

Spurgeon's Gospel from Three Sermons

Part 1 The Gospel for the unsaved.

By

Richard C. Schadle

Preface

My purpose in this short series is to closely examine three sermons of Spurgeon's. His Gospel to the unconverted, His gospel to the saved sinners and his understanding of propitiation which is at the heart of any gospel. In the sermon examined here he expressly preaches to unbelievers. All that he expresses in this sermon is found in many other sermons from the beginning to the ending of his long career. The three I have chosen are just examples of this overall teaching and preaching. My comments toward him are in relation to the doctrines he held and not to anything personal. I have no doubt that many have been genuinely saved by his ministry both past and present. The point here is how much harm has been done during the same time frame. When we all come to the final judgment how many will be on the wrong side of Christ? Satan is delighted to let 10 people be saved if he can deceive 1000 so they are doomed to hell at the same time.

Part One: Mark 10:49 in context

Before I comment on Spurgeon's use of his text in his sermon of 1877 titled "A Gospel Sermon To Outsiders" I want us to examine the context of that verse. In that sermon he used a part of Mark 10:49 as a tool to drive the unsaved to decide for Christ. His text was "Be of good comfort, rise; he calleth thee." (Mark 10:49) Spurgeon takes this part of the verse and lifts it out on context completely. Let's look at his chosen text **in context**¹. "49 And **Jesus stood still, and commanded him to be called**. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee."² The whole context of this passage is about one man whose name is Bartimaeus and his being singled out and healed. The parallel passage in Matthew 20:29ff refers to two men but as Spurgeon used the passage from Mark that lone man Bartimaeus is singled out, very much alone.

¹ All text in emphasis is mine

² All Bible verses are in the King James version

There are two possible ways to understand what Jesus did and why. One, is to take it literally, at face value: Jesus calling one man, giving him his sight that's it. Here is an example of a commentator taking that view:

Mark 10: 51–52 Jesus did not immediately heal the blind beggar. Jesus first asked him a question to stimulate faith (v. 51). Having done that, without any overt action or healing word on Jesus' part, he sent him away with the words "Go, ... your faith has healed you" (v. 52). The cure was immediate. Mark's statement that the blind man followed Jesus is best taken to mean, as NIV admirably brings out, that the man joined the crowd going up to the feast, not that he necessarily became a follower of Jesus in terms of discipleship.³

On the surface this summarizes what we can glean from the passage. However, both the Old and the New Testament stress to us the importance of what Jesus spoke and did. Every detail has significance. Regarding this passage, Jesus is giving us a picture or symbol of a true conversion. Dr. John Gill expounds this in his commentary on this passage when he concludes his remarks as follows:

This man was an emblem of the people of God, before, at, and after conversion: before conversion; for, as he was blind, so are they; they are without any spiritual sight and discerning of God, as in Christ, as the God of all grace, as their Covenant-God and Father; and of themselves, being without any true sight of sin, or sense of their state and condition; and of Christ, and of the way of peace, life, and salvation by him, seeing no beauty in him, nor any need they stand in of him; and of the spirit, of his person, grace, and operations, of the things of the spirit, which they know not, because they are spiritually discerned: at conversion; when they receive their sight from Christ, as he did, are made light in the Lord, and become the children of the day; when the eyes of their understandings are enlightened, to see their sad and ruinous state, the pollution of their hearts, the sinfulness of their thoughts, as well as of their actions; the imperfection and insufficiency of their righteousness, to justify them before God; the loveliness of Christ, the fulness of his grace, and righteousness; the suitableness, ability, and willingness of him, as a Saviour; and that salvation by him, is all of free grace; and that eternal glory and happiness, is secured by him, for them. All which light they have, not from themselves, nor from any mere creature, but from Christ; and which they receive as a benefit and favour; they have it as a gift, and in a way of receiving; and that at once, suddenly, and immediately: and after conversion; for, as this man, when he had received his sight from Christ, followed him in the way; so the people of God, being enlightened by Christ, follow him as their leader and commander, as the captain of their salvation,

³ Wessel, W. W. (1984). Mark. In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary: Matthew, Mark, Luke* (Vol. 8, p. 722). Zondervan Publishing House.

as the shepherd of the flock, as their guide and forerunner, as their pattern and exemplar, and as the light of the world: him they follow and imitate, in the duties of morality, in the way of public instituted worship, and in Gospel ordinances; as baptism, and the Lord's supper; and to follow him in the way of duty, is safe, honourable, pleasant, comfortable, and profitable; it issues in good here, and in happiness hereafter.⁴

Here in Gills comments we have the truth that "Salvation is of the Lord". He gives the life in the first place; he gives us a new heart so that we live and see as the first step of conversion as we experience it. All men by nature are totally dead in trespasses and sins. No unregenerated person seeks after God or salvation by him. They instead hate God as Pharaoh in Egypt hated God. He confessed to Moses that he had sinned and that he was willing to repent. Yet he never did, it was just an excuse. True salvation comes when the soul is first regenerated and alive. Then the saved sinner will delight in coming to Christ as an obedient child.

There is another very important detail we must not overlook. It is what Jesus did in actual fact as related to us in verse 49. He did two things: First he stopped and second, he commanded. We see that Christ was the moving force. Out of the myriad of things taking up his attention he focused on Bartimaeus. Singling him out from all the mass around about the both. He then commanded Bartimaeus to come to him. There must have been some distance between Christ and the object of his attention for it was some of crowd who relayed Christ's command to him. It was a summons that could not be ignored. The point is that this was no invitational offer by Christ. It was a command that Christ knew would be answered because he, himself was the moving force. The fact that it was a command is clear from the Greek word (phōnēō) translated as "called". Here is what Kittel's dictionary says about this word as used by Jesus in vs 49:

3. The NT.

a. phōnēō in the NT means loud speaking, calling, or crying, whether by humans, angels, or demons. In Lk. 8:54 it denotes the word of power which raises the dead. In Luke and John it may also have the force of "to summon" (cf. Lk. 16:2; Jn. 2:9). In Mk. 15:35 the onlookers think Jesus is calling for the eschatological deliverer, **while in Mk. 10:49 a turning point comes for the blind man when Jesus calls him with a mighty eschatological summons** (cf. Jn. 1:48; 11:28).⁵

At Mk. 10:49 the blind man is called by others, but the call is understood to be that of Jesus, who is the turning-point for those who seek deliverance, φωνέω here, like καλέω, is qualified eschatologically as **the mighty summons to the place of**

⁴ Gill, J. (1809). An Exposition of the New Testament (Vol. 1, pp. 461–462). Mathews and Leigh.

⁵ Kittel, G., Friedrich, G., & Bromiley, G. W. (1985). In Theological Dictionary of the New Testament, Abridged in One Volume (p. 1291). W.B. Eerdmans.

salvation. The same is true when Philip summons Nathanael to Jesus in Jn. 1:48, cf. v. 45⁶

This is also clearly shown in the King James version which presumably is what Spurgeon was using. As shown above it reads as follows: “49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.” So, then Jesus issued a summons, a command and demand, which he knew would be obeyed. This is what the complete text of verse 10:49 shows.

In summary then, the word call or calls (calleth) is used three times in the one verse. Jesus the Son of God, God incarnate commanded, some of the crowd relayed that command calling to Bartimaeus and saying to him “he calleth thee”. In plain English the command was issued by Jesus and some of the crowd relayed that command to him. Taking either the whole context or just vs 49 alone there is no possible way to alter the fact that this was a command. Yet as we shall see Spurgeon does just that by completely ignoring the context! He throws out the context to make three words mean something he wants them to mean that the text cannot support. He does this, as we shall see to make the gospel be another gospel, his own concept of the “gospel” to the unsaved..

Part Two: An examination of Spurgeon’s Gospel in the sermon titled “A Gospel Sermon To Outsiders”⁷

His Introduction

The first thing we need to be aware of is that this sermon was preached to an “open” congregation. In his first sentence Spurgeon explains that services, like this one “are intended to be purely evangelistic”. He then briefly address the believers who are present by comparing himself to Martin Luther and them to Dr. Justus Jonas and Melancthon. He asked them to pray with him for the unsaved that “by the word of the gospel” they may be saved. We have then, his own words informing us that he will be preaching the gospel to the unsaved alone. I lay stress on his words “by the word of the gospel”. This is a sermon, and he is preaching so we can say that he is “preaching the gospel”. He in effect tells believers that they need not pay close attention to his words as they are addressed to a different audience. This gospel is for the lost.

His opening words to these lost souls are informative as they lay the foundation for the rest of the sermon. He says:

⁶ Betz, O. (1964–). φωνή, φωνέω, συμφωνέω, σύμφωνος, συμφωνία, συμφώνησις. In G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 9, p. 303). Eerdmans.

⁷ NO. 1389 DELIVERED ON LORD’S-DAY EVENING, AUGUST 19TH, 1877,
BY C. H. SPURGEON, AT THE METROPOLITAN TABERNACLE, NEWINGTON

Dear friends, there are so many of you that have been **for years** listening to the proclamation of the gospel, borderers, **almost in Emmanuel's land**, but not quite-that I feel most earnest that this night should be **the time of your decision for the Savior**-that you should not remain any longer hearers only, but **should become believers forthwith**, and afterwards doers of the word.

Here we have the first indication of what this gospel is. It's a gospel that man can choose at any time to accept or reject. Indeed, many have rejected it for years, but that night is the time for them to give in and decide for Christ.

Next, he makes two very personal remarks, or one could say personal appeals which again gives us insight into what this gospel is. He says: "Whatever smiles may greet us as we start, and whatever salutation may welcome us at our close, **we are not content unless Jesus works salvation by us.**" ... It ought to be a soul trap, and we shall be disappointed, indeed, if there are not some souls taken in the trap to-night. **If God does not bless the word and make it so potent that some of you shall really close in with the gospel proclamation, and enter into eternal life, I shall be heavy of heart.**" We will see why he lays such great stress upon this importance later.

Next while still in his introduction he lays out what he sees as the "plan of grace". This is the meat of his sermon. It is the doctrinal part, upon which he builds all that follows. In other words, this is the heart of this gospel that he is preaching in this sermon. If we fail to follow what he lays down here we will fail to understand this "gospel" message. First let's see exactly what he said regarding this:

By sin, by unrighteousness, by violation of God's law, we have broken our peace with God. We are lost, **for he must punish sin**. It is not possible that he should be **the righteous governor of the universe** and allow sin to go unpunished. To punish sin is no arbitrary purpose of an angry God. **It is inevitable in the universe that where there is evil there should be suffering**. If not in this life yet in another life, which will shortly succeed that which now is, every transgression must receive its meet recompense of reward. The question is, how can we be forgiven? How, consistently with divine justice, can our iniquities be blotted out? This is not an abstruse problem left for us to work out; God's way of peace is made clear by revelation. **God, in his infallible word, has told us the means and appliances by which guilty sinners can be made righteous before him;** and, instead of being driven from his presence at the last, may be accepted and dwell at his right hand. **He tells us that, inasmuch as the first sin that ruined us was not ours, but Adam's, and by the transgression of one man we all fell, so it became possible for him, in consistency with justice, to ordain that another man should be forthcoming in whom we may rise, and be restored.** That other man has come- "the second Adam, the Lord from heaven." But the task of lifting up was much harder than that of casting down. A mere man

could ruin us, but a mere man could not redeem and rescue us. **Therefore, God himself, the ever blessed, clothed himself with the nature of man, was born of a woman, lay in Bethlehem's manger, lived here on earth a life of humiliation and self-denial, and at the last took upon himself the sins of men in one vast load.** Even as the fabled Atlas was said to carry the world upon his shoulders, so **he took sin and guilt upon him and bore it in his own body on the tree. On the cross Jesus hung as the substitute for all of our race *that ever will believe* on him, and there and then he put away *by his suffering* all the transgression and iniquity *of believing men*** so that now we can preach to mankind and say, "He that believeth in him is not condemned. He that believeth on the Son of God hath everlasting life."

Simply put this is NOT the gospel of the Old and New Testaments. Its NOT the gospel that the Lord Jesus, Paul, Isaiah or any other true preachers of the true Gospel. It is frankly a false gospel demeaning and degrading to God. It denies the true purpose and actions of God in the atonement. It represents a false view of the atonement which substitutes "suffering" and "punishment" for what God has actually done in the plain of salvation and on the cross. Spurgeon's words are not new or unique to himself. This teaching falls under the headings of "The Governmental Theory of the Atonement" Here is how Wikipedia defines this heresy I have excluded the citations which can be viewed on Wikipedia's site:

Governmental theory holds that Christ's suffering was a real and meaningful substitute for the punishment humans deserve, but it did not consist of Christ's receiving the exact punishment due to sinful people. Instead, God publicly demonstrated his displeasure with sin through the suffering of his own sinless and obedient Son as a propitiation. Christ's suffering and death served as a substitute for the punishment humans might have received. On this basis, God is able to extend forgiveness while maintaining divine order, having demonstrated the seriousness of sin and thus allowing his wrath to "pass over."⁸

I'm not saying Spurgeon follows the Governmental theory in each and every detail, but I am saying that he closely approximates to it. His overreaching desire in this sermon is to make the atonement (the heart of the Gospel) as wide as possible while at the same time, keeping to some appearance of being Calvinistic. He closely follows Andrew Fuller teachings for this express purpose: that all men are duty bound to respond to the Gospel so the Gospel must be for all men in some sense.

Substitution then, to Spurgeon, centers upon a vague understanding of the sufferings of sinners (all who will believe) with the sufferings of Christ. It is a fact that when speaking directly about Christ's death on the Cross he centers in on the physical sufferings of Christ, obscuring the penal substitutionary aspect. This is in direct contrast to an exact payment of the sins of his elect being

⁸ https://en.wikipedia.org/wiki/Governmental_theory_of_atonement#:~:text=8.2%20Sources-Definition,punishment%20due%20to%20sinful%20people.

punished upon Christ. Christ becoming a sinner judicially a sinner (bearing our actual sins) and our receiving the actual righteousness of Christ.

Spurgeon is aware of what he is doing for he goes on near the end of his introduction to explain the importance of this gospel substitution: “Now, the main street of the gospel is substitution. “He made him to be sin for us who knew no sin, that we might be made the righteousness of God in him”.” Quoting these scriptures makes it sound as though he is being orthodox. As we have seen he means something very different. I will examine this in more detail in Parts 2 and 3 from what he preaches in two other sermons.

Almost at the end of his introduction, he reveals his purpose in substituting that false view of Christ’s atonement. Again, using scripture that means something different, he misapplies it when he tells these sinners:

Christ stood in our stead and **suffered** that we might **not suffer**. He “died, the just for the unjust, to bring us to God.” **Whosoever believes in Christ is saved from the damning power of sin and delivered from the wrath to come. Take this fact in all its breadth and length, and never doubt it, and you have the key of the gospel.** Whosoever, I say, trusts his soul with the Lord Jesus Christ, relying on that sacrifice which he offered, and that death which he endured, is saved. Let him not doubt it. He has God’s word for it; let him believe it and rejoice in it. “Whosoever believeth in him is not condemned,” for, “like as Moses lifted up the serpent in the wilderness, even so has the Son of man been lifted up, that whosoever believeth in him should not perish, but have everlasting life.” **Simple, child-like reliance upon the Lord Jesus gives immediate and complete salvation to the trustful soul.**

He thus brings us to the heart of his message or what he calls “the key of the gospel.” This summary is informative for **what it does not say** as well as **what it says**. *What it does not say*: As a simple starting point let’s look at the Five Points of Calvinism summarized by the acrostic TULIP. T – Total depravity. This says nothing about all non-believers (those Spurgeon is addressing) being dead in trespasses and sins. Unless they are regenerated first, they remain like Pharaoh before Moses completely hardened against God. U – Unconditional Election. Again, nothing is said about salvation is God’s choice and God’s doing from beginning to end. L – Limited Atonement. Christ paid for the sins of his elect people and for them alone. I - Irresistible Grace. Again, it is God who chooses, regenerates and saves. Faith itself is a gift which is from God alone to his elect. P – Preservation of the Saints. If God saves us, he does the complete work from beginning to ending. Also, in addition there is no mention of conviction of sin, nor of the need for repentance. As we shall see he actually downplays conviction of sin. *What it does say*: In strong terms it says that man can and must act. Christ suffered so that all we have to do is believe in this Christ he has presented to the sinner. Nothing more at all. We will examine this more closely as we look at the body of the sermon.

Those first addressed

His first section address a subgroup of his audience which he is confident are there. These are non-converted sinners actively seeking salvation but who are discouraged. He address them saying:

You long after everlasting life. God has wrought in you a desire to be reconciled to himself; but you need encouraging, for you labor under a sort of undefined fear that these good things are not for you. **Partly your conscience, partly your unbelief, and partly Satan-these three have joined together to throw a mist over you,** and you really think that you cannot be forgiven. ... There is salvation, there is mercy, there is forgiveness, and **it is free to every soul that will come and take it.** It is as free as the air you breathe, or as the water leaping from the street fountain yonder. "Whosoever will, let him come and take of the water of life freely."

The verse he quotes is a command not an offer. Rather than encouraging conviction of sin and urging these sinners to wait for God to reveal his salvation to them they are put the driver's seat while God takes a back seat. He says in effect that God is waiting for them to try hard enough and cry out loud enough before he will act. This is clear from his first reference to his text concerning the blind man. He says:

This blind man was not heard at first, though he cried earnestly. **He had to cry for sight again and again, increasing in vehemence each time.** Do not be driven to despair. There may be delays, but *there shall never be denials to those who cry in earnest.* Be of good comfort. Press on, dear heart, press on, and thou shalt find peace and comfort yet.

This begs the question: what does it mean to be in earnest? Are we burdened because of sin, or do we just want to get to heaven and avoid hell? Also, what does the scriptures say of Judas Iscariot? Matthew 27:3 – 5 states: "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." Hebrews 12:17 speaking of Judas says: "For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, **though he sought it carefully with tears.**" No true gospel minister wants to unduly hinder or discourage seeking sinners. James Wells, a contemporary of Spurgeon's in his sermons constantly speaks of "little ones" seeking salvation. He is full of compassion and concern but at the same time he preached the full truth. There is a great deal more to conversion than Spurgeon suggests.

Near the end of this section, he disavows deep conviction of sin, saying it amounts to a person's conscience and the devil **stopping** them coming to Christ! Here are his actual words:

Perhaps, too, you have a notion that conversion is something very terrible. A young woman came to me the other day, after a service, to ask me whether I really meant what I said when I declared that he that believed in Jesus Christ was saved there and then. "Yes," I said; and I gave her the scriptural warrant for it. "Why," she said, "my grandfather told me that when he found religion it took him six months, and they had nearly to put him into a lunatic asylum. He was in such a dreadful state of mind." "Well, well," I said, "that sometimes happens. But that distress of his did not save him. **That was simply his conscience and Satan together keeping him away from Christ. When he was saved it was not by his deep feelings; it was by his believing in Jesus Christ.**"

In the place of conviction and our acknowledgement of our sinfulness causing us to cry out for salvation if God so pleased; he tells sinners all they have to do is to let go and fall onto Christ.

Jesus Christ, by his love and by the efficacy of his precious blood, shall give you immediate rest and peace. Only drop now. Drop down at once: this is the major part of faith-the giving up of every other hold, and simply falling upon Christ. That dropping down will bring you present salvation.

His text: "BE OF GOOD COMFORT RISE; HE CALLETH THEE"

As we look at his second point, we must keep in mind those two very personal remarks he made in his introduction. He said: "Whatever smiles may greet us as we start, and whatever salutation may welcome us at our close, we are not content unless Jesus works salvation by us." And "we shall be disappointed, indeed, if there are not some souls taken in the trap to-night. If God does not bless the word and make it so potent that some of you shall really close in with the gospel proclamation, and enter into eternal life, I shall be heavy of heart."

In order to accomplish his purposes and to make the gospel as all embracing, he suddenly begins to preach two gospels at the same time. While both are based on his false view of the atonement one is purely an Arminian gospel to each and every sinner present. He says as all sinners are called with the "general call" of the Gospel they can all receive comfort from it. This is in flat contradiction of Paul' gospel:

Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a

sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. (2 Corinthians 2:14-17)

He well knows that only those who God effectively calls will come. He covers himself by giving lip service to limiting this general call to those who know they are sinners. Yet he calls it a “general call”. He again applies gospel commands not as commands but as generous invitations stressing to make that as general as possible but to seem to be limiting at the same time. He says in part:

“This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners. You are a sinner, are you not? Do you not admit that? Very well, then, according to the text that faithful saying is to be addressed to you. And you, dear seeker, feel a burden upon your soul, do you not? You are laboring hard to get salvation. Therefore, the gospel call must be addressed to you. “Come unto me all ye that labor and are heavy laden, and I will give you rest.” Indeed there are many such calls, but there is another which must include you- “Whosoever will, let him come and take the water of life freely.” Are you willing to come? Then you are undoubtedly called to come to Christ. Should not that fact comfort you? because, as I have already said, he does not call you to mock you, or invite you to come without intending to bless you. **Oh hear his honest call, and pluck up courage and come to him.**

All this remember is part of his general call which is very different then Christ’s “irresistible call”. He is speaking to sinners who are not personally and effectively called by Christ. In effect the non-elect. All these are equally part of his “called ones”. The gospel is for them equally with what are in effect the elect. As we just saw he says to them: “Oh hear his honest call, and pluck up courage and come to him.” They admit they are sinful, that’s all that is required. He is careful here to use scripture in an attempt to back up his doctrine. Two of the primary passages are given in the following quote:

Why do I know that? Because when Jesus gave the commission to his disciples he said, “Go ye into all the world and preach the gospel to every creature.” You are a creature, are you not? Well, then, you must be included in that range. We are to preach the gospel to you. And then again, “This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners. You are a sinner, are you not? Do you not admit that? Very well, then, according to the text that faithful saying is to be addressed to you.

The first is Matthew 28:19-20 “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things

whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” And the parallel passage in Mark 16:15-16 “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” There are two things to consider in these passages. First which Gospel is to be preached? Or phrased differently: what is the Gospel that is to be preached? I examine this below when looking at his second text. Secondly what does the phrase “every creature” mean? Remember Spurgeon says “You are a creature, are you not? Well, then, you must be included in that range.” Before looking at this in more detail consider these two facts: The apostles to whom this command was given, and all those who followed them to the present time preached the gospel to only a small fraction of the “every creature” if that means every person on earth. In that case, they and all others have failed God. Then again, God’s command has been a failure for of all those who have had the “gospel” preached to them only a few are saved. Even in this sermon Spurgeon admits this. All his longing and effort will result in only a few of the many being saved.

Taking both Matthew and Marks account together we find the answer. Matthew speaks of “all nations” and Mark in the KJV as of “all creatures”. Nations in Matthew is *ἔθνη* correctly translated as “all nations” for example Strong’s says: “1484. ἔθνος *ἔθnhōs*, eth’-nos; prob. from 1486; a race (as of the same habit), i.e. a tribe; spec. a foreign (non-Jewish) one (usually by impl. pagan):— Gentile, heathen, nation, people.”⁹ Clearly the meaning is Pagan (gentile) as well as Jews and not individual people. The same is true of the passage from Mark 16. The meaning there is “all creation” or as one source puts it 15. “To every creature (πάση τῇ κτίσει). **Rightly, as Rev., to the whole creation.**”¹⁰ Most translations have creation, implying the whole world. As the NASB puts it: “And He said to them, “Go into all the world and preach the gospel **to all creation**”¹¹ Neither Jew nor Gentile, rich or poor, free men or slaves are to be exclude. It’s not each person but all types of people the world over. No preacher, not even the disciples themselves knew or knows who among those present are elect. It is to be preached to the elect and the non-elect alike. The gospel, however, is not a guaranteed offer or call to individual sinners. God alone knows exactly who his elect are and from God’s perspective only they are called. Spurgeon’s application of these passages is not valid.

The second is 1 Timothy 1:15 which Spurgeon, as is his practice, takes out of context. In context it reads:

And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love

⁹ Strong, J. (1996). In *The New Strong’s Dictionary of Hebrew and Greek Words*. Thomas Nelson.

¹⁰ Vincent, M. R. (1887). *Word studies in the New Testament* (Vol. 1, p. 234). Charles Scribner’s Sons.

¹¹ *New American Standard Bible: 1995 update* (Mk 16:15). (1995). The Lockman Foundation.

which is in Christ Jesus. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

The apostle Paul, thinking of the Lord Jesus Christ and the grace of God given by him to himself breaks out into praise and worship. He quotes from a recognized summary of the Gospel current in the Church at that time. There is nothing whatsoever here to make verse 15a refer to each sinner regardless of their being elect or not. There is no basis for a “general call”. All the emphasis is on what God has done from all eternity in the gospel. That is to save his elect by the complete work of Christ. At the heart of this passage is the gospel which again begs the question: what is the gospel? Is it how Spurgeon represents it or is it how the Bible declares it. In the gospel of Luke Jesus himself, when speaking to Zacchaeus, summarized the gospel in this way: “This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come **to seek and to save that which was lost.**” There is no uncertainty or failure. Those God calls he also saves. It is a sovereign work of God. The true Gospel (called by Spurgeon and so many of those who follow him “hyper Calvinism” gives immeasurable comfort and peace to all God draws to himself. In this respect Paul’s words to Timothy can be used to encourage God’s elect when they are in genuine soul trouble.

More will be said about God’s gospel. For now, I give the following quotation from John Gill on 1 Timothy 1:15. Here we find God glorified and the gospel preached biblically.

Ver. 15. This is a faithful saying, and worthy of all acceptance, &c.] This is said, lest it should be thought strange, or scarcely credible, that so great a sinner should be saved; as well as to give a summary of the glorious Gospel the apostle was entrusted with; and in opposition to fables, endless genealogies, and vain jangling, and contentions about the law. The doctrine of Christ’s coming into the world, and of salvation by him, as it is the sum and substance of the Gospel, so it is a faithful saying; in which the faithfulness of God is displayed to himself, and the perfections of his nature, his holiness, justice, love, grace, and mercy; to his law, which is magnified, and made honourable; to his word of promise hereby fulfilled; and to his son in carrying him through the work: and the faithfulness of Christ is discovered herein, both to his father with whom, and **to his friends for whom, he engaged to obtain salvation;** and the faithfulness of ministers is shewn in preaching it, and of other saints in professing it, and abiding by it: it is a true saying, and not to be disputed or doubted of, but to be believed most firmly; it is certain that God the Father sent his Son into the world for this purpose; and Christ himself assures us, that he came for this end; his carriage to sinners, and his actions, testified the same; his works and miracles confirm it; and the numberless instances of sinners **saved by him** evince the truth of it: and it is worthy of all acceptance; or to be received by all sorts of persons, learned, or unlearned, rich or poor, greater or lesser sinners; and to be received in all ways, and in the best

manner, as the word of God, and not man; with heartiness and readiness, and with love, joy, and gladness, and with meekness, faith, and fear, and by all means; for it is entirely true, absolutely necessary, and suitable to the case of all, and is to be highly valued and esteemed by those who do approve and accept of it. It is the Christian Cabala, or the evangelical tradition, delivered by the father to Christ, by him to his apostles, and by them to the saints, by whom it is cordially received. ... Christ came into the world, being sent by his father, but not against his will, but with his free consent: he came voluntarily in the fulness of time into this sinful world, where he was ill-treated; and this was not by local motion, or change of place, but by assumption of nature; and the end of it was, that he might be the Saviour of lost sinners, as all men are, both by Adam's sin, and their own transgressions; **though he came not to save all, for then all would be saved, whereas they are not; and if he came to save them, he must have then so far lost his end; but he came to save sinners, of all sorts, even notorious sinners, the worst and chief of sinners: and the apostle instances in himself, of whom I am chief; or first**¹²

Spurgeon, after speaking about this so-called general call, comes to the effectual call: "But, dear friends, I said that there was another and an effectual call. That call the Holy Spirit directs to individuals, and when it comes, it is not resisted, or if resisted for a while, it is ultimately yielded to, so that **the man is constrained to come.**"

He then comes as close as he does in this sermon to a **partial** Calvinistic stand. Even here he is careful to modify this gospel to make the sinner feel as comfortable as possible. Even here he speaks of sinners **yielding and coming to Christ**. Not of a prior regeneration changing the sinner's heart completely which is the true Calvinistic teaching.

Here is how he puts it:

That call, wherever it comes, casts a sweet softness over the soul. The man cannot make it out, but he feels so differently from what he did before. The iron sinew of his neck is gone. The cold stone within his breast has melted into flesh.¹³ He listens to the gospel which once he despised. Listening, he thinks; and it is a grand matter to get a man to think about himself, his God, eternity, heaven, hell, the Redeemer. As he thinks, he sees his life in a different light. He perceives that there has been sin in it-very much more of sin than he ever thought could have been there; and, as he sees his sin, he mourns over it. He almost wishes that he had never been born rather than have transgressed us he has done. His heart softens down (note not replaced) under the influence of the law of God. He lays aside his proud boastings,

¹² Gill, J. (1809). An Exposition of the New Testament (Vol. 3, pp. 277–278). Mathews and Leigh.

¹³ Note its not a new heart, instead a "softened heart."

and confesses that he is full of transgression and sin. Next to this thoughtfulness and repentance comes a little hope: he perceives that there is a salvation worth having, and he asks himself why he should not have it. **Then comes faith:** he perceives that Jesus is the Son of God, and he says to himself, “the divine, he can save even me.” **He trusts, and, as he trusts, the darkness which enveloped him begins to disappear.** He obtains a little light, and yet a little more, and at last he cries, “I do believe that Jesus died for me. I rest my soul in his pierced hands. I am forgiven- I am saved.” That man has been called by the blessed Spirit.

Most Arminians would be quite content with this description of a soul being saved. It is very compatible with their Free Will doctrines. A gospel devoid of Sovereignty of God and the doctrines of Grace is not “The Gospel” but “another gospel”.

He made no reference here to the broader context of Mark 10 and Christ's actual command as detailed above. His gospel is all about comforting and giving man the boost that he needs to push across the finish line to accept salvation. This is clearly shown in his final point below.

Section 3 Confirmation of what I have said so far.

His title for the third and final section leaves us in no doubt whatsoever that he is seeking salvations at any cost to the true gospel. Here is what he wrote:

III. Now, lest I weary you, I am going to close with the third head, which is that **THE COMFORT DRAWN FROM OUR CALLING SHOULD LEAD TO IMMEDIATE ACTION.** “Be of good comfort, rise; he calleth thee.” That **exhortation to rise means instant decision.** You have been hesitating and hanging like the scales of a balance, trembling between heaven and hell. Which is it to be? May the Holy Spirit call you so that it shall be Christ, salvation, eternal life.

The rest of this rather short section carries on in the same vein. All his effort is spent on spurring the sinner on to choose for Christ. For example, in the second paragraph Spurgeon says:

“Rise,” says the text. That is, do not let it be any longer a question, “Shall it be?” or “Shall it not be?” but **decide to-night-** “It shall be. By the grace of God **I will be a Christian.** By the grace of God, if there is salvation to be had, **I will have it.**” I do not ask you **to come to that decision** for the mere sake of making a resolve, which you will cordially adopt and then carelessly forget, but I do ask the grace of God to lead you to say with purpose of heart, “It shall be.” Alas, very many of you

come and go: you hear, and hear, without profit; for it ends in hearing and never ripens into decision.

As we see in the above quote, lip service is given to the Holy Spirit and to the effectual call while man's part and the so-called general call take precedence.

Next, he begins the third paragraph this way: "Oh dear friends! I pray you listen to the text. "Be of good comfort. He calleth you. Rise." **Rise to something more than decision: rise to resolution.**" (Here again we clearly see the emphasis on human action) He immediately turns to another scripture, paraphrasing, embellishing, and applying it directly to the sinners (who according to Spurgeon are not saved at this point). He does not give the reference which is Luke 18:1-8. As he did with Mark 10:49, he again takes it completely out of context. Jesus himself gives us the application of this passage in verses 6-8. "And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"

Falsely using the Lord's own words in this passage as well as ignoring the context, he applies it in this way:

Treat the great God with the importunity which Christ by so bold a simile counsels and commends. Say thus to yourself: "I cannot perish. I must perish if I do not have salvation; and therefore I will have it. I will die at the foot of the cross if die I must, but I will have it."

He places God in a very secondary position and **gives the unsaved sinner permission to make demands of God!** There is no other way to interpret his words. Remember Spurgeon is speaking to the unregenerate, not saved sinner. Spurgeon states this emphatically telling the unsaved that:

Even though your sin should proscribe you, and the law should denounce you, and the officer of justice should refuse you and say, "You cannot come in; no sinner comes this way," yet **insist upon it that you are a creature and a sinner-that the gospel is sent to every creature, and specially invites sinners**, and therefore you mean to go in to the feast of grace, whoever may oppose. Stand to it that you will enter, and as surely as God is true if there be this resolve, and perseverance in you, you shall enter into the banquet of love, you shall inherit eternal life, and rejoice for evermore.

Notice again the doctrines of grace are thrown out the window and man is put in charge. Ignoring basic uses of Biblical interpretation by making the passages say what we want them to say leads to such gross errors.

In sharp contrast, that dear man of God, Robert Hawker, in his "Poor Man's Commentary has this to say about Luke 18:6-8:

Now our LORD most blessedly makes application of the parable. Hear (saith CHRIST), hear what the unjust judge saith. As if JESUS had said, Hear, my poor afflicted redeemed ones, what an unfeeling judge saith, when overcome by the ceaseless and unremitting importunity of a poor widow, and take comfort and encouragement in all your approaches to the throne. After such an instance as this, never never despond. And shall not GOD avenge his own elect? There is an uncommon beauty and strength in the expression, His own elect. Not simply an elect, but GOD'S elect; not only a chosen seed, but GOD'S chosen, and which GOD delights to call his own. Not simply a people set apart, and set apart for GOD, but set apart by GOD himself. His own elect. I cannot say enough in endeavouring to point out to the people of GOD the blessedness, and the peculiarity of the expression. His own elect. They are his. And they are his choice, his elect. And they are so before all others, and in preference to all others. And the FATHER gave them to his dear SON, not only before all others, and in preference to all others, but as a choice manifestation of his love. In short, his own elect. Reader! pause over the blessed thought, for it is a very blessed thought! and learn, that amidst all the cavils and disputes of infidels, that GOD hath an elect, and which are specially and personally his own. And learn, at the same time, that though they are GOD'S elect, yet are they as this poor widow was, much oppressed by the adversary; yea, they have many adversaries: and do not forget also, that as they are GOD'S own, GOD cannot but regard them.

And (saith Jesus) shall not GOD avenge his own elect which cry day and night unto him, though he bear long with them? Shall this time-serving wretch, this unjust judge, be at length overcome to do, what he delighted not to do; and shall not GOD do that, which is his glory and his pleasure to do? Shall this poor widow prevail with an unjust judge, and shall not the married wife of JESUS prevail with a just Father? Shall a cruel unfeeling man be at length overcome, and shall not a merciful tender GOD be gracious? Is it possible to suppose, that she, who had no one to speak for her, and no interest in the mind of this earthly judge to aid her petition, should yet at length by importunity succeed; and shall not the poor of JESUS'S family be successful who have CHRIST to speak for them, and have in the very bosom of GOD our FATHER an advocate in his own everlasting love, which in CHRIST must ensure their acceptance? Yea, saith JESUS, (thus putting a blessed positive emphasis upon it,) I tell you, he will avenge them speedily. But, Reader! what a humbling thought is it at the close of the parable in the LORD'S question, when JESUS saith; Nevertheless, when the SON of Man cometh shall

he find faith on the earth? It is a kind of question which carrieth with it its own answer, as if he had said; No! he will not. For, notwithstanding all the covenant faithfulness and promises of GOD in CHRIST JESUS, who is there that lives up to the enjoyment of the whole by faith? Reader! what a reproach is it to the truly regenerated soul, that JEHOVAH'S word and oath, with all CHRIST'S precious salvation, should be so little rested upon by faith?¹⁴

Spurgeon is so desperate to move sinners to make a decision that he uses a greed filled, gold maddened, Catholic mass murder, who he portrays as a hero, for this purpose. He might as well have used the devil himself instead. Is this so? Here is what he said:

But, dear friends, if **you get to that decision and resolution**, there is **one thing more, and that is, cast away everything that hinders you from finding salvation**. The poor blind man cast away his garment. Now, if you would be saved **you must resolve in your soul**, by the blessing of the Holy Spirit, that every sin and every habit of yours which hinders your finding Christ at once shall be given up. There is no pleasure worth keeping at the price of your soul. No sin is worth preserving on any account whatever; let all your old pleasures and habits go; **let them all go and give yourself up to Jesus Christ**. How I wish that many, to-night, might be led to say, "There is salvation then for me by believing. I believe that the word of God is true, and I take Christ to be mine." Do give yourselves up wholly to Christ. No half measures; no hesitating and halting now. You know what Cortez did when he went to Mexico and intended to conquer it. The soldiers that were with him were few and dispirited. The Mexicans were many, and the enterprise hazardous. The soldiers would have gone back to Spain, but Cortez took two or three chosen heroes with him and went down to the seaside and broke up all the ships; and, "Now," he said, we must conquer or die. We cannot go back." (Praise for Cortez the murder) Burn your boats; get rid of all thoughts of return; leave sin, and abhor it. God help you to do so, for this is his gospel—"Repent and be converted, every one of you." Forsake sin and believe in Jesus Christ, and let the boats be burned, making this your resolution—that there shall be no going back to sin any more.

Yes, it is indeed true! He grabs at any straw, at any example, any rouse to push for men to do what he believes they are capable of doing as unregenerate.

We have reached the last short paragraph of this sermon which leaves us one more aspect to consider. Throughout this sermon Spurgeon makes brief references to the work of the Holy Spirit: "May the Holy Ghost now bear witness with the truth, and make it the power of God unto salvation" "May the Holy Spirit call you so that it shall be Christ, salvation, eternal life." Etc. He

¹⁴ Hawker, R. (n.d.). Poor Mans Commentary New Test. Hawker.

is more specific in his final paragraph but even here man is in charge, there is no mention of the sovereignty of God. Even here man makes the effort and salvation comes only in answer to man's prayers! The doctrines of grace are left behind and man takes their place.

Thus have I told you what should be done, but God alone can **make you do it**. We can lead a horse to the water, but we cannot make him drink; so, we can set the plan of salvation before men, but we cannot induce them to accept it, **save only as, in answer to prayer**, the eternal Spirit moves in the souls of men. He is moving upon you now. We are conscious that he is **brooding over** some of you at this hour. **Resist him not**. Yield yourselves wholly to his monitions. As the bulrushes in the stream bow their heads to the passing breeze, so bow before the motions of the ever blessed Spirit. **May he help you so to do**, for Jesus's sake. Amen.

He clearly states that: "I told you what should be done" implying that he has "set the plan of salvation before men" He believes that only "in answer to prayer" can they be saved. Man must decide, man must pray, man is everything. That is why at the start of the sermon, he set the believers apart and told them to pray while he preached. Without such actions by man's salvation cannot take place. Without comforting, indeed pampering to sinners there can be no salvation. Obviously, prayer is important and believers are called to witness and to pray. Also, we do need to comfort true little ones, but this is not the gospel itself. As I have shown above, he ignores the fact that "Salvation is of the Lord." From beginning to end.

Part 3: The Two gospels summarized

Spurgeon's gospel as presented in this sermon

We must keep in mind that Satan is the great deceiver and those who would replace the true gospel with a false gospel use very similar words, phrases, and ideas. Spurgeon, even in this one sermon has used many scriptures to back up his gospel. As we have seen he takes them out of context and makes them say something they do not teach. This is simply a form of deception. I have sought to strip away the smoke and mirrors to reveal the heart of this sermon. I give here a summary of some of the things we have noted.

1. His gospel is based on a false view of the atonement. Christ does not bear out actual sins and we do not receive the actual righteousness of Christ.
2. His gospel leaves out the doctrines of grace.
3. His gospel drastically minimizes conviction of sin.
4. His gospel leaves out the Law of God and its offices, or at best greatly minimizes it.
5. His gospel leaves out regeneration.
6. His gospel is NOT for believers: they can only stand by and pray

7. His gospel is NOT for all unbelievers. It's only for those who are called. He makes this call or supposed calls as all-embracing as possible. Its only to those in his congregation who are persuaded by his own eloquence to come to Christ. His gospel is limited to those who he says need comfort and encouraging to decide for Christ.
8. Rather than coming in the power of the Holy Spirit he uses any illustration no matter how farfetched or in appropriate to sway his hearers.
9. In his gospel God is NOT sovereign. His sovereignty is replaced by a god who can only offer help and comfort to sinners until they make the effort to be saved. A god who needs man's prayers as well as actions before he can act himself.
10. He preaches a gospel that makes it much easier to be saved than that of the true Gospel.
11. His gospel is a vain hope that that deceives sinners.

What Scripture says about God's Gospel and false gospels.¹⁵

Scripture beyond dispute declares that there is one and only one gospel: one good news. There is not one gospel to the lost and another to the saved. Not one to Jew and another to the rest of the world. Not one to "seeking sinners" as Spurgeon singled out and one to all other non-saved sinners. It also teaches that there are many false gospels preached by false teachers. These we must flee from for like the devil they are accrued. For example, 2 Corinthians 11:4-14:

For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or **another gospel**, which ye have not accepted, ye might well bear with him. For I suppose I was not a whit behind the very chiefest apostles. But though I be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things. Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore? because I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. **For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light.**

¹⁵ I'm indebted to a faithful minister of the Gospel for much of this section. Please see Peter L. Meney's message here: <https://www.sermonaudio.com/sermoninfo.asp?SID=816222017482452>

And secondly Galatians 1:6 –9:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto **another gospel**: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, **preach any other gospel unto you than that which we have preached unto you, let him be accursed**. As we said before, so say I now again, **if any man preach any other gospel unto you than that ye have received, let him be accursed**.

A brief summary of the Gospel of the Bible

Take notice here that the true gospel is the opposite of what Spurgeon declares it to be. In other words what he denies it glories in. What he praised it condemns.

1. The gospel of God is the power of God unto all who believe
2. The true gospel is based squarely on the total depravity of the human heart
3. The true gospel is based on the absolute efficacy of Christ's death on the cross. He penally pays for the sins of his elect and they receive his actual righteousness. In other words, the doctrines of imputed righteousness and penal substitution. The law of God in all its majesty is fulfilled. Not a substitute of suffering for suffering but a complete and full atonement for his chosen people and for them alone.
4. God's gospel is "Good News" Why because it is a complete and free gospel. Nothing whatsoever is required of man. Faith itself is a gift given. It does not come by man's praying in power, neither the sinner or the saint's praying. It's God's gift freely and completely accomplished and bestowed from beginning to ending. It is all of grace so that God gets all the glory. Nothing is left to man. What benefit or "good news" is there in telling a sinner who is dead in trespasses and sins that they must do something that is impossible for them to do?
5. It is God by the Holy Spirit's act of regeneration, implanting a new heart and spiritual life. Once regenerated we believe by the faith in Christ which God himself gives to us. We believe and exercise faith because God predestinated us from eternity because of his great love to us when we were yet sinners.
6. God's work on the cross through the Lord Jesus achieved its purpose. Christ completely and successfully satisfied all God's holy demands for his people. Man can do nothing because there is nothing left to do! God died specially and especially for his elect people and for no one else. Each and everyone of them will be saved but not anyone else.
7. Christ says "narrow is the gate" Spurgeon say's wide is the gate and any who gives in and accepts it can enter.
8. God's gospel is not in clever words or fancy superfluous illustrations. There is no need for these because it comes in power and total self-contained efficiency.

Scriptural Conformation of the true Gospel. (Please also see the appendix)

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, **Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.** This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. (Titus 3:3-8)

But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But **God hath chosen** the foolish things of the world to confound the wise; and **God hath chosen** the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. **But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.** (1 Corinthians 1:23-31)

Blessed be the God and Father of our Lord Jesus Christ, **who hath blessed us** with all spiritual blessings in heavenly places in Christ: **According as he hath chosen us in him before the foundation of the world,** that we should be holy and without blame before him in love: **Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,** To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. **In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:** That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: **In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:** That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the

word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. (Ephesians 1:3-14)

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now **the righteousness of God** without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law. (Romans 3:19-31)¹⁶

And you, being dead in your sins and the uncircumcision of your flesh, **hath he quickened together with him**, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. (Colossians 2:13-15)

Conclusion

As the Lord enables, I will examine two more sermons on Spurgeon's gospel. In closing I give a quotation from one of these two sermons. In that sermon he condemns his gospel in this sermon. Also, as we shall see in the other two sermons as well.

¹⁶ This passage is part of Paul's display of the gospel showing that both Jew and Gentile are guilty before God and the God's salvation saves all types of men.

It is impossible to preach the gospel without preaching the person, the work, the offices, the character of Christ. If Christ he preached the gospel is promulgated, and if Christ be put in the background, then there is no gospel declared.¹⁷

Spurgeon has so denuded Christ of his Sovereignty and sacrifice that there is no gospel here.

Appendix

The Doctrines of Grace Supporting Scriptural Verses¹⁸

Added: Feb 18, 2006 | Category: Theology

(T). Total Depravity

The total inability of man, not born again of the Spirit, to do anything acceptable or good in the sight of God, or in the service of God. (Romans 3:10-18; Romans 8:9)

1. SINNERS BY REPRESENTATION

- a. Romans 5:12
- b. Romans 3:12
- c. Genesis 5:3

2. SINNERS BY NATURE

- a. Conception Psalm 51:5b
- b. In womb Psalm 51:5a
- c. At birth Psalm 58:3
- d. In youth Genesis 8:21
- e. As an adult Romans 7:14

3. SINNERS BY PRACTICE

- a. All mankind Romans 3:9-17; 1 John 1:10
- b. All faculties of man
Heart – Jeremiah 17:9
Mind – Romans 8:6-8
Thoughts – Genesis 6:5

¹⁷ The Gospel's power in a Christians life: Number 640

¹⁸ Taken from "NEW FOCUS [HTTPS://GO-NEWFOCUS.CO.UK](https://go-newfocus.co.uk)"

Life – Ephesians 2:1

Man at best – Psalm 39:5

4. CONCLUSION

- a. Cannot hear rather than will not hear John 8:47
- b. Cannot understand rather than will not understand 1 Corinthians 2:14
- c. Cannot believe rather than will not believe John 10:26

(U). Unconditional Election

The selection of individuals to eternal life based entirely on God's sovereign choice and not influenced by any works on man's part, good or bad. (Romans 9:11)

1. BIBLE TERMS

- a. Election – Romans 9:11
- b. Chosen – Ephesians 1:4
- c. Draw(n) – John 6:44
- d. Called – 2 Timothy 1:9
- e. Predestined – Romans 8:29
- f. Church – Ephesians 5:25

2. ELECTION IS UNCONDITIONAL

- a. By consequence of total depravity – Romans 8:8
- b. Before creation – Ephesians 1:4
- c. Romans 9:11-17
- d. Romans 11:5,6

3. ELECTION DOES NOT JEOPARDISE THE NON-ELECT

- a. Romans 5:12
- b. By consequence of total depravity – Romans 8:8

4. ELECTION IN CHRIST

- a. Ephesians 1:4,5

5. THE ELECT ARE NUMEROUS

- a. Romans 8:29
- b. Genesis 15:5
- c. Revelation 5:9; Revelation 7:9

6. EVIDENCE OF ELECTION

- a. 1 Thessalonians 1:4
- b. Galatians 5:22,23

c. Matthew 5:3-11

(L). Limited Atonement
- or Particular Redemption

Christ died only for the elect, and by His death redeemed all for whom He died. (Matthew 1:21)

1. THE PURPOSE OF THE DEATH OF CHRIST

- a. John 6:38-40
- b. Isaiah 53:4-10
- c. Matthew 1:21
- d. John 17:2,9
- e. Hebrews 12:2
- f. 1 Peter 3:18

2. WHAT THE DEATH OF CHRIST ACHIEVED

- a. 1 Peter 2:24
- b. John 10:11,28
- c. Matthew 26:28
- d. Hebrews 10:14
- e. Romans 5:8,9
- f. Hebrews 2:9-12
- g. Romans 8:33,34

3. HOW CHRIST ACCOMPLISHED REDEMPTION

- a. Substitution – Isaiah 53:4-10; 2 Corinthians 5:19,21
- b. Satisfaction – Romans 3:24,25; Hebrews 9:26

4. THE LOVE OF GOD

- a. Discriminating – Romans 9:11-17
- b. Unchanging – James 1:17
- c. Everlasting – Jeremiah 31:3

(I). Irresistible Grace - or Effectual Calling

The calling whereby God brings the elect into a vital relationship with Himself by the quickening of the Holy Spirit. (1 Corinthians 1:23,24; John 6:37; 1 Peter 5:10; Ephesians 2:1,5; Ephesians 1:19,20; 1 Peter 3:18)

1. DIFFERENCE IN THE EFFECTUAL CALL & GOSPEL CALL

- a. 2 Timothy 1:9,10
- b. 1 Corinthians 1:18

2. BIBLE DESCRIPTION OF EFFECTUAL CALL

- a. Resurrection or quickening John 5:25; John 6:39; Ephesians 2:1,5
- b. Creation Ephesians 2:10; 2 Corinthians 5:17
- c. Birth John 3:8; 1 Peter 1:23

3. SCRIPTURAL TEACHING ON THE EFFECTUAL CALL

- a. Ephesians 5:25; John 5:25; John 6:63
- b. John 6:45
- c. Hebrew 8:10-12

(P). Preservation - or Perseverance, of the Saints

All the elect of God will be kept by God and will be eternally saved; though, they may, for a while, walk in darkness and disobedience losing the joy of their salvation. John 10:27-29; Psalm 51:12

1. CERTAINTY OF PRESERVATION BY THE COVENANT AND DECREES OF GOD

- a. Romans 8:28-30
- b. Isaiah 46:9-11
- c. Jeremiah 32:40
- d. John 6:37

2. CHRIST'S PRAYER FOR HIS PEOPLE

- a. John 17:2-11
- b. John 11:42

3. CERTAINTY OF PRESERVATION BY THE PROMISE OF GOD

- a. Psalm 94:14
- b. Romans 8:35-39
- c. 1 Thessalonians 5:23,24
- d. Philippians 1:6