and carelessness. This is the best ending of Christmas holidays—to wash anew in the cleansing fountain of Christ!

Christian, come to Christ continually—if it is so good during this time of the year, it is good every day. To live at the altar is the privilege of the royal priesthood! To us, sin, great as it may be, is nevertheless no cause for despair—we may draw near, yet again, to the sin-atonement victim—and our conscience is purged from dead works.

Yes, It Is Superstition...But Read On...

“And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you: You shall find the Babe wrapped in swaddling cloths, lying in a manger.”

Luke 2:10, 11, 12.

WE have no superstitious regard for times and seasons. Certainly we do not believe in the present ecclesiastical arrangement called Christmas—first, because we do not believe in the *mass* at all, but abhor it, whether it is said or sung in Latin or in English. And, secondly, because we find no Scriptural warrant whatever for observing any day as the birthday of the Savior, and consequently, because not of divine authority, its observance is a *superstition*. Superstition has fixed most positively the day of our Savior’s birth although there is no possibility of discovering when it occurred. Fabricius gives a catalog of 136 different learned opinions upon the matter, and various divines invent weighty arguments for advocating a date in every month in the year!

It was not till the middle of the 3rd Century that any part of the church celebrated the nativity of our Lord. And it was not till very long after the Western church had set the example, that the Eastern adopted it. Because the day is not known, *superstition has fixed it*. While the day of the *death* of our Savior might be determined with much certainty, superstition shifts the date of its observance every year. What is the method in the madness of the superstitious? Probably the fact is that the holy days were arranged to fit in with heathen festivals. We venture to assert that if there is any day in the year of which we may be pretty sure that it was *not* the day on which the Savior was born, it is the 25th of December!

Nevertheless, since the current of men’s thoughts is led this way just now, and I see no evil in the current, itself, I shall launch the boat of our discourse upon that stream, and make use of the fact—which I shall neither justify nor condemn—by endeavoring to lead your thoughts in the same direction. Since it is lawful and even laudable to meditate upon the incarnation of the Lord upon *any* day in the year, it cannot be in the power of other men’s superstitions to render such a meditation improper for today.

Regarding not the day, let us, nevertheless, give God thanks for the gift of His dear Son. In our text we have before us the sermon of the first evangelist under the gospel dispensation. The preacher was an angel, and it was meet it should be so, for the grandest and last of all evangels will be proclaimed by an angel when he shall sound the trumpet of the resurrection, and the children of the regeneration shall rise into the fullness of their joy!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1026, Volume 27—*Joy Born at Bethlehem*—Read/download entire sermon at <http://www.spurgeongems.org>.

For HIS Glory Prison Ministry
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Our prayer for you:

⁵ Now may the God of
patience and comfort
grant you to be
like-minded toward one
another, according to
Christ Jesus,
⁶ that you may with one
mind *and* one mouth
glorify the God
and Father of our
Lord Jesus Christ.
(Romans 15:5-6 NKJV)



Pray for your mail carriers and their families.

In This Issue...

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

MINISTERS OF GOD—DOES THE ROMAN CATHOLIC CHURCH TEACH PAUL'S GOSPEL? YOUR REACTION, PLEASE...

By Charles Haddon Spurgeon

"The day when God shall judge the secrets of men by Jesus Christ according to my gospel."

Romans 2:16.

"My gospel." There is a touch of discrimination about the expression. Paul perceives that there *are* other gospels, and he makes short work of them, for he says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

The apostle was of a gentle spirit. He prayed heartily for the Jews who persecuted him. and yielded his life for the conversion of the Gentiles who maltreated him. *But he had no tolerance for false preachers!* He exhibited great breadth of mind, and to save souls he became all things to all men; but when he contemplated any alteration or adulteration of the gospel of Christ, he thundered without measure!

When he feared that something else might spring up among the philosophers, or among the Judaizers, that would hide a single beam of the glorious Sun of Righteousness, he used no measured language, but cried concerning the author of such a darkening influence, "**Let him be accursed!**" Every heart that would see men blessed, whispers an, "Amen," to the apostolic malediction!

No greater curse can come upon mankind than the obscuration of the gospel of Jesus Christ! Paul says of himself and his true brothers, "We are not as many, which corrupt the Word of God," and he cries to those who turned aside from the one and only gospel, "O foolish Galatians, who has bewitched you?" All new doctrines he speaks of as, "another gospel, which is not another, but there are some that trouble you." "As for myself, looking at the matter afresh, amidst all the filthiness which I see in the world at this day, I lay hold upon the pure and blessed Word of God, and call it all the more earnestly my gospel—mine in life and mine in death—mine against all comers, mine forever, God helping me!" It is, with emphasis—"*my* gospel."

Now let us notice what it was that brought up this expression, "My gospel." What was Paul preaching? Certainly not upon any of the gentle and tender themes which we are told nowadays, ought to occupy all our time. No, he is speaking of the terrors of the law—and in that connection he speaks of, "my gospel."—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1849, Volume 31—*Coming Judgment of the Secrets of Men*—Read/download entire sermon at <http://www.spurgeongems.org>.