

FOR HIS GLORY

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True godliness, such as saves the soul, must not be the mere bark, but the heart, the sap, the *essence* of a man's being—it must run right through and through so that he cannot live without it. That religion which you do not carry with you every day and which is not the dearest object for which you live is not worth picking up from a dung-hill! Beloved, we must be ready to *die* for Christ or we shall have no joy in the fact that Christ died for us. Do you know that the promise of the Old Covenant was prosperity, but the promise of the New Covenant is **adversity**? Listen to this text—"Every branch in Me that bears not fruit He takes away and every branch that bears fruit"—what? "He *purges* it, that it may bring forth more fruit"! If you bring forth fruit you will have to endure affliction! "Alas," says one, "that is a terrible prospect!" Ah, Beloved, this affliction works out such comfortable fruit that the Christian, who is the subject of it, has learned to rejoice in tribulations—because as his tribulations abound so his consolation abounds by Christ Jesus!—CHS



SPURGEON'S THOUGHTS ON OUR LORD'S SECOND COMING

By Charles Haddon Spurgeon

The great scheme of redemption requires Christ's return. It is a part of that scheme that, as He came once with a sin offering, He should come a second time *without* a sin offering, that, as He came once to redeem, He should come a second time to *claim the inheritance which He has so dearly bought*. He came once, that His heel might be bruised. He comes, again, to break the serpent's head and, with a rod of iron, to dash His enemies in pieces, as potters' vessels. He came, once, to wear the crown of thorns. He must come, again, to wear the diadem of universal dominion. He comes to the marriage supper. He comes to gather His saints together. He comes to glorify them with Himself on this same earth where once He and they were despised and rejected of men. Understand this, that the whole drama of redemption cannot be perfected without this last act of the coming of the King!

The complete history of Paradise Regained requires that the New Jerusalem should come down from God out of Heaven, prepared as a bride adorned for her husband—and it also requires that the heavenly Bridegroom should come riding forth on His white horse, conquering and to conquer, King of kings and Lord of lords, amidst the everlasting hallelujahs of saints and angels! It must be so. The man of Nazareth will come again. None shall spit in His face, then, but every knee shall bow before Him. The Crucified shall come again, and though the nail prints will be visible, no nails shall, then, fasten His dear hands to the tree. But instead thereof, He shall grasp the scepter of universal sovereignty and He shall reign forever and ever. Hallelujah!

When will He come? Ah, that is the question, the question of questions! *He will come in His own time.* He will come in due time. A brother minister, calling upon me, said, as we sat together, "I should like to ask you a lot of questions about the future." "Oh, well!" I replied, "I cannot answer you, for I daresay I know no more about it than you do." "But," he said, "what about the Lord's Second Advent? Will there not be the millennium, first?" I said, "I cannot tell whether there will be the millennium, first, but this I know, the Scripture has left the whole matter, as far as I can see, with an *intentional indistinctness*, that we may be always expecting Christ to come, and that we may be watch-

(See *Second Coming* on page 2)

Come To the Babe of Bethlehem!

By C. H. Spurgeon

To you who would know the only true peace and lasting joy, come to the Babe of Bethlehem—in after days the Man of Sorrows—the substitutionary Sacrifice for sinners! Come, you little children, you boys and girls, come! For He also was a Boy. "The holy Child Jesus" is the children's Savior and still says, "Suffer the little children to come unto Me, and forbid them not."

Come here, you maidens, you who are still in the morning of your beauty, and, like Mary, rejoice in God your Savior! The virgin bore Him on her bosom, so come and bear Him in your hearts, saying, "Unto us a Child is born, unto us a Son is given."

And you, you men in the plenitude of your strength, remember how Joseph cared for Him and watched with reverent solicitude His tender years! Be you to His cause as a Father and a helper. Sanctify your strength to His service. And you women advanced in years, you matrons and widows, come like Anna and bless the Lord that you have seen the salvation of Israel! And you gray-heads, who

(See *Come to the Babe* on page 2)

Inside:

Calvinism: Its Doctrine of Infant Salvation (2) — Daniel E. Parks	3
Beware of the Christ of Arminianism! — Rev. Steven Houck	4
Letters to Mike Gendron of Proclaiming the Gospel	9
Who Accepts Whom? — Daniel Chamberlain	10

Second Coming

(Continued from page 1)

ing for His coming at any hour and every hour. I think that the millennium will commence *after* His coming, and not before it. I cannot imagine the Kingdom with the King absent. It seems to me to be an essential part of the millennial glory that the King shall then be revealed. At the same time, I am not going to lay down anything definite upon that point. He may not come for a thousand years. He may come tonight. The teaching of Scripture is, first of all, 'In such an hour as you think not, the Son of Man comes.' It is clear that if it were revealed that a thousand years must elapse *before* He would come, we might very well go to sleep for that time, for we should have no reason to expect that He would come when Scripture told us He would not."

"Well," answered my friend, "but when Christ comes, that will be the General Judgment, will it not?" Then I quoted these texts, "The dead in Christ shall rise first." "But the rest of the dead lived not, again, until the thousand years were finished. This is the first resurrection." I said, "There is a resurrection from among the dead to which the Apostle Paul labored to attain. We shall all rise, but the righteous shall rise a thousand years before the ungodly. There is to be that interval of time between the one and the other. Whether that is the Millennial Glory, or not, this deponent says not, though he thinks it is. But this is the main point, the Lord shall come. We know not when we are to expect His coming. We are not to lay down, as absolutely fixed, any definite prediction or circumstance that would allow us to go to sleep until that prediction was fulfilled, or that circumstance was apparent."

"Will not the Jews be converted to Christ, and restored to their land?" enquired my friend. I replied, "Yes, I think so. Surely they shall look on Him whom they have pierced, and they shall mourn for Him, as one mourns for his only son. And God shall give them the Kingdom and the Glory, for they are His people, whom He has not forever cast away. The Jews, who are the natural olive branches, shall yet be grafted into their own olive tree, again, and then shall be the fullness of the Gentiles." "Will that be before Christ comes, or after?" asked my friend. I answered, "I think it will be after He comes, but whether or not, I am not going to commit myself to any definite opinion on the subject."

To you, my dear Friends, I say—Read for yourselves, and search for yourselves, for still, this stands first, and is the only thing that I will insist upon tonight—the Lord will come. He may come now. He may come tomorrow. He may come in the first watch of the night, or the second watch, or He may wait until the morning watch—but the one word that He gives to you all is, "Watch! Watch! Watch!" that whenever He shall

Come to the Babe Of Bethlehem!

(Continued from page 1)

like Simeon are ready to depart, come and take the Savior in your arms, adoring Him as your Savior and your All!

You shepherds, you simple-hearted, you who toil for your daily bread, come and adore the Savior! And stand not back you wise men, you who know by experience and who by meditation peer into the deep Truths of God—come, and like the sages of the East bow low before His Presence—and make it your honor to pay honor to Christ the Lord!

For my own part, the Incarnate God is all my hope and trust. I have seen the world's religion at the fountainhead, [Brother Spurgeon had just returned from travels which included Rome], and my heart has sickened within me. I come back to preach, by God's help, yet more earnestly the Gospel, the *simple* Gospel of the Son of Man!

Jesus, my Master, I take You to be mine forever! May all reading this, through the rich Grace of God, be led to do the same! And may they all be Yours, great Son of God, in the day of Your appearing, for Your love's sake. Amen.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #1026, Volume 17—*Joy Born at Bethlehem*.

come, you may be ready to open to Him and to say, in the language of the hymn we sang just now—

*"Hallelujah!
Welcome, welcome,
Judge Divine!"*

So far I know that we are Scriptural and, therefore, perfectly safe in our statements about the Lord's Second Advent.—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2302, Volume 39—*Waiting for Christ's Coming*—Read/download entire sermon at <http://www.spurgeonems.org>. [Preached in 1889.]

PRAY DAILY
FOR YOUR
PASTOR!

PRAY FOR
OUR MEN AND
WOMEN
IN THE
ARMED SERVICES.

**TO KNOW
CHRIST
YOU MUST KNOW
YOU
ARE A SINNER...**

During this holiday
season visit
the sick and those in
prison for the
sake of your Master.

**PRAY THERE
ARE MILLIONS
OF MUSLIMS IN
GOD'S ELECT.**

CALVINISM: ITS DOCTRINE OF INFANT SALVATION (2)

By DANIEL E. PARKS ~ Saint Croix, U. S. Virgin Islands

<http://grace-for-today.com/redeemerbc.htm>

Most Calvinists wholeheartedly affirm that all persons dying in infancy are saved even though they acknowledge the Bible has no definitive doctrine on this subject. Some Calvinists will go only so far as to acknowledge that the Bible definitely teaches that at least *some* persons dying in infancy are saved. But no representative Calvinist theologian declares that any person dying in infancy is damned. (See last month's message).

Arminians, nevertheless, deliberately misrepresent Calvinists as believing persons dying in infancy are damned. Let the following quotations from some of the most renowned Calvinists suffice to show that the Arminian accusation is false.

John Calvin, the 16th-century Reformer for whom Calvinism is named, asserted, "I do not doubt that the infants whom the Lord gathers together from this life are regenerated by a secret operation of the Holy Ghost." And he speaks of the exemption of infants from the Grace of salvation "as an idea not free from execrable blasphemy" (cited by Augustus Strong in *Systematic Theology*). He furthermore declared that, "to say that the countless mortals taken from life while yet infants are precipitated from their mothers' arms into eternal death is a blasphemy to be universally detested" (quoted in *Presbyterian and Reformed Review*, Oct. 1890: pp.634-51).

Charles Hodge was a 19th-century professor of theology at Princeton Seminary, which was, in those days, a foremost American bastion of Calvinism. He wrote—"All who die in infancy are saved. This is inferred from what the Bible teaches of the analogy between Adam and Christ. 'As by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of One, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous' (Rom 5:18,19). We have no right to put any limit on these general terms, except what the Bible itself places upon them. The Scriptures nowhere exclude any class of infants, baptized or unbaptized, born in Christian or in heathen lands, of believing or unbelieving parents, from the benefits of the redemption of Christ. All the descendants of Adam, except Christ, are under condemnation. All the descendants of Adam, except those of whom it is expressly revealed that they cannot inherit the Kingdom of God, are saved. This appears to be the clear meaning of the Apostle and, therefore, he does not hesitate to say that where sin abounded, Grace has much more abounded, that the benefits of redemption far exceed the evils of the Fall; that the number of the saved far exceeds the number of the lost" (*Systematic Theology*, Vol. 1, p. 26).

John Newton, author of the favorite hymn, "Amazing Grace," became a Calvinistic Anglican minister in 1764, serving the English parishes in Olney, Buckinghamshire, and London. In a letter to a friend he wrote, "Nor can I doubt, in my private judgment, that [infants] are included in the election of Grace. Perhaps those who die in infancy are the exceeding great multitude of all people, nations, and languages mentioned, (Rev 7:9), in distinction from the visible body of professing Believers, who were marked in the foreheads, and openly known to be the Lord's" (*The Works of John Newton*, Vol. 6, p. 182).

Alvah Hovey was a 19th-century American Baptist who served

many years in Newton Theological Institution and edited *The American Commentary*. He wrote in one of his books—"Though the sacred writers say nothing in respect to the future condition of those who die in infancy, one can scarcely err in deriving from this silence a favorable conclusion. That no Prophet or Apostle, that no devout father or mother should have expressed any solicitude as to those who die before they are able to discern good from evil is surprising, unless such solicitude was prevented by the Spirit of God. There are no instances of prayer for children taken away in infancy. The Savior nowhere teaches that they are in danger of being lost. We therefore heartily and confidently believe that they are redeemed by the blood of Christ and sanctified by His Spirit, so that when they enter the unseen world they will be found with the saints" (*Biblical Eschatology*, pp. 170f).

Lorraine Boettner was a 20th-century Presbyterian who taught Bible for eight years in Pikeville College, Kentucky. In his book, *The Reformed Doctrine of Predestination*, he wrote at some length in defense of the Calvinist doctrine of infant salvation. We here quote from his remarks—"Calvinists, of course, hold that the doctrine of original sin applies to infants as well as to adults. Like all other sons of Adam, infants are truly culpable, because of sin, and might be justly punished for it. Their 'salvation' is **real**. It is possible only through the Grace of Christ and is as truly unmerited as is that of adults. Instead of minimizing the demerit and punishment due to them for original sin, Calvinism magnifies the mercy of God in their salvation. Their salvation means something, for it is the deliverance of guilty souls from eternal woe. And it is costly, for it was paid for by the suffering of Christ on the Cross. Those who take the other view of original sin, namely, that it is not properly sin and does not deserve eternal punishment, make the evil from which infants are 'saved' to be very small, and consequently the love and gratitude which they owe to God to be small, also.

"...Calvinism...extends saving Grace far beyond the boundaries of the visible Church. If it is true that all of those who die in infancy, in heathen as well as in Christian lands, are saved, then more than half of the human race up to the present time has been among the elect."

B. B. Warfield, born in Kentucky in 1851, was, along with Abraham Kuyper and Herman Bavinck, one of the three most outstanding Reformed theologians in his day. He wrote concerning those who die in infancy—"Their destiny is determined irrespective of their choice, by an unconditional decree of God, suspended for its execution on no act of their own. And their salvation is wrought by an unconditional application of the Grace of Christ to their souls, through the immediate and irresistible operation of the Holy Spirit prior to and apart from any action of their own proper wills...And if death in infancy does depend on God's Providence, it is assuredly God in His Providence who selects this vast multitude to be made participants of His unconditional salvation...This is but to say that they are unconditionally predestinated to salvation from the foundation of the world" (quoted in Boettner's book).

Charles Haddon Spurgeon is perhaps the most-widely recognized name among Calvinists, next to John Calvin. He served many years in the 19th-century as pastor in the Metropolitan Tabernacle in
(See *Infant Salvation* on page 4)

INFANT SALVATION

(Continued from page 3)

London, England. He preached on September 29, 1861, a message entitled “Infant Salvation” (#411 in *Metropolitan Tabernacle Pulpit*). In this message, Mr. Spurgeon not only convincingly proved from Holy Scriptures the belief of Calvinists that all persons dying in infancy are saved, but also soundly rebuked those Arminians and others who wrongly accuse us otherwise:

“It has been wickedly, lyingly, and slanderously said of Calvinists, that we believe that some little children perish. Those who make the accusation know that their charge is false. I cannot even dare to hope, though I would wish to do so, that they ignorantly misrepresent us. They wickedly repeat what has been denied a thousand times, what they know is not true...I know of no exception, but we all hope and believe that all persons dying in infancy are elect.

“Dr. Gill, who has been looked upon in late times as being a very standard of Calvinism, not to say of ultra-Calvinism, himself never hints for a moment the supposition that any infant has perished, but affirms of it that it is a dark and mysterious subject, but that it is his belief, and he thinks he has Scripture to warrant it, that they who have fallen asleep in infancy have not perished, but have been numbered with the chosen of God, and so have entered into eternal rest.

“We have never taught the contrary, and when the charge is brought, I repudiate it and say, ‘You may have said so, we never did, and you know we never did. If you dare to repeat the slander again, let the lie stand in scarlet on your very cheek if you are capable of a blush.’ We have never dreamed of such a thing! With very few and rare exceptions, so rare that I never heard of them except from the lips of slanderers, we have never *imagined* that infants dying as infants have perished, but we have believed that they enter into the Paradise of God.”

Whom will you believe, Reader—Calvinists speaking for themselves? Or Arminians deliberately misrepresenting them?

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

BEWARE OF THE CHRIST OF ARMINIANISM!

By Rev. Steven Houck
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The Bible warns us that in the last days in which we live there will be many false Christs—those who claim to be Christ but who are imposters. Jesus said, “Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many” (Matt 24:4-5 KJV). We who profess to be Christians must take heed. We must be very careful that we are not deceived. Our calling is to trust, love and follow the true Christ and Him only. *We may have nothing to do with the false Christs who are so numerous in our day.*

We know about the Christ of the cults and other religions. He is a good man, a prophet, the first creation of God, a great spirit, a divine idea, or even a god himself. But he is not the true and eternal God. He receives his existence from Another who is greater than he. He is not the Christ of the Bible. We are not deceived by this Christ. He is a *false Christ*.

We know about the Christ of Roman Catholicism. They profess that he is true God. He suffered and died for the forgiveness of sin. He arose again, ascended into Heaven, and is coming again. But he is not a complete Savior. The Christ of the Roman Catholics can not save sinners *without their own good works and the intercession of priests*. He is not the Christ of the Bible. We are not deceived by this Christ. He is a *false Christ*.

There is, however, another false Christ who is much more dangerous than the Christ of the cults and the Christ of Roman Catholicism. He has deceived people for many years and he continues to deceive millions. This Christ is so dangerous, that, if it were not impossible, he would deceive the very elect (Matt 24:24). He is the Christ of Arminianism.

This false Christ is extremely dangerous because in many ways he appears to be the true Christ. They say he is true God, equal with the Father and the Holy Spirit. They say that he died on the Cross to save sinners. They even say that he saves by his grace alone, without the work of man. This Christ will have nothing to do with the Christ of the cults and the Christ of Roman Catholicism.

But watch out! Be warned! The Christ of Arminianism is not the Christ of the Bible. Do not be fooled!

The *Christ of Arminianism* loves every individual person in the world and sincerely desires their salvation. The *Christ of the Bible* earnestly loves and desires the salvation of only those whom God has unconditionally chosen to salvation. (Psa 5:5; 7:11; 11:5; Matt 11:27; John 17:9-10; Acts 2:47; 13:48; Rom 9:10-13, 21-24; Eph 1:3-4).

The *Christ of Arminianism* offers salvation to every sinner and does all in his power to bring them to salvation. His offer and work are often frustrated, for many refuse to come. The *Christ of the Bible* effectually calls to Himself only the elect and sovereignly brings them to salvation. Not one of them will be lost. (Isa 55:11; John 5:21; 6:37-40; 10:25-30; 17:2; Phil 2:13).

The *Christ of Arminianism* cannot regenerate and save a sinner who does not choose him with his own “free will.” All men have a “free will” by which they can either accept or reject Christ. That “free will” may not be violated by Christ. The *Christ of the Bible* sovereignly regenerates the elect sinner apart from his choice, for without regeneration the spiritually dead sinner cannot choose Christ. Faith is not man’s contribution to salvation but the *gift of Christ* which He sovereignly imparts in regeneration. (John 3:3; 6:44 & 65; 15:16; Acts 11:18; Rom 9:16; Eph 2:1; 2:8-10; Phil 1:29; Heb 12:2).

The *Christ of Arminianism* died on the cross for *every* individual person and thereby made it possible for every person to be saved. His death, apart from the choice of man, was not able to actually save *anyone*—for many for whom he died are *lost*. The *Christ of the Bible* died for only God’s elect people and thereby actually obtained salvation for all those for whom He died. His death was a substitutionary satisfaction which actually took away the guilt of His chosen

(See *Christ* on page 5)

CHRIST

(Continued from page 4)

people. (Luke 19:10; John 10:14-15 & 26; Acts 20:28; Rom 5:10; Eph 5:25; Heb 9:12; 1 Peter 3:18).

The *Christ of Arminianism* loses many whom he has “saved” because they do not continue in faith. Even if he does give them “eternal security,” as some say, that security is not based upon his will or work but the choice which the sinner made when he accepted Christ. The *Christ of the Bible* preserves His chosen people so that they cannot lose their salvation but preserves them by the sovereign electing will of God, the power of His death, and the mighty working of His Spirit. (John 5:24; 10:26-29; Rom 8:29-30; 8:35-39; 1 Peter 1:2-5; Jude 24-25).

As you can see, although the Christ of Arminianism and the Christ of the Bible may at first seem to be the same, they are very different. One is a *false Christ*. The other is the true Christ. One is weak and helpless. *He bows before the sovereign “free will” of man*. The other is the reigning Lord Who wills what He pleases and sovereignly accomplishes all that He wills.

If you believe and serve the Christ of Arminianism, you must recognize the fact that you do not serve the Christ of the Bible. You have been deceived! Study the Scriptures and learn of the true Christ. Pray for Divine Grace to repent and trust the true Christ as your Sovereign Lord and Savior.

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

**PRAY FOR GRACE
TO BE HOLY!**

**Backslidden?
Go to Christ for Repentance.**

TWO POEMS TESTIFY OF UNBELIEF AND FAITH — “INVICTUS,” QUOTED BY TIMOTHY McVEIGH, and “MY CAPTAIN,” BY DOROTHEA DAY

Submitted by Bob Ross, Pilgrim Publishers

I am indebted to Bro. George Zeller for the following poems, sent by e-mail. I first saw these two poems many years ago in one of the leaflets which was published by Faithful Words Publishers, then publishers of the cartoon Gospel leaflets by the late E. J. Pace, a notable Christian cartoonist who drew pictures for the old Sunday School Times magazine. It was called “The Contrast—Infidelity Answered,” drawn by Bro. Pace. I have often used these poems in some of our past publications, and they focus on the ultimate distinction between those who live on this earth—the matter of faith. In fact, sometime ago we reproduced the two poems on parchment and have them in our bookstore.—Bob L. Ross

Brother Zeller wrote:
Friends,

Before his death, Timothy McVeigh, in his last manifestation of pride and self-sufficiency, quoted from the poem INVICTUS. This poem has been wonderfully answered by Dorothea Day, in her poem, MY CAPTAIN. Both are shared below:

INVICTUS
By William Ernest Henley
(Humanist)

Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeoning of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the Horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate;
I am the captain of my soul.

MY CAPTAIN
By Dorothea Day
(Christian)

Out of the night that dazzles me,
Bright as the sun from pole to pole,
I thank the God I know to be
For Christ, the conqueror of my soul.

Since His the sway of circumstance,
I would not wince nor cry aloud.
Under that rule which men call chance
My head with joy is humbly bowed.

Beyond this place of sin and tears
That life with Him! And His the aid,
Despite the menace of the years,
Keeps, and shall keep me, unafraid.

I have no fear, though strait the gate,
He cleared from punishment the scroll.
Christ is the Master of my fate,
Christ is the Captain of my soul.

**HAVE A VERY MERRY CHRISTMAS
BUT...
REMEMBER WHOSE NAME YOU BEAR
AND THE PRICE
HE PAID FOR YOUR SINS.**

STUDY OF EPHESIANS

ONE GOD AND FATHER—PART 2

One of the problems many of the Jews had with Christianity was that they thought that by calling Jesus, God, the Christians were saying there were TWO Gods. They had grown up repeating the declaration of Deuteronomy 6:4—“Hear, O Israel: The LORD our God, the LORD is one!” Of course, the Jews should have realized that their Old Testament was indicating the doctrine of the Trinity in many ways. Isaiah foretold the fact that Messiah would be called “The Mighty God” and that His name would be “Immanuel,” which means, “God with us.” But even in the very first chapter of the Bible, there is an indication that the one God exists in more than one Person. For coming toward the end of the creation week we read that God said in Genesis 1:26, “Let *Us* make man in *Our* image, according to *Our* likeness.” How the one God exists in three Persons is a mystery beyond our understanding, but it is the teaching of Scripture.

There is something else specifically stated in our verse about the one God that we must consider. He is also called, “Father of all.” There is “one God and Father of all.” Some would take this expression to overturn everything we have been saying about the fact that there is only one true God and that the only way to know Him is through faith in Jesus Christ. They say that God is the Father of all people so that it does not really matter what your religion is.

However, if we simply look at the context and remember what the Apostle is teaching us in this entire first half of chapter 4, we will see that it is impossible to interpret him in that way. Paul is speaking here about the unity of the CHURCH. He is not referring to all people! He is referring ONLY to those who have been made members of “one body” by the “one Spirit” and who have Jesus Christ as their “one Lord.” Unbelievers are not children of God. Jesus told a group of unbelieving Jews in John 8:44, “You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and

does not stand in the truth, because there is no truth in him.”

What our passage is saying—and it is one of the most wonderful truths in all the Bible—is that God IS the Father of all who believe on the Lord Jesus Christ! Jesus used the terminology of being “born-again.” Just as babies are physically born into families, so everyone who is born-again is born into God’s spiritual family. What could be more unifying for Believers than this? We as God’s children are Brothers and Sisters in Christ. Paul tells us in Galatians 4:6, “And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, ‘Abba, Father!’”

Oh, Brothers and Sisters if we could only see the joy and comfort that is in this Truth of God, it alone is enough to sustain us for a lifetime! We do not dwell on this nearly enough. God is our Father! He knows all about us. He cares for us. He never leaves us or forsakes us. Though we may feel that He is very distant at times, that is not the case—it is only our feelings that make it seem so. God is with us!

This is why the Lord Jesus taught us to pray, “Our Father.” If you don’t start with that, you will most assuredly go wrong in the way you relate to God. If you do not start with this, you will spend time groveling and attempting to earn His favor as if you were an orphan or an unbeliever. But you must come on the basis of the fact that Jesus has taken away your sin. You must come on the basis of the glorious Truth of God that not only is God no longer angry with you, but He loves you as HIS CHILD! This is the sweetest, most intimate, and most wonderful relationship there is. If we would realize and meditate upon and deeply believe this, rather than being consumed with the superficial or external things of life, our joy would be absolutely uncontainable!—PF

This Man Receives Sinners!

“This Man receives sinners,” is an announcement well adapted to many of my readers. It is so very plain. If it were a sentence which needed much explanation it might not suit the multitude. There would be some who would think it over and say, “Alas! Such a text hardly meets *my* case. It is a mystery! I cannot get at the bottom of it.” But it is so simple, “This Man receives sinners.” You know what it is to be received into a house? You go, you knock, the door opens, you are received. This is all you have to do in the matter of salvation, too! You go as you are to Christ. You knock. You are received. It is a blessed sentence from its plainness.

It is very blessed, too, from its personality. I can see *my* name in it. You will say, “How?” Well, dear Readers, I wish you may be able to see yours. “This Man receives *sinner*s.” It does not say He receives John, Hannah, Sarah, Mary or Thomas—it says much better than that—it says, “This man receives **SINNERS**.”

Now there may be a mistake about my name being Charles. And if I found it written in God’s Word that He received a person of my name, I would always be excessively anxious about the registration. I would be afraid lest *I* should not really be the person described. But when it says, He “receives *sinner*s,” I am very clear about this meaning *me*, for I *know* I am a sinner.—**CHS**—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Volume 11, Sermon #665—*Open House for All Comers*.

DO YOU PRAY THAT THE HOLY SPIRIT WILL PREPARE THE HEARTS OF HEARERS BEFORE YOUR PASTOR PREACHES? DO YOU ASK THE HOLY SPIRIT TO PREPARE YOUR HEART? DO YOU ASK HIM TO PREPARE YOUR PASTOR’S HEART?

BROTHER SPURGEON SPEAKS OF HIS DEPRESSION

“Sing, O barren, you that did not bear. Break forth into singing and cry aloud, you that did not travail with child: for more are the children of the desolate than the children of the married wife, says the Lord.”

Isaiah 54:1

Does not this text belong to the DEPRESSED BELIEVER? Here, as before, I can speak experimentally. Beloved in the Lord Jesus Christ, you and I, though we have brought forth some fruit unto His name, and are still confident that we are “plants of His own right hand planting,” yet sometimes feel very barren. I hope you do not feel it so often as I do. There are occasions when, having preached to others, I have to examine myself, “lest I myself should be a castaway.”

I would, if I could, always weep for the sins and for the ruin of rebellions men. I would always feel tenderness of heart on account of those who reject His great salvation. But sometimes I am barren of all this. I feel my heart cold as a stone and hard as a rock. Do you ever feel, Brothers and Sisters, when you try to pray—you that have nearest access to God—that there are times when you *cannot* pray? You would wrestle with the angel, but it is as much as ever you can say, “Lord, I believe! Help my unbelief.” You want to love Christ, but instead of a furnace of love, you can only find a spark in your soul.

Oh, how you want to burn! How you desire to grow, to mount, to reach to something higher and better than this poor dead level of a mere *profession*—but you cannot get up to it. O dew of Heaven, water my dry branch! O river of God, flow hard by my poor barren roots! For if not, I shall be always barren! Have you not often felt desolate? I know the righteous man never *is* desolate, but still he sometimes *thinks* himself so. His soul abhors all manner of meat and he refuses to be comforted. He was no bad man who said, “I watch and am as a sparrow alone upon the housetop.” For those who have looked the sun in the face have, nevertheless, sometimes had to say, “Look not on me, for I am black, because the sun has looked upon me.”

Depressions of spirit, humiliating thoughts of one’s self, deep and grievous bondage—all these, the children of God are well aware of. With Paul we have, at times, to cry, “O wretched man that I am, who shall deliver me from the body of this death?” Beloved, it is well for us to know, as I am sure we do know experimentally, that in this matter of barrenness and desolation the creature can do but little. It is the *Spirit* that quickens—the flesh profits little. When we get into this state, we feel like a man who cannot swim. And the more we kick and struggle the more rapidly we sink. It seems as if all human energy were but the energy to sin and a power to make us yet more dead to true spiritual life.

Well, what are we to do, then? Why, let us remember that the text is addressed to *us* in just such a state. “Sing, O barren! Break forth and cry aloud you that did not travail with child.” But what can I *sing* about? I cannot sing about the *present*. I cannot even sing concerning the *past*. Well, but yet I can sing of Jesus Christ, can I not? I can turn to that which precedes the text and I can sing of visits which the Redeemer has before paid to me! Or, if not of these, I can sing of the great love with which He loved His people when He came from the heights of Heaven for their redemption!

I will go to the Cross again! Come, my Soul, you were once heavy laden and you did lose your burden there. Come again, come again! Once you did wash in yonder fount and you were clean. O my poor bespattered Soul, come and wash again! A prodigal I once returned—He fell upon my neck and kissed me then. I will go to Jesus once more. Though my sins rise like mountains, I will be obedient to the Word which says, “Return, you backsliding children, for I am married unto you, says the Lord.”

What is my barrenness? It is the platform for His Divine power! What is my desolation? It is the black setting for the sapphire of His everlasting love! I will go in poverty! I will go in helplessness! I will go in all my shame and backsliding! I will tell Him that I am still His child and in confidence in His faithful heart, I, even I, the barren one, will sing and cry aloud! Beloved, I think this is a very delightful text for us to think upon—especially when we remember that the joy of hardened hearts is, by-and-by, greater than the joy of those who never did feel their barrenness so much.

There are some Christians that seem to be like the married wife. They have an equable temperament. They are not much depressed. They keep the even tenor of their way. I know I often envy them. We have our ups and downs, but mark you, when our ups come, those who despised us when we were in the downs might very well envy us! Though the valleys are dark and very gloomy, yet oh, the hilltops! The hilltops are so bright that when the Lord makes our feet stand upon our high places, we no longer envy the married wife with all her ordinary calm and peace! We will take our trails for the sake of our joys—for as our tribulations abound, so our consolations abound in Christ Jesus!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0—Volume 11, Sermon #649—*Songs for Desolate Hearts*—Ages Software, 1.800.297.4307—Read/download entire sermon free of charge at <http://www.spurgeongems.org>.

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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 but 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, 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, but 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!

Further, Christ said of the cup: “This cup is the new testament in My blood” (Luke 22:20 and 1 Cor 11:25). Why does Rome not teach, if she is to be consistent, that the chalice becomes the New Testament in the mass?

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 blasphemous, too. 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.ianpaisley.org>

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

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



By John Gill

“But I am a worm, and no man; a reproach of men, and despised of the people” (Psa 22:6)

Christ calls Himself “a worm”...on account of the opinion that men of the world had of Him...The Jews esteemed Christ as a worm, and treated Him as such. He was loathsome to them and hated by them. Everyone trampled upon Him, and trod Him under foot as men do worms...The Chaldee paraphrase renders it here a *weak* worm. Though Christ is the mighty God, and is also the Son of Man, whom God made strong for Himself—yet there was a weakness in His human nature, and He was crucified through it (2 Cor 13:4).

It has been observed by some that the Hebrew word, ‘towla,’ here used, signifies the *scarlet* worm, or the worm that is in the grain or berry with which scarlet is dyed. And like this scarlet worm did our Lord appear, when, by way of mockery, He was clothed with a scarlet robe.

And especially when He appeared in His dyed garments, and was red in His apparel as one that treads in the wine vat. And when His body was covered with blood when He hung upon the Cross, which blood was shed to make crimson and scarlet sins as white as snow.

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Letters to Mike Gendron Of Proclaiming the Gospel:

~ ptg@pro-gospel.org ~
www.pro-gospel.org

Dianne Pomon, RN, Executive Director, Genesis Pregnancy Care Center, Pottstown, PA, writes—We met after you spoke at the *Midnight Call Prophecy Conference* where I purchased many of your resources for our ministry at the Genesis Pregnancy Care Center. Your DVDs are extremely useful for training new volunteers and my Board of Directors. It is now mandatory for all our volunteers to view your seven DVDs that deal with evangelism God's way, the growing apostasy and the compromise of the Gospel. We are also handing out your tracts to our Catholic clients. Needless to say, the purpose-driven, seeker-friendly churches have produced a huge crop of false converts. Fifteen years ago, when I became director, we rarely saw Christians coming through our doors, but now 65-75% of our clients say they are "Christians." Some have had four or more abortions; others are having their third or fourth child out of wedlock. Most are living with boyfriends and have not read a Bible or attended church since they repeated the "magic prayer." Trying to reach these women with the Truth of the Scriptures is like pulling teeth! They believe themselves to be saved, and that's the end of the discussion. When confronted with their sin, they often become angry and defensive, sometimes to the point of leaving. Yet, when someone does repent and believe the Gospel, it is awesome! Evangelism is the #1 goal in our ministry; secondly, we desire to prevent young women from having an abortion which will likely begin a downward progression of sin in their life. All our counseling is 100% biblical, no psychology, no nonsense! Many of our volunteers are now seeing problems in their own churches because of your resources, and now they can better relate to clients who are victims of the "Gushy Gospel" in a purpose-driven church. Our goal is to send them to one of the few "Bible-driven" churches in our area. As I speak in various churches, I am observing the growing apostasy of the church. When Rick Warren started promoting his *Purpose Driven Life*, I knew we were headed for tough times. This book is the most blatantly unbiblical publication I've seen, yet virtually every church in our area is embracing it. Thank you for your many educational resources that are so firmly grounded in Scripture. You have provided me with valuable training materials for the Lord's ministry to young women.

P.S., Winchester, MA, writes—It really increases our confidence in witnessing to know that we have excellent resources to put in someone's hands. We just saw a man return to the Catholic church after coming to a Bible-believing church for a year! I want to start giving out your CDs and will keep a stack in my car. Another friend who gave some evidence of being converted just sent me an email with praying hands clutching rosary beads. She will be getting a CD! Anyway, your ministry is a great blessing to equip us and we are eternally grateful. There is no way that someone like me could begin to engage a person trapped in Catholicism or to understand its heretical teachings without someone explaining it clearly.

V. G., Onaga, KS, writes—In reading your tract *Have You Ever Been Deceived?* I was filled with joy to read your words: "Adam and Eve shifted their faith from God to the deceiver when they believed his lie." At last I see a person who really knows the cause of Adam's fall! Always during my 87 years I've always heard from preachers that Adam rebelled in eating the forbidden fruit. It was not rebellion. It was a failure to believe what God said; instead they believed what Satan said. God desires, first and foremost, faith in Him and His Word.

P. & V. E., Granger, IN, write—We often share your resources with others, and recently, a former Catholic said she had no idea Catholicism taught the literal body and blood of Jesus was in the Eucharist. No doubt she now realizes the bondage she was once captive to! We've made it a habit to ask Catholics what the dogma of the Immaculate Conception teaches. They always think it has to do with Christ's conception. They are in shock when we tell them it is about Mary. We find this is an effective way to challenge false doctrines without Catholics getting defensive. They're usually too startled. Thank you for contending for the faith that was once deposited to the saints!

R. & J. D., Loon Lake, WA, write—Our Christian neighbor called the other morning while we were going over some things in your book, *Preparing Catholics for Eternity*. She told us she is working with some nuns in the area (who she believes are Christians) who help people in need. We started sharing with her one thing after another from your book. All she could say was, Wow, Wow! Well, just about an hour ago the local librarian (who is our daughter) called and said our neighbor was there wanting your book. We praise God who knows how all this new information we are getting from your materials will lead us.

J. G., Slatington, PA, writes—Your DVD, *Catholicism vs. Evangelical Christianity* was a very informative and well-produced documentary. Dr. Reagan was great interviewing you on the important issues on which Catholics are uninformed and spiritually blinded by the clergy. Catholics seem to be more concerned about subjects like the early church fathers, how Peter became the "first pope" and their traditions, instead of the very Words of God contained in Scripture. They do not realize they are under the influence of Satan because to them, their religious system is handed down from one generation to the next. That is why Catholics will continue to be defensive about their spiritual blindness.



“The virgin will be with child and will give birth to a son, and they will call him Immanuel”—which means, “God with us.”
 MATTHEW 1:23

Let it remain as a matter of faith that Jesus Christ, even He who lay in Bethlehem’s manger and was carried in a woman’s arms and lived a suffering life and died on a criminal’s cross, was nevertheless “God over all, forever praised” (Rom 9:5). He was not an angel or a subordinate deity or a being elevated to the Godhead. He was surely God as God can be, one with the Father and the ever-blessed Spirit. All that *God* means, the Deity, the infinite Jehovah with us, this, this was worthy of the burst of the midnight song when angels startled the shepherds with their carols, singing “Glory to God in the highest, and on earth peace to men on whom His favor rests.” (Luke 2:14).

This was worthy of the foresight of Seers and Prophets, worthy of a new star in the heavens, worthy of the care that Inspiration has manifested to preserve the sacred record. This, too, was worthy of the martyr deaths of Apostles and confessors who refused to count their lives dear to them for the sake of the Incarnate God. And this is worthy of your most earnest endeavors to spread the glad tidings, worthy of a holy life to illustrate its blessed influences and worthy of a joyful death to prove its consoling power.

God—therein is the glory! *God with us*—therein is the Divine Grace! Let us admire the truth. Let us stand at a reverent distance from it as Moses when he saw God in the bush and took off his shoes, feeling that the place where he stood was holy ground. This is a wonderful fact—God the Infinite dwelt in the frail body of a lowly Man. “God was in Christ.”—Charles Spurgeon from *In His Presence* Compiled by Lance Wubbels, Emerald Books, Lynnwood, WA, 1998.

WHO ACCEPTS WHOM?

By Daniel Chamberlain ~ Covenant Baptist Church
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“Are you a Christian?” “Of course I am; I accepted Christ a long time ago.”

How often have we heard an exchange similar to this? And if you were the questioner, perhaps you felt a bit uneasy hearing this feather-light response. The problem is not so much that the answer was wrong, as that the responder failed to say more.

Modern methods of evangelism have produced a glut of professing Christians who talk as if becoming a Christian were something of their own doing. It goes something like this—“God has done all He can do, the next move (the really decisive one) is up to you... Heaven or Hell—the choice is yours.” By thus “accepting” Christ, man virtually becomes his own savior. Man is in the driver’s seat and God becomes a mere spectator. Man becomes the sun around which all else in the universe rotates.

Our present day situation was well summarized by Charles Haddon Spurgeon (1834-1892) when he said, “Sometimes we are inclined to think that a very great portion of modern revivalism has been more a curse than a blessing, because it has led thousands to a kind of peace before they have known their misery—restoring the prodigal to the Father’s house, and never making him say, “Father, I have sinned.” How can he be healed who is not sick? Or he be satisfied with the bread of life who is not hungry? The old-fashioned sense of sin is despised and consequently a religion is run up before the foundations are dug out. Everything in this age is shallow. Deep-sea fishing is almost an extinct business so far as men’s souls are concerned. The consequence is that men leap into religion, and then leap out again. Unhumbled they came to the church, unhumbled they remained in it, and unhumbled they go from it.”

You see, the reason so many people fail to express Christianity as they should, is that they have heard a “gospel” that failed to say enough in the first place. Today, many pulpits proclaim a God who is trying, in a largely unsuccessful way, to make Himself acceptable to man. In interests of simplicity, the Gospel has been over-reduced to the point of being trivialized. But if a little truth is presented as if it were the whole

(See *Who?* on page 11)

WHO?

(Continued from page 10)

truth, the result will be confusion at best and deception at worst. When Satan lured Eve with the original temptation, some of what he said was true. (Compare Gen 3:5 with 3:7, 22). Partial truth can be more dangerous than total lies! Let us therefore take a look at the “other half” of the Gospel which we cannot afford to omit.

The Gospel of Jesus Christ is essentially God-centered, not man-centered. We were created for His pleasure—not vice versa (Rev 4:11). But through Adam, sin has entered into the world and has entirely corrupted the very heart and nature of every man. Thus we are separated from God by an infinite span. God’s holiness and justice demand that our sin be punished. If your sin is not punished, God is no longer holy. And if He is not holy, He is not God at all.

In our state of sin, we are not capable of paying for our sins, changing ourselves, nor making peace with God. We are unacceptable to Him. *God accepts no man’s person* (Gal 2:6). If left to our sinful selves, we are all headed for eternal damnation. The immeasurably holy God will justly pour out His righteous wrath upon us. Our only hope is that someone greater than us will do for us what we cannot do, and make us acceptable to God.

But who can fully pay for our sins? Who can live perfectly—without even one sin—to earn God’s favor for us? Who can make us acceptable to God? The Biblical answer is unmistakably clear—only God Himself can do all this. And that, my Friend, is precisely what He has done! Though under no obligation whatever to do so, He has, in Divine Grace and mercy alone, out of the goodness of His heart, made sinners acceptable to Himself.

How has God done such an unexpected, amazing thing as this? In the Lord Jesus Christ! And He has done it in such a way that sinners are delivered and yet justice is maintained. The guilty one goes free, but the standards of justice are not broken. Christ, the eternal Son of God, came into this world and became a man, lived a life of sinless obedience to the Father and died the death which sinners deserve to die, fully satisfying the demands of the Law of God. In Christ Jesus, sinners are declared to be reconciled, accepted by God. Thus we read, God has made us accepted in the Beloved (Eph 1:6). In other words, God has made to be the objects of His grace all who are in His beloved Son, the Lord Jesus Christ.

Accepting is God’s prerogative, ultimately. Salvation is His act, His initiative, His intervention in a hopeless case. Salvation is of the Lord (Jonah 2:9). **Salvation is not so much the sinner accepting God, as it is God accepting the sinner** who, in desperation, turns

from sin and clings to Christ. This is the Gospel message which exalts God and rightly positions Him in the driver’s seat. This makes man the orbiting sphere around God.

In Grace, the emphasis is not on the recipient, but on the Giver!

My Friend, is this the Gospel of your salvation? Are you still thinking in terms of what you have done, or are you depending entirely on what God’s Son has done?

I can almost hear someone saying, “But how about my decision? Didn’t I have to do something? Didn’t I at least have to decide and desire to be saved?”

I will let Mr. Spurgeon give an answer from his autobiography—“When I was coming to Christ, I thought I was doing it all myself and though I sought the Lord earnestly. I had no idea the Lord was seeking me. I do not think the young convert is at first aware of this. I can recall the very day and hour when first I received those Truths of God in my own soul—when they were, as John Bunyan says, burnt into my heart as with a hot iron. And I can recollect how I felt that I had grown on a sudden from a babe into a man—that I had made progress in Scriptural knowledge through having found, once and for all, the clue to the Truth of God. One week-night, when I was sitting in the house of God, I was not thinking much about the preacher’s sermon, for I did not believe it. The thought struck me, ‘How did you come to be a Christian?’ I sought the Lord. ‘But how did you come to seek the Lord?’ The truth flashed across my mind in a moment—I would not have sought Him unless there had been some previous influence in my mind to make me seek Him. ‘I prayed,’ thought I, but then I asked myself, ‘How came I to pray?’ I was induced to pray by reading the Scriptures. ‘How came I to read the Scriptures?’ I did read them, but what led me to do so? Then, in a moment, I saw that God was at the bottom of it all and that He was the Author of my faith! And so the whole Doctrine of Grace opened up to me and from that Doctrine I have not departed to this day, and I desire to make this my constant confession, ‘I ascribe my change wholly to God.’”

Yes, in conversion I do desire Christ, and I do make a choice, but even all that is His work of Grace in me. *For it is God which works in you both to will and to do of His good pleasure* (Phil 2:13). So God doesn’t save a man against his will—He first makes him willing. Such willingness is not natural to man. It is secured only by God’s Grace.

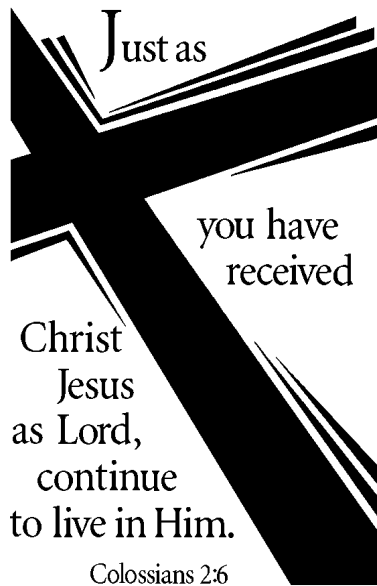
Therefore we must not depend on our decision. We must not depend on our depending, nor trust in our trusting, nor look to our looking. We look not to our accepting of Christ, but to Christ Himself.

But is all this really taught in the Bible? We will answer that question, Lord willing, next month.

Dear Brothers and Sisters, the practical matter is be yourselves in your religion. Never attempt to counterfeit another’s virtues, nor try to square your experience according to another man’s feelings. Do not endeavor to mold your character so that you may look as if you were like a certain good man whom you admire. No, ask the Lord, who made a new man of you, to let your manhood come out as *He* meant it and whichever Grace He meant to be prominent, let it be prominent. If you are meant to play the hero and rush into the thick of the battle, then let courage be developed. Or if He designed you to lie in the hospital and suffer, then let patience have its perfect work.

But ask the Lord to mold you after His own mind, that as He finds a stork for a fir tree and a fir tree for a stork—a hill for a wild goat, and a wild goat for a hill—He will find a place for you, the man. And find for you, the man, the place that He has created for you. There His name shall be most glorified, and you shall be most safe. Kick not against the pricks, but take kindly to the yoke, and serve your day and generation till your Master calls you Home.—**CHS**—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Volume 17, Sermon #1005—*Lessons from Nature*—Read/download entire sermon free of charge at www.spurgeongems.org

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Come to Jesus Christ FOR repentance!

In This Issue...

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

THE ARK OF CHRIST AND DENOMINATIONS

By Charles Haddon Spurgeon

Now, if you will read the chapter attentively, you will find it said, “ROOMS shall you make in the ark” (Gen 6:14).

When I read that, I thought it would serve for a point in the parable, seeing that it may teach my dear friends that they are not all to be put together—in the ark, rooms were made. Those who lived in one room did not stand or sit with those who lived in another—but they were all in the same ark. So I have sometimes thought—“There are our Wesleyan friends, some of them love the Lord. I have no doubt they are in the ark, though they do not occupy the same apartment as we do. There are our Baptist friends who love the Lord—we welcome them in our room. Then there are our Independent friends, those also love the Lord. They are in another room and our Presbyterian and Episcopalian brethren—in all these various sections are some who are called of God and brought into the ark—though they are in different rooms.” But, Beloved, they are all in one ark. There are not two Gospels. As long as I can find a man who holds the same Gospel, it does not matter what order of church government he adopts if he is in Christ Jesus—it is of little consequence what room he is in so long as he is in the ark. If he belongs to those of whom it is written, “By Grace are you saved, through faith, and that not of yourselves, it is the gift of God,” I will call him Brother.

We cannot all expect to be in one room. The elephants did not live with the tigers and the lions did not lie down with the sheep. There were different rooms for different classes of creatures—and it is a good thing there are different denominations, for I am sure some of us would not get on very comfortably with certain denominations. We would want more liberty than we could get in the Church of England. We would want more freedom than we could get with the Presbyterians. We would want more soundness of Doctrine than we could get with the Wesleyans, and we would want a little more brotherly love, perhaps, than we could get with some of the Strict Baptists. We could not entirely agree with them all. And happy is he who can sometimes put his head into one room, and sometimes into another, and can say to all who love the Lord Jesus Christ, “Grace be with you all, so long as you are but in the Ark.”—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #3042, Vol. 53—THE PARABLE OF THE ARK—Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>.