

# FOR HIS GLORY

Volume 18, Issue 4

April, 2015

## ANOTHER OF CHARLES H. SPURGEON'S "INVITATIONS"

Now, I have done when I have said a few inviting words to those here present who do not know much of the Redeemer, and have not yet believed in Him. Do you feel yourselves guilty before God? Do you wish for His mercy? Come, then, and come *NOW*, for Jesus Christ, a man like yourselves, invites you! Remember, you cannot go to God without a mediator, but you may go to *Christ* without a mediator, and you may go just as you are. You need no introduction to Jesus! I know that you can go and tell another man like yourself your sins, for some are so foolish to do so. They confess their sins to the priests, as Judas did, but you know Judas then went and hanged himself, which was a very likely thing to do after such a confession. But if you will go and tell your sins to Jesus, who is a man, and something more than a man, He will hear your story and it will not pollute His ear. He will listen to it, and He will do more—He will effectually absolve you! Have you not felt now that you have grown up to be big fel-

lows, that you wished you were boys again, so that you could go at night and tell mother all that you had done wrong during the day, so that mother might kiss you, and you would go to bed feeling that everything was right again? Well, there is no mortal to whom you can go for such forgiveness now, but the Lord Jesus Christ will be to you all that your mother was when you were a child. Go and tell Him all about it, and ask Him to wash you in His blood, and cover you with His righteousness—and He will forgive you as freely as your own kind mother would have done! Jesus Christ will feel for you, for He knows all your temptations and weaknesses; if there is any sort of excuse to be made for you, He will make it. He did that for His murderers when He said, "Father, forgive them, for they know not what they do." For that which cannot be extenuated at all, He has something a great deal better than an excuse—namely, His own atoning sacrifice.

He will tell you, "Simply  
(See "*INVITATION*" on page 2)

## ROME'S LIES

By C. H. Spurgeon

Why did not the miracle which raised Lazarus, also loosen his grave clothes? I answer because *our Lord Jesus is always economical of miracles*. False wonders are plentiful! True miracles are few and far between. In the Church of Rome, such miracles as they claim are usually a lavish waste of power. When St. Swithin made it rain for 40 days, that his corpse might not be carried into the church—it was much ado about very little. When St Denis walked a thousand miles with his head in his hands, one is apt to ask why he could not have journeyed quite as well if he had set it on his neck! [Use your search engine to check the authenticity of these "saints."—EO] And when another saint crossed the sea on a tablecloth, it would appear to have been an improvement if he had borrowed a boat. Rome can afford to be free with her counterfeit coins! The Lord Jesus

(See *Miracles?* on page 2)

God requires us to forego and renounce all advantages and privileges—whether social, financial, political, or religious—which are *inconsistent with an interest in Christ, communion with Him, or fidelity to His cause.*

An illustration of this is furnished in Philippians 3:4-10: those things which Saul of Tarsus had formerly counted gain—his Jewish birth and orthodoxy, his pharisaic strictness and righteousness, his persecution of the Church—he now "counted loss for Christ."

The same thing obtains now in heathendom: when a Parsee, Buddhist, Muslim [or a Jew, or a Roman Catholic—EO] is *truly* converted, he has to turn his back upon—relinquish those things—which he had before most highly venerated. Christ moves him to now hate those things which are directly opposed to Him.—A. W. Pink

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## “INVITATION”

(Continued from page 1)

trust Me, and I will save you.” Do not be afraid to come and tell Him all about your case. He will not spurn you! Did He ever spurn a sinner yet? The dogs eat the crumbs under His table, and He never drives them away. Dog of a sinner, you may come to His feet, and He will make something better than a dog of you! But you tell me, “The man Jesus is in heaven.” So much the better, for if He were here on earth in this Tabernacle [Spurgeon’s church], then He would not be over in Seven Dials, and Golden Lane, and over in North and East London, or away there in Scotland and Ireland, or across the seas! But being in heaven, He is within equal reach of us all, wherever we may be! And whoever darts a thought after Him, or a wish towards Him, and above all, whoever *trusts* Him, shall find in Him eternal life!

Sinner, you have not to deal with an absolute God; you have to deal with God *in* Jesus, the man! Come, then, to Him, for He has come to you. The Ladder, Christ Jesus, you know, has its foot on earth, and its top in heaven. The higher we ascend, the more we shall delight to think of the glory of Christ! But our *first* business is to think of the foot of the Ladder, and I want you tonight to know that its foot stands on earth, *just in front of you!* Jesus was such as you are; not sinful, that He could not be; but in all else like you—poor, and suffering, as you are. Now, put your foot on the first rung of the Ladder, His manhood, and His bloody sacrifice upon the cross. Trust that, and you shall climb till you ascend where the full Deity of the Incarnate Savior blazes forth! And you shall rejoice in His second advent, and all the splendors of His future reign. Today you may leave those higher things alone. Begin at the *bottom* of the Ladder, and commence to climb! The Lord help you! The Lord bless you! May He lay His hand on you at this moment, poor sinner! That will melt your heart! That will cheer your spirit! That will give you life from the dead! May He do it for His name’s sake! Amen.—(Adapted from Sermon #1295, Volume 22—OUR LORD’S HUMANITY A SWEET SOURCE OF COMFORT—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and more than 574 Spanish translations, all free of charge, visit: [www.spurgeongems.org](http://www.spurgeongems.org))

### PREACHING WHAT IS PRECIOUS

Some preachers preach Christ. Other preachers preach other things. This is true because all preachers preach what is precious to them and their hearers. Christ is “rejected indeed by men, but chosen by God and precious” (1 Peter 2:4). Not only is Christ precious to God, but also “to you who believe, Christ is precious” (v 7). Therefore, Christ’s people desire to hear Christ preached, and Christ’s preachers preach Christ.

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## MIRACLES?

(Continued from page 1)

never works a miracle unless there is an objective to be gained which could not be obtained in any other way. When the enemy said, “Command that these stones be made bread,” our Lord refused, for it was not a fit occasion for a miracle. Lazarus cannot be raised out of the grave except by a miracle, but he can be stripped *without* a miracle, and therefore, human hands must do it.

If there is anything in the kingdom of God which we can do ourselves, it is folly to say, “May the Lord do it,” for He will do nothing of the sort! If you can do it, you shall do it—or if you refuse, the neglect shall be visited upon you. I suppose that those bands were left *that those who came to unwind him would be sure that he was the same man who died.* Some of them may have said, “This is Lazarus, for these are the grave clothes which we wrapped about him. There is no trickery here. This is the same man that was laid out and prepared by us for burial.” “I recollect putting in that stitch,” cries one. “I remember that stain in the linen,” cries another. From coming so near to Lazarus, they would be equally well assured that he was really alive! They perceived his living flesh rising as each ligature was removed—they marked his breathing and the flush which reddened his cheeks.

—Adapted from *The C. H. Spurgeon Collection*, Ages Software, —Sermon #1776, Volume 30—*Unbinding Lazarus*—Read/download entire sermon at <http://www.spurgeongems.org>.

PRAY IT IS TIME OUR FATHER DRAW  
MILLIONS OF ROMAN CATHOLIC  
ELECT TO HIS SON, JESUS CHRIST.

# REFLECTIONS

Gems gleaned by Jim Robinette  
<http://www.actionuganda.net/>

## Quotes by John Newton (1725-1807)

A Christian is to pursue his lawful calling with an eye to the providence of God, and with submission to His wisdom. Thus as far as he acts in the exercise of faith, he cannot be disappointed. He casts his care upon his heavenly Father, who has promised to take care of him. What God gives, he receives with thankfulness, and is careful as a faithful steward to improve it for the furtherance of the cause of God, and the good of mankind. And if he meets with losses and crosses, he is not disconcerted, knowing that all his concerns are under a divine direction; that the Lord whom he serves chooses for him better than he could choose for himself; and that his best treasure is safe, out of the reach of the various changes to which all things in the present state are liable.

A believer would be ashamed to be so utterly unlike his Lord. What? The Master always a man of sorrows, and acquainted with grief, and the servant always happy and full of comfort? Jesus despised, reproached, neglected, opposed, and betrayed, and His people admired and caressed? He living in the need of all things, and they filled with abundance? He sweating blood for anguish, and they strangers to distress? How unsuitable would these things be! How much better to be called to the honor of experiencing a measure of His sufferings! A cup was put into His hand on our account, and His love engaged Him to drink it for us. The wrath of God which it contained He drank wholly Himself; but He left us a little affliction to taste, that we might pledge Him, and remember how He loved us, and how much more He endured for us than He will ever call us to endure for Him.

Dear God, I confess that I am not what I should be; I am not what I want to be; I am not what I will be, but by Your grace I am what I am, and that I am not what I once was!

We have no clear ideas of the agency

of [demonic] spirits, nor is it necessary; the Scripture says little to satisfy our curiosity, but tells us plainly that he is always watching us, and desiring to sift us as wheat.

I believe we give him no more than his due, when we charge him with having a hand in all our sins. I believe he cuts us all out abundance of work.—Gleaned from the internet.

### Reflections

is a Christian meditation sent by ACTION Uganda Ministries and is meant to encourage and edify.

## ADAM'S RIB

“Then the Lord God made a woman from the **rib** He had taken out of the man, and He brought her to the man.” (Genesis 2:22)

Eve was not taken out of Adam's **head** to top him, neither out of his **feet** to be trampled on by him; but out of his **side** to be equal with him, under his **arm** to be protected by him, and near his **heart** to be loved by him.

—Matthew Henry—1662-1714

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**ASK THE HOLY SPIRIT  
DAILY FOR A CLEARER  
UNDERSTANDING OF  
HIS SACRED WORD.**

**PRAY DAILY FOR OUR  
BRETHREN IN PRISON.  
ASK GOD TO HOLD THEM  
UP AND KEEP THEM SAFE  
PHYSICALLY AND  
SPIRITUALLY.**

**PRAY FOR AND SUPPORT  
MISSIONARIES!**

Whoever may go unchastened, a child of God never shall—the Lord will let His adversaries do a thousand things, and not punish them in *this* life since He reserves vengeance for them in the life to come. But as for His children, they cannot sin without being visited with stripes.—CHS

**“My sins, my sins, my Savior!  
How sad on You they fall,  
Seen through Your gentle patience  
I tenfold feel them all.  
I know they are forgiven  
But still their pain to me  
Is all the grief and anguish  
They laid, my Lord, on Thee.”**

[CHS – Sermon #1016, Vol. 17 – Beauty for Ashes.]

Let me tell each of you who may be reading this, that I truly love Jesus Christ. But for His grace, I could not say it, or write it, or *think* it. I have loved Him for such a short time, just 28 years (of my 73)—He has loved me for *eternity*—before the world was created, Jesus Christ loved *me!* How I pray that every person who may be reading this has been loved from before “the foundation of the world” by my Master!—

Emmett O'Donnell

## Ann and Emmett's prayer for you:

<sup>17</sup> that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,

<sup>18</sup> may be able to comprehend with all the saints what *is* the width and length and depth and height—

<sup>19</sup> to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

(Eph 3:17-19 NKJV)

**PRAY  
FOR REPENTANCE.**

## Study of Ephesians 4:31-32

# Christ-like Treatment of Our Brethren—Part 2

It is interesting to note the word which is translated here “evil speaking.” It is the very word from which we get our English word BLASPHEMY. Now we usually think of blasphemy as wicked speech which is directed against God. But here it is used in reference to our speaking to one another. Perhaps the idea behind this use is that when we speak evil to one another or about one another, we are putting down one who is made in the image of God. Therefore, our verbal attack is ultimately against God Himself.

Evil speaking, in this context, refers to slanderous and insulting speech. Again, these things are not pleasant to discuss, yet they are all too painfully real. People in the church do slander and insult one another. The pain that is caused by such words is immeasurable. Not only are feelings hurt by such words, but reputations are ruined, and sometimes whole lives are affected.

The last phrase in verse 31 giving the last item in the list of things to be put away says “with all malice.” Malice is a more general word which may be viewed as encompassing all of the previous words, plus any kind of ill behavior toward others that may not be included by the previous terms. In other words, Paul’s intention in putting malice at the end of the list has the effect of saying, “and put away anything else that is harmful toward the promotion of love and unity among the brethren.”

Again, let us remember the purpose of this list. It is a list of things the believer is to “put away.” It is a strong word that is put in the form of a command. We are to get rid of these things. There is no place for them in the fellowship of believers in the Lord Jesus Christ. We are to leave no place for them in our lives. We are to treat these things like hazardous waste in which we remove them as far from us as we can and bury them in such a way that they can never affect us.

If anyone has ever observed or been a part of a congregation where these things were allowed to continue, not only have you seen the damage that they do and the pain they cause, but you can be sure that the Holy Spirit has been deeply grieved.

On the other hand, verse 32 gives us a brief list of the things we are to put on and be as believers. Obviously, this list includes attitudes and actions which are just the opposite of those in the previous list.

And here again we are reminded that the best way to get rid of unwanted sinful behavior is by focusing on feeding the new life that God the Holy Spirit has placed within us.

Preachers must preach against sin. They must do so because so many passages in the Scripture command us to do so. But that is not all the preachers must do. In fact, if that is all that they do, it will lead to a situation where very little progress is actually made in the sanctification of the people, for putting away sin can only happen if the putting on of the virtues of new life in Christ occurs at the same time. The believer is not simply to stop doing bad things; he is to stop doing bad things because his life is becoming so full of good things that the bad are pushed out!

The best way for us to avoid the horrible things listed in verse 31 is by focusing upon and seeking grace from God to do the things here in verse 32. What are they?

These things are related to personal sanctification. This is brought out by the verb which is used at the beginning of the verse. Most of our English translations say: “be kind to one another.” But the word translated “be” here really means “to become” or “to come to be” or “to be produced.” In other words, the apostle is telling us that the things in this list are to be cultivated among us. For people in the body of Christ to become kind and tenderhearted and forgiving toward one another is related to the sanctification which is going on in the life of each individual believer. As each believer is becoming more like Christ in his or her life, the relationships in the body of Christ will be affected.

And this is where the world has completely missed the message of Christianity. The world today wants to laugh at Christianity and ridicule the historicity of the miracles, and infallibility of Scripture. Yet it wants to admire some of the moral teachings and tell people to strive to apply them. But what the world does not realize is that you can’t have the moral aspects of Christianity without the spiritual dimension of new life. And that is just what Paul means by the use of this word “become.” It is as believers are renewed in the spirit of their minds and think more and more like the Lord wants us to think that their lives will become more and more Christ-like.

The quality that is first mentioned here is kindness. The word used here means loving, kind, and merciful. It is a disposition of desiring to do good to others and one which looks for the good in others rather than fault finding. It is one which drives a person to help people bear their burdens and seek to help them with their problems.

Very much related to kindness is being tenderhearted. This is the very opposite of what was said in verse 19 which described the attitude of many unbelievers as being “past feeling.” Tenderheartedness is the opposite of being calloused toward others. It is to really be affected by their conditions and to feel for them. Certainly the Apostle Paul practiced what he preached here. He tells the Philippians in Philippians 1:8, “For God is my witness, how greatly I long for you all with the affection of Jesus Christ.” —PF

Continued next month, Lord willing.

### THE BIBLE IS NOT FOR LAZY MEN! OR FOR THE PROUD...

“Ah, my reader, the Bible is not the lazy man’s book, nor can it be soundly expounded by those who do not devote the whole of their time, and that for years, to its prayerful study. It is not that God would bewilder us, but that He would *humble* us, drive us to our knees, make us dependent upon His Spirit. Not to the proud—who are wise in their own esteem—are its heavenly secrets opened.”—A. W. Pink—October, 1938.

# INVITATION TO ALL—AMAZING GRACE!

By Charles H. Spurgeon

*“I have seen his ways, and will heal him: I will lead him also,  
and restore comfort unto him and to his mourners.”  
Isaiah 57:18.*

The Lord can make a little child lead a lion, and can make the most obstinate rebel tender and sensitive beyond others. I heard a man pray once at a prayer meeting, and he did shout and holler at such an awful rate that I did not enjoy his prayer a bit.

A friend asked him, sometime afterwards, whatever made him make such an awful noise in prayer. “Why” he said, “I have only been converted a very little time; I am the master of a vessel, and I used to storm and rage, and go on at the sailors, and now, when I get warm, I cannot help making a noise! I begin to shout and holler as I did before when I served the devil.”

When I heard this, I said, “Well, I hope he will go on with it.” I love to see the same zeal manifested in the cause of God that a man is accustomed to use in other things when he is really warmed up! We often see people who have been most earnest *against* Christ become most earnest *for* Him.

Look at Saul of Tarsus—you do not need a better instance; he is exceedingly mad against Christ, and nobody can stop him, till the Lord says, “I have seen his ways, and I will heal him.” And what short work God made of Saul of Tarsus! Three days made a perfect cure of his eyes—but I do not suppose it took three minutes to do the essential part of the healing in his soul!

Saul is as full of enmity to Christ as ever his heart can be, but in a *moment* the light shines, and he falls from his horse to the ground! And he hears the voice, “Saul, Saul, why do you persecute Me?” He answers, “Who are You, Lord?” And the answer is, “I am Jesus whom you persecute.” The man is changed in a shorter time than it takes to tell! It is all done!

O grace of God do the same to many here tonight, and let it be seen that Your “wills” and “shalls” will stand against all human sin, and all the obstinacy of the most corrupt heart! “I have seen his ways, and I will heal him; I will also lead him.”

Then there comes the last part of the Text, “*I will restore comforts to him,*” for God begins by knocking our comforts away. He takes away the comfort we once had in our false peace, and He makes us mourn for our sin; but after a while He restores comfort to us. What sort of comfort does He restore—the comfort of perfect forgiveness, the comfort of complete acceptance!

The Father sets a warm kiss upon the child’s cheek, and that is the comfort of *adoption*. Whereas we were heirs of His wrath, we become heirs of heaven, and have the comforts of hope; we receive the comfort of daily fellowship, for we are admitted to speak with God, and to draw near to Him; we receive the comfort of perfect security, for we are led to feel that whether we live or die it does not matter, we are safe in the arms of Jesus!

We also receive the comfort of a blessed prospect beyond the grave in the land of the hereafter where the arbors shall never wilt, and the comfort of knowing that all things work together for good! Our God also gives us the comfort of having the angels for our servants, and heaven for our home!

“I will restore comforts to him” and all this—*all this* to the man of whom it is said “You did debase yourself even unto hell.” All these comforts *for him!* A crown in heaven for one who but for God’s mercy had been damned in hell; a harp of everlasting music for hands that once delighted in lascivious music; new songs in glory for lips that once used the blasphemous oath; the presence of Jesus, and the likeness of Jesus for one that often rolled in the mire with the drunk, or went into worse mire with the unchaste and the unclean!

Proclaim it! Proclaim it! Proclaim it to the most despairing sinners, that if they will but come back, their heavenly Father will receive them in the name of Jesus! Go forth and proclaim it at the corners of your streets! Go and proclaim it in the dens and thieves’ kitchens! Proclaim it in the prisons, yes, even in the condemned cell!

Go to the very gates of hell and tell it to every soul that is this side of the pit of Tophet, and as yet out of its eternal fire—that if the wicked will but forsake his ways, and the unrighteous man his thoughts, and turn unto the Lord, He will have mercy upon him, and our God will abundantly pardon!

Proclaim it to yourself, poor sinner, you that trembles while I speak—you who would gladly sink through the floor because of your sense of sin! Your Father comes to meet you tonight! If you do not embrace Him, it is your fault, not His. His voice speaks and says, “Come, and welcome! Come, and welcome! Dear child of Mine, come to Me!”

O Grace of God, bring in the great sinners for Jesus’ sake! Amen!—(Adapted from sermon #1279, Volume 22—AMAZING GRACE—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and more than 574 Spanish translations, visit:

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# BLESSED HOLY SPIRIT, WORK AMONG US!

By C. H. Spurgeon

*“For I will pour water upon him that is thirsty, and floods upon the dry ground:  
I will pour My Spirit upon your seed, and My blessing upon your offspring:  
and they shall spring up as among the grass, as willows by the watercourses.  
One shall say, I am the Lord’s; and another shall call himself by the name of Jacob;  
and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel”*  
Isaiah 44:3-6.

We may expect, then, if the Spirit of God shall work among us, that there will be an abundance of converts, and those of the most vigorous kind! These conversions will come from all quarters. The text says one shall say, and another shall call, and another shall subscribe. Here is one who is the son of a deacon—we expected him to give his heart to Jesus. Here is another—he is not the child of a religious professor, but comes from an ungodly family! Ah, here is another, he had grown up and come to ripe years, having followed after folly and confirmed himself in sin—yet he comes forward, for the *grace of God has called him!* One comes from the wealthy; another comes from the poor; a third comes from nobody knows where, but they will and must come, for God knows His own, and will call them! They shall come from all trades and occupations, from all churches and denominations! From these little boys below me, I hope, and from you gray-headed people over yonder—one here, another there! We shall be wonderstruck as we hear from all corners, and parts, and places, “I am the Lord’s!” And again, “I am called by the name of Jacob!” And again, “I am surnamed this day by the name of Israel!” The vessel of divine grace does not run in a groove, but breaks out where it seems least likely to do so! At one time it creates a revival at Samaria; at another time it saves a widow at Joppa, or the eunuch on the road to Gaza. Lord, call whomever You will, but do call many, for Jesus’ sake!

One memorable thing about the conversions worked by the Holy Spirit is this—that these converted people shall be led to *acknowledge their faith!* They shall not, like Nicodemus, come to Jesus by night; they shall not hope to go to heaven creeping all the way behind the hedge, but they shall avow their allegiance. “One shall say, I am the Lord’s; and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.” The God of Israel shall be their God, and the people of Israel shall be their people! I love to see both these things in young converts. Some appear to dedicate themselves to God, but they feel themselves such superior beings that they do not join with any church. Rather they hold themselves in the isolation which practically means, “Stand by, I am holier than you.” They do not think any church good enough for them, but my private opinion is that they are not good enough for any church! On the other hand, some will join a church, but do not seem to have had enough respect to the inward vital part of religion in giving themselves up to the Lord, and therefore no church will find them to be any great gain. There must be the two together—a surrender to God, and then a union with the people of God!

Consider the first of these points—one shall say, “I am the Lord’s.” He shall confess that from head to foot, body, soul, and spirit he is not his own, but Christ’s. He will feel, “I have been washed in His blood; I have been pardoned all my sin, and been renewed in heart; and now I am the Lord’s, and I desire to live to His praise; tell me what I can do, and how I can serve the Lord, for I am His and mean to be His forever.” This is delightful! Oh, to hear hundreds of you saying this! I would give my life to see it! Another convert is said to subscribe with his hand to the God of Jacob. He gives himself over to God, and he does it deliberately—as deliberately as a person who signs a deed by which he makes over an estate. He writes his name, and places his finger on the seal, and calmly says, “This is my act and deed.” We do not recommend persons to write out covenants with God, and sign them—they are apt to gender unto bondage—but we do recommend them to make such a covenant in their *hearts* before the Most High, saying—“‘Tis done, the great transaction’s done! I am my Lord’s, and He is mine!”—(Adapted from Sermon #1151, Volume 20—A REVIVAL PROMISE—By the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 547 Spanish translations, visit: [www.spurgeongems.org](http://www.spurgeongems.org)).

“**Then David arose from the earth**, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: **then** he came to his own house; and when he required, they set bread before him, and he did eat” (2 Sam 12:20). This is very beautiful, reminding us of Job’s bowing beneath God’s chastening rod, and worshipping Him when he received tidings of the death of his children. How different is this from the disconsolate grief and rebellion against God which is so often displayed by worldlings when *their* loved ones are snatched away from them. *Weeping should never hinder worshipping*—“Is any among you afflicted? Let him pray” (James 5:13).—A.W. Pink—from “The Life of David—His Chastenings,” *Studies in the Scriptures*, September, 1936.

# WHY DID JESUS HAVE TO DIE?

By Mike Gendron  
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This is a question I have been asking people who attend various churches but only a few have been able to give the right answer from Scripture. Most will say, “Because He loved us.” It is true that was His motivation for dying, but it does not explain why He *had* to die. Some will say “He died to forgive us.” Then I will ask, “Why couldn’t He just forgive us without dying?” It is because His holy law demands death as the punishment for sin (Rom 6:23). “The soul who sins shall die” (Ezek 18:4). The sinless Savior went to the cross to die as a substitute for sinners who deserve the death penalty for their sins. Divine justice had to be satisfied because our holy and righteous judge in heaven must punish every sin that has been, and will ever be, committed. There is not one sin that will ever go unpunished. Any judge who pardons law-breakers by letting the guilty go free is not a righteous judge.



Jesus was born to die. “The Son of Man came...to give his life as a ransom for many” (Mark 10:45). He was delivered up to be crucified according to the definite plan and foreknowledge of God (Acts 2:23). This was to demonstrate His righteousness so that he might be just and the justifier of the one who has faith in Jesus (Rom 3:26). Since God’s laws were broken and His justice was provoked, it had to be satisfied by Christ before divine forgiveness could be applied to sinners. Dying as a substitute for sinners, the Lord Jesus paid the eternal debt for sin. He satisfied the demands of God’s justice while appeasing God’s wrath so that He could extend His mercy and grace to those who trust Him. God’s perfect Son satisfied divine justice when “God made Him (Christ), who knew no sin, to be sin” for those who would trust Him (2 Cor 5:21). He cancelled the record of debt that stood against us with its legal demands (Col 2:14).

For those who die having rejected the Lord Jesus Christ as their Savior, divine justice will be satisfied in the eternal fires of hell. Since all sin is committed against an infinitely holy and majestic God, the punishment must be infinite. Therefore, the wrath of God is poured out in an everlasting fire. No tears can quench the flame of God’s anger. Unrepentant sinners will be in the fiery furnace forever. There is no escape because God is “a consuming fire” (Heb 12:29). He “feels indignation every day” toward the wicked because He has “hated wickedness” (Psa 7:11; 45:7). Anyone who rejects God’s only provision for their sin is choosing to suffer God’s eternal wrath. Tragically, there are many who stubbornly refuse to seek wisdom from God’s Word. “Whoever trusts in his own mind is a fool, but he who walks in wisdom will be delivered” (Prov 28:26). Christ Jesus, is not only “wisdom from God, but righteousness and sanctification and redemption” to those who trust Him (1 Cor 1:30). “There is therefore now no condemnation for those who are in Christ Jesus” (Rom 8:1). What a glorious Savior!—Adapted from the January, 2015, Proclaiming the Gospel.

**JOHN 3:18—THAT’S RIGHT, JOHN 3:18...!!**

## THE DESIRED HAVEN

A rather poignant story is told (some may know its origin). A godly minister was dying, in everyone’s estimation, including his own. But to everyone’s surprise, he gradually recovered. The sensation that overwhelmed him was disappointment. ‘I saw the harbor gates,’ he exclaimed, ‘But now I am obliged to remain on the high seas, with my soul battered by every wave, doing battle with the world, the flesh, and the devil.’

The ungodly world cannot understand this point of view, but should it not be the attitude of godly Christians? Should they not long for safety within the gates of glory, more than anything else?

**Jesus, lover of my soul, let me to thy bosom fly. (Charles Wesley)**

**'So he brings them to their desired haven' (Psa 107:30).**

**[The above was the last blog entry (May 8, 2014) of Douglas Taylor, 1948-2014]**

Submitted by  
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# The Doctrines of Grace

## Their Fifth Point - Perseverance of the Saints (1)

By Daniel E. Parks, Pastor

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The five points of the Doctrines of Grace are generally identified by the acrostic TULIP:

Total Depravity    Unconditional Election  
Limited Atonement    Irresistible Grace  
Perseverance of the Saints

We will here observe the doctrine of the fifth point.

**I. Perseverance of the Saints defined.** This doctrine teaches that all who have been chosen to salvation by God the Father, been redeemed for salvation by Jesus Christ, and had salvation applied to them by the Holy Spirit will never, again, be lost, but will, instead, persevere in holiness.

**II. Perseverance of the Saints contrasted.** The perseverance of the saints is denied by Pelagians and Arminians, and all others who believe a saint may lose or forfeit his salvation—or “be saved today, but lost tomorrow.”

**III. Perseverance of the Saints proven.** The *perseverance* of the saints is inseparably linked to the *preservation* of the saints. Saints are *preserved* in salvation by the faithfulness of God. Saints, in turn, *persevere* in salvation by their faithfulness to God. Both parts of this truth of God are set forth by God Himself in Jeremiah 32:40—“And I will make an everlasting covenant with them, that I will not turn away from doing them good; but I will put My fear in their hearts so that they will not depart from Me.” We therefore here will observe both truths respectively.

**1. The preservation of the saints is certain because:**

**i. God promises to be always with the saints** (Isa 43:1f)—“Fear not, for I have redeemed you; I have called you by your name; you are Mine. When you pass through the waters, I will be with you; and through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned, nor shall the flame scorch you.”

**ii. God promises His kindness and covenant will never depart from the saints** (Isa 54:10)—“For the mountains shall depart and the hills be removed, but My kindness shall not depart from you, nor shall My covenant of peace be removed.”

**iii. God is not willing that any of His saints should perish** (Matt 18:12-14)—“... Even so it is not the will of your Father who is in heaven that one of these little ones should perish.”

**iv. God gives unto believers never-ending life so that they, as saints, will never perish** (John 3:16)—“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (see also 3:36; 5:24; 6:40, 47; 17:2; 1 John 2:25; 5:11-13, 20).

**v. Christ promises that He will neither cast away nor lose any whom the Father has given to Him** (John 6:37-39)—“All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out...This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.”

**vi. Christ assures His sheep that no one can snatch them out of the hand of His Father and Himself** (John 10:28-30)—“I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father’s hand. I and My Father are one.”

**vii. Christ prayed that His Father would keep saints as He had kept them** (John 17:11f)—“Keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled” (see also v 15).

**viii. Saints are justified and reconciled, and therefore, forever saved from God’s wrath** (Rom 5:9f)—“Much more, then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.”

**ix. Saints can never be condemned** (Rom 8:1)—“There is therefore now no condemnation to those who are in Christ Jesus” (see also vv.31-34).

**x. Saints were glorified from eternity in God’s decree** (Rom 8:29f)—“For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.”

**xi. Saints can never be separated from the love of God which is in Christ Jesus** (Rom 8:35-39)—“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.” (To be Continued).



# **Annual BIBLE Conference**

**Katy Baptist Church  
FAIRMONT, WV**

**April 3-5, 2015**

**Marvin Stalnaker, Pastor  
marvins49@frontier.com  
(church) 304-825-1116 (home) 304-825-6059**

## **Schedule of services:**

**FRIDAY April 3...7:00 PM**

**Pastor Gabe Stalnaker- Scripture reading and devotional**

**Pastor Mike Walker- Message**

**SATURDAY April 4...10:00 AM**

**Pastor Mike Walker- Scripture reading and devotional**

**Pastor Gabe Stalnaker- Message**

**SUNDAY April 5...**

**10:00 AM...Gabe Stalnaker**

**11:00 AM...Mike Walker**

**A meal will be served at 5:00 PM on Friday and immediately following the Saturday and Sunday services.**

## **Righteousness of Christ Imputed**

“It is no wonder if persons look upon imputed righteousness as the shadow of a dream—they esteem those things which evidence its necessity to be but fond imaginations. And small hope is there to bring such men to value the righteousness of Christ, as imputed to them, who are so unacquainted with their own unrighteousness inherent in them. Until men know themselves better, they will care very little to know Christ at all.”—**John Owen**, 1616-1683 (Non-Conformist theologian from England).

# ANOTHER SPURGEON INVITATION

Now, I wish I could hope that all of you had tasted of the grace and love of God as some of us have done; but I dare not flatter you; I fear that many of you are utter strangers to this matter. It ought to encourage everyone here who has not found peace with God to hear us tell of what we feel of our own sinfulness, because, sinner, where one sinner gets through, there is room for another! If there is a prison door, and that door is broken down, and one gets out, another man who is in the same prison may safely say, “Why should I not escape, too?” Supposing we were all beasts in Noah’s ark, and we could not get down from the ark to the ground except by going down that slanting ramp which most of the painters have sketched when they have tried to depict the scene. Well, we must go down that ramp. Are you afraid? Are you, sheep and hares, afraid that the ramp will not bear you up? Listen, then. I am an elephant, and I have come down out of the ark over that ramp, and therefore it is sure that all of you who are smaller than I am can come down too. There is strength enough to bear up the hare and the dove, the ox and the sheep, for it carried the elephant! The way down has been trod by that heavy, lumping creature—it will do for you, whoever you may be.

Ever since the Lord Jesus Christ saved me, I made up my mind to one thing, namely, that I would never meet another person who was harder to save than I. Somebody said to me once when I was a child, when it was very dark, and I was afraid to go out, “What are you afraid of? You won’t meet anything uglier than yourself.” Surely as to my spiritual condition that is true! I never did meet anything uglier than myself, and I never shall. And if there is a great, big, dirty, ugly sinner here, I say, sinner, you are not uglier than I was by nature, and yet the Lord Jesus Christ loved *me!* Why should He not love *you*, too? I tell you that though Jesus Christ is omniscient, and it is saying a great thing to say what He could not see, yet I do venture to say that Jesus Christ could not see *anything* in me to love. What if He cannot see anything good in you? Then we are on a par, and yet I know He loves *me*, why not *you*? That He loves me I know. Bless His name, I know He loves me, and I love Him, too. If He loved me when there was nothing in me to love, why should He not love you when there is nothing in you to love?

Oh, turn that ugly face towards the lovely Savior, and trust Him! I put it in a pleasant way. and you smile, but I want to get it into your *hearts*: I want some poor, trembling sinner to say, “I shall remember that. I do think myself an ugly sinner, but I will come to Christ, and trust Him.” If you do, you will never regret it, but you will bless God forever and ever, and so shall I!

And when we get to heaven we will talk about it, and we will say, “Here we are, a pair of huge, horrible sinners. We came to Jesus Christ, and He took us in, and blessed be His name, we will praise Him as long as ever we live.” That we will, I guarantee you! Do you not feel sure of it? God bless you, for Christ’s sake.—(Adapted from Sermon #1289, Volume 22—**THE HEART FULL AND THE MOUTH CLOSED**—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](http://www.spurgeongems.org))

## PURITAN RICHARD BAXTER (1615—1691) SPEAKS

“Be on guard for yourselves and for all the flock among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.” (Acts 20:28)

What? Sirs, shall we despise the blood of Christ? Shall we think it was shed for them who are not worthy of our utmost care? Oh, then, let us hear these arguments of Christ whenever we feel ourselves grow dull and careless—“Did I die for these souls, and will you not look after them? Were they worth My blood, and are they not worth your labor? Did I come down from heaven to earth, ‘to seek and to save that which was lost,’ and will you not go next door, or to the street, or village to seek them? How small is your condescension and labor compared to Mine! I debased Myself to do this, but it is your honor to be so employed. Have I done and suffered so much for their salvation, and was I willing to make you a fellow worker with Me, and will you refuse to do that little which lies upon your hands?”

Every time we look upon our congregations, let us believingly remember that they are the purchase of Christ’s blood, and therefore, should be regarded by us with the deepest interest, and the most tender affection. Oh, think what a confusion it will be to a negligent minister at the last day, to have this blood of the Son of God pleaded against him!

Will you have Christ say to you, “It was the purchase of My blood of which you did make so light, and do you think to be saved by it, yourself?” O Brothers, seeing Christ will bring His blood to plead with us—therefore let it plead us to our duty, lest it plead us to damnation!—

Submitted by Brother Rick Kingsley, Lewisville, TX

**PRAY DILIGENTLY  
FOR YOUR PASTOR!**

**PRAY FOR GRACE  
TO PRAY!**

**PRAY FOR THOSE  
WHO READ  
THIS PUBLICATION!**

**PRAY FOR MT. ZION  
AND OUR MASTER’S  
SERVANTS THERE.**

**READ YOUR BIBLE EVERY DAY.**

## DOES THE GOSPEL YOU HEAR SATISFY YOUR “SWEET TOOTH”?

By C. H. Spurgeon

Three things help to make up savor in sermons—*Christ* as the doctrine, *devotion* as the spirit, and *experience* as adding weight to testimony. But these three things are not the whole of it. There is a sacred something—it is not nameless, for I will name it, by-and-by—it is a heavenly influence which comes into man, but which has no name among the things that belong to men. This sacred influence pervades the speaker, flavoring his matter, and governing his spirit—while at the same time, it rests upon the hearer so that he finds his mind awake, his faculties attentive, his heart stirred. Under this mysterious influence, the hearer’s spirit is in a receptive condition, and as he hears the truth of God, it sinks into his soul as snowflakes drop into the sea! He finds himself warmed, cheered, comforted, and stirred up as fainting men are apt to be when refreshed after a long fast.

Now, what is this? From where comes this savor? In a word, it comes of the Holy Spirit. The Holy Spirit bears witness with the Word of God upon the quickened heart and conscience of the people of God—and that Word of God becomes life, light, and power to them. All this we greatly need! And if we have it not, what shall we do? I have often trembled as I have come to preach here lest I should have to speak among you without the help of the divine Spirit. It would be much better to be silent. I could almost wish that we had the liberty of our Quaker friends just to sit still until we feel that we are moved to speak, for sometimes we might do better to wait without a spoken word for the hour and a half rather than for one of us to talk without the guidance of the Spirit of God.

Pray much, beloved, that there may be a great deal of dew about—that heavenly showers may fall on us, and on all the Churches of God! Let our belief in the Holy Spirit never become a mere compliment which we feel bound to pay Him, but in deep and reverent sincerity may we acknowledge that He is the great worker in the Church—the real actor and doer of the wondrous works of quickening, saving, and comforting! Let us wait upon Him with lowly spirits, feeling that we can do nothing without Him, but that if He is with us, then all is well. Take away from any preaching or any teaching Christ as the subject, devotion as the spirit, experience as the strength of testimony—and the Holy Spirit as being all-in-all—and you have removed all the savor!

And what is left? What can we do with a savorless Gospel? “Can that which is unsavory be eaten without salt? Is there any taste in the white of an egg?” They said of a brother the other day, that he liked savory doctrine. “He has a sweet tooth,” they said. It was said in scorn, but if there is anything to be scoffed at in that matter, I desire to be a partaker in the reproach, for I have a sweet tooth, myself! I like such books as have savor in them, and I declare to you that whatever scorn it brings upon me, I think that the majority of modern books seem to me to be fit for nothing but to be burned! The old theology has the sweetness and the savor in it which the people of God delight in, and I, for one, mean to stick to it, for I cannot eat the white of your eggs—I cannot endure your unsavory meat!

I must hear of the electing love, and covenant purpose of the Father—this is savory meat such as my soul loves! I must have teaching that is full of Christ, the doctrines of grace, and the Holy Spirit, or my soul will die of famine.

—Adapted from *The C. H. Spurgeon Collection*, Ages Software, —Sermon #1730—Volume 29—*A Cure for Unsavory Meats—Or, Salt for the White of An Egg*—Read/download entire sermon at <http://www.spurgeongems.org>.

### Psalm 1:3 “In its season.”

The Lord reckons the times which pass over us, and puts them to our account: let us, therefore, improve them, and with the impotent persons at the pool of Bethesda, step in when the angel stirs the water. Now the church is afflicted—it is a season of prayer and learning. Now the church is enlarged—it is a time for praise.

I am now at a sermon—I will hear what God will say. Now in the company of a learned and wise man—I will draw some knowledge and counsel from him. I am under temptation—now is a fit time to lean on the name of the Lord. I am in a place of dignity and power—let me consider what it is that God requires of me in such a time as this.

And thus the Tree of Life brings fruit every month, so a wise Christian, as a wise farmer, has his distinct work for every month, bringing forth his fruit in his season.—John Spencer, 1658.

**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)**

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

**Our prayer for you:**

<sup>5</sup> Now may the God of  
patience and comfort  
grant you to be like-  
minded toward one  
another, according to  
Christ Jesus,  
<sup>6</sup> 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 GRACE TO BE PEACEMAKERS**

**In This Issue...**

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

## **DOES GOD HEAR THE “PRAYERS” OF AN UNBELIEVER?**

By Charles Haddon Spurgeon

When a man does not pray in the Lord's appointed way, nor through Jesus Christ, nor in dependence upon the Holy Spirit, he does not pray at all! However fine his prayer, it is only a splendid *sin*. If you employ a servant to do a work, and he obstinately persists in doing another thing, he will not earn his wages. However industriously he works at what you have not set him to do, he will receive nothing at your hands. So if you pray to God in a way which God has never ordained; if you refuse to use the name which He has appointed; if you neglect the cultivation of that holy and humble spirit which the Lord will alone accept, you may pray till your tongue cleaves to the roof of your mouth, but in God's judgement you have not prayed at all, and you will not receive anything of the Lord!

It is certain, too, that Saul of Tarsus had never made mention of *the name of Jesus* in his prayers, and therefore, God reckoned that he had not prayed. Saul had *heard* of Jesus, but he had rejected His claims, and hated His people. Our heavenly Father never turns a deaf ear to the name of Jesus when it is honestly pleaded; but He will not hear us if we despise that ever-blessed name. There is no other name under heaven given among men whereby we must be saved! There is no other name by which we can hopefully approach the mercy seat! Saul had rejected that name and had come in his own name, and therefore, he had not prayed at all. Suppose a king should make a rule that every petition that was presented to him should bear a certain stamp which his representative would freely put upon it? Then if a man neglected or refused to have his petition thus endorsed, he could not wonder if his petitions were treated as impertinences, and returned unanswered! Virtually, such a man has sent in no petition whatever, since he has declined to comply with the regulation without which no petition can be received! Friends, let us see to it that we most humbly and heartily plead the precious blood of the Lord Jesus Christ in our prayers, for the force of prayer lies mainly in our pleading the name and work of the well-beloved Son of God! We must set ourselves on one side, and hide ourselves behind the Lord Jesus—for we and our prayers can only be accepted in the Beloved, through the person, the merit, the sacrifice, the ever-living intercession of the Lord Jesus Christ! If we have not prayed in the name of Jesus, we have not prayed at all!