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THE LEGACY OF CHARLES HADDON SPURGEON

1 CORINTHIANS 1:23

THE APPROPRIATENESS OF OUR TEXT THIS MONTH will come into sharp focus as our subject unfolds. We launched Sola Scriptura Publications back in 2012 for the purpose of publishing biblically solid, expository books for God's glory and believer's growth, written by both present and past penmen. One example is to republish books that are no longer readily available, such as several by J. Sidlow Baxter, which have tragically gone out of print.

Another example is the subject of this article, a "new" book titled, *Sovereign Grace Pulpit: The Doctrines of Grace from the Sermons of Charles Haddon Spurgeon*. As the Publisher's Preface details, Arminian evangelicals try to downplay Spurgeon's strong Sovereign Grace theology and preaching, but their attempts are futile. Himself a Baptist, most all the Baptists of his day abandoned him for his strong positions on grace as well as his stand against the pragmatism that had developed (just like today).

This book, therefore, is a collection of Spurgeon's sermons that cover all "five points" of the Doctrines of Grace. They were carefully selected to present Spurgeon's teaching accurately and succinctly so there won't be any misunderstanding or misrepresenting. We are deeply indebted to Larry Pierce (the developer of the classic Bible software program, *The Online Bible*) and his wife Marion for their diligent labor in modernizing Spurgeon's sermons, a task they began in 2008 and plan to complete in 2018. They graciously granted permission to use these modernized versions for this book.¹ (See the description later in this issue for the list of sermons included.)

That brings us to our subject, Spurgeon's legacy. The following biographical sketch is actually Appendix A from the book. I pray it is a fitting tribute to Him and an encouragement to you to dive into the wealth he left behind. You will not be disappointed.



WE cannot imagine anyone disagreeing that Charles Haddon Spurgeon (1834–1892), the "Prince of Preachers," remains the most widely read preacher in Church History. Born June 19, 1834, in a small cottage in Kelvedon, Essex, England, to John and Eliza (Jarvis) Spurgeon, Charles was one of 17 children, only eight of which survived infancy. Both his

father and grandfather were preachers—his grandfather, in fact, was quite popular, serving a congregation in Stambourne for more than 50 years—and because of financial limitations, Spurgeon actually went to live with the latter at 18 months old and remained for six years.

In his explorations of the church and parsonage, the young Spurgeon met and fell in love with books, especially those of the Puritans, and it was this that provided him with a solid theological foundation. It has been well-observed, in fact, that he "was completely molded and fashioned by those spiritual giants of the 16th- and 17th-centuries."² He could have easily gotten a degree from either Oxford or Cambridge, but as a Non-Conformist, he was not permitted to do so. His passion for the written word lasted a lifetime, a trait every pastor should possess. On average, he read six books a week, and at his death had a library of 12,000 volumes, 7,000 of which were Puritan books. Among those he read repeatedly were: *The Attributes of God* (Charnock); *The Christian in Complete Armour* (Gurnall); *The Death of Death in the Death of Christ* (Owen); and *A Body of Divinity* (Watson). He even republished the latter (which is my own personal favorite of the Puritans), and added a biographical introduction and an Appendix on Believer's Baptism for use by his students. Of these giants, Spurgeon preached on April 15, 1872:

We are satisfied with the theology of the Puritans; and we assert today that, when we take down a volume of Puritan theology we find in a solitary page more thinking and more learning, more Scripture, more real teaching, than in whole folios of the effusions of modern thought. Modern men would be rich if they possessed even the crumbs that have fallen from the table of the Puritans. They have given us nothing new after all.³

This does not imply, of course, that the Puritans were his only focus. He read biography, history, science, poetry, and literature (all Shakespeare's plays, for example). While he has been called "the last of the Puritans," this is a grave misnomer. Without question it was he who reignited interest in the Puritans in his day, which has continued into our own day with a plethora of their works being reissued.

Shortly after being converted at 15 years of age in a Primitive Methodist chapel (1850)—which he simply ducked into as shelter from a snowstorm—he immediately began his own witness for Christ; he distributed tracts and studied Scripture with renewed fervor. He preached his first sermon at 16 (some might think this too early) in a cottage at Traversham, near Cambridge. His continued study of the Scriptures convinced him that he should be baptized by immersion, and he subsequently became a Baptist. He was quickly preaching all over the Cambridge area in chapels, cottages, and the open air, and by the age of 21, he had already preached more than 600 times.

Following a pastorate in a small Baptist Church in Waterbeach, about five miles outside Cambridge, at only 17 years old, Spurgeon accepted the pastorate at the declining New Park Street Baptist Church, Southwark, London at age 20. While a mere 100 people were present at his first sermon there, this quickly changed. It did not take long for that 1,200 seat building to prove too small, and so the famed Metropolitan Tabernacle was completed in 1861 and was always filled to its 6,000 person capacity.

It was also soon after arriving at New Park Street that Spurgeon met Susannah (“Susie”) Thompson. As one feminine biographer reports,

As a child she had been fascinated by the pulpit, which was rather like a great swallow’s nest attached to the wall. It was entered through a door in the back, and Susannah could never actually see the minister coming into the pulpit. He just appeared as if by magic. When Charles Spurgeon became pastor of the church, the interest she felt in the pulpit soon extended to its occupant.⁴

Starting out as friends, Susie’s stagnated interest in prayer and Bible study was soon challenged head-on by Spurgeon’s preaching, and she was renewed in dedication to Christ. She also slowly came to realize that Charles’ interest in her was more than just friendly. And so it was that her pastor not only baptized her in 1855, but also married her a year later (January 8, 1856). They honeymooned for ten days in Paris (of all places for a Puritan!), as Susie had been there before and acted as their guide. It was, indeed, a love match. She called him “Tirshatha,” a title that occurs five times in Ezra and Nehemiah, a name of honor and grandeur given to Zerubbabel and Nehemiah by the King of Persia that means “Governor.” He in-turn called her “Angel and Delight,” and “was never happier than when devising some scheme or gift to give her pleasure.”⁵ In those pre-radio and pre-television days, reading aloud was a much-loved pastime, and Suzie delighted in reading the Puritans to Spurgeon on Saturday evenings. Twin boys, Thomas and Charles Jr., came from that union on September 20 of that year, both of whom became preachers.

Sadly, but of course providentially, by the time she was 33, illness had made Susie an invalid, preventing her from traveling with her husband or even attending his sermons at the church for the rest of her life. This did not deter her, however, from aiding her husband in literary projects, even from her sick bed, and she actually outlived him by 12 years.

New Park Street was Spurgeon’s only other pastorate. In his 38 years there, the membership went from 232 to 5,311. It

has been estimated that he preached to more than ten million people, often ten times a week in different locations. He never gave an “altar call” at the conclusion of a sermon (a practice, of course, invented by Charles Finney, not Christ or an apostle), but he always extended the invitation that if anyone was moved to seek an interest in Christ by his preaching on a Sunday, they could meet with him at his vestry on Monday morning. Doctrinally, Spurgeon was a strong figure in the Reformed Baptist tradition, adhering to the *London Baptist Confession of Faith of 1689* and opposing the liberal and pragmatic theological tendencies in the Church of his day, as we will see in more detail in a moment.

In addition to his regular preaching and pastoral duties, Spurgeon built a circle of churches, was president of a society for the distribution of Bibles and tracts, established the Stockwell Orphanage that accommodated 500 children in 12 houses, and founded the Pastor’s College. The latter, in fact, in Spurgeon’s own words, became “the most important of all the Institutions connected with the Church at the Metropolitan Tabernacle.”⁶ Many of the 845 men who were trained at the College went out to plant new churches, or serve in existing ones, not only in England but throughout the world, including America.⁷

It’s significant that Spurgeon was actually criticized for founding this college, since there were already several Non-conformist (Baptist being one) colleges in existence, and many thought a new one would excite jealousies and divisions in the denomination. Spurgeon’s response was one we today should truly take to heart and use to analyze what we are doing (and not doing), namely, that there were no colleges that met the needs as he saw them. He differed, in fact in four essentials: a candidate had to demonstrate his *Definite Calling* to the ministry; the college maintained a *Doctrinal Curriculum* balanced with a Classical education; it held strongly to a *Dogmatic Credo*, in contrast to relativistic methodology; and finally, its emphasis on *Dynamic Communication* turned out true preachers, which most schools in that day did not do. This model is one we would do well to adopt today in our colleges and seminaries. It also challenges us to bring all this back to our churches!⁸

Spurgeon also founded the monthly magazine, *The Sword and the Trowel* (cf. Neh. 4:17–18) and, of course, wrote dozens of books, no doubt the most notable being *The Treasury of David*, an unequalled seven-volume commentary on the Psalms, the fruit of 20 years of study that has never been out of print. Other must-read volumes include: *Lectures to My Students*; *An All-round Ministry*; and his *Autobiography*.

But again, it was Spurgeon’s preaching that draws us to him. Reading a Spurgeon sermon, in fact, is nothing less than captivating (oh, how sad that recording had not been invented!). This, of course, leaves the reader wondering why. The answer, in our view, was not primarily his voice, his oratory, his humor, or the combination of all three, even though all that was true. The answer lies in his *focus*. As one reads, it does not take long to discover that whatever Spurgeon was preaching always led unswervingly back to the Cross. This was not accidental. As has been reported often, when someone once asked him about the success of his preaching, he replied, “I take my text and make a beeline for the cross.” Indeed, Spurgeon took seriously Paul’s declaration: **we preach**

Christ crucified (1 Cor. 1:23). That was the theme of his ministry. Would we not do well to imitate that?

Providentially, Spurgeon's sermons live on today with all the power they commanded then. Beginning on August 20, 1854 and continuing without interruption for 25 years after his death, a Spurgeon sermon was published every Thursday, ultimately totaling about 5,000, and finally ending in May 1917 but only because of paper rationing during World War I. Through the years it was estimated that one hundred million copies were published by Passmore and Alabaster (in several languages) and sold for a penny apiece. "They were used by earnest tract distributors," writes a Spurgeon biographer, "read to the sick in hospital wards, taken into prisons, preached by humble laymen in pastorless churches, [and] pondered over by sailors at sea." They were taken down in shorthand as Spurgeon preached them, a proof was delivered to him on Monday, and he revised it for print. While adjustments were made, the substance was never altered.⁹ Reading even a single sermon by Charles Spurgeon immediately and dramatically demonstrates the unbreakable link that I sincerely believe should exist between *pulpit* and *print*.

As one biographer details, Spurgeon preached from every book of the Bible and on some texts many times. Several sermons "were especially beloved and became quite famous," including: "There Go the Ships" (#1259); "Looking Unto Jesus" (#195); "Compel Them to Come In" (#227); "The Shameful Sufferer" (#236), which was Susie's favorite; "Things That Accompany Salvation" (#152); and "Runaway Jonah and the Convenient Ship" (#2171). Perhaps the most striking of all was "Supposing Him to be the Gardener" (#1699), which has been constantly reprinted and a blessing to countless thousands.¹⁰

We should also interject here a recent development in the history of Spurgeon's sermons. Ironically, during one of the days I was writing this biographical sketch (July 25, 2014), B&H Publishing Group in Nashville released a startling announcement. Of all the sermons that were published, none were from Spurgeon's early ministry, until now. A collection of 400 sermons and outlines from his early pastorate in Cambridge were discovered by Spurgeon scholar Christian George, curator of the Spurgeon Library at Midwestern Baptist Theological Seminary in Kansas City. This set of 13 handwritten journals dates from October 1849, a few months before his conversion, to 1854, right before his going to New Park Street. "It is sometimes overlooked," George observes, "that Charles Spurgeon published more words in the English language than any other Christian in history"—his sermons alone account for about 23 million—and we all look forward to the new multi-volume set from B&H Academic sometime in 2015. This will actually be the first critical edition and commentary of Spurgeon's work ever to be published.

In spite of all the popularity, however, Spurgeon's ministry was not without controversy. On the contrary! He has been called "Mr. Valiant-for-Faith" for good reason, as the three major controversies in which he was embroiled dramatically demonstrate:

The *first*, as one might expect after reading the collection of sermons in this new book, was over Calvinism itself. Beginning shortly after he started publishing a weekly sermon, he upset readers on both sides of the aisle, being too Calvinistic

for those on one side (the Arminians) and not Calvinistic enough for those on the other (the Hyper-Calvinists). It's actually a little humorous, in fact, that those on each side accused him of being on the opposite. They simply could not live with such an enigma. Spurgeon, however, was not the least concerned about either camp. His concern was no less than the integrity of the Gospel, which in his view was being attacked by Arminianism. In fact, as Ian Murray observes in his absolutely fascinating and highly recommended study of these three controversies,

Spurgeon held that Arminianism does not merely affect a few doctrines which can be separated from the gospel, rather it involves the whole unity of Biblical revelation and it affects our view of the whole plan of redemption at almost every point. He regarded ignorance of the full content of the gospel as a major cause of Arminianism, and the errors of that system then prevent men from grasping the whole divine unity of Scriptural truths and perceiving them in their true relationships and in their right order.¹¹

The best sentiment I have read of his attitude toward these wonderful doctrines is: "Give me the doctrines of grace, and I am in clover."¹²

The *second* controversy was ignited by a sermon Spurgeon preached titled "Baptismal Regeneration" (#573) on June 5th, 1864. While brief, the controversy was nonetheless explosive. Based upon his text, Mark 16:15–16, he stated early in the sermon to his some 5,000 listeners:

I find that the great error which we have to contend with throughout England (and it is growing more and more), is one in direct opposition to my text, well known to you as the doctrine of baptismal regeneration. We will confront this dogma with the assertion, that BAPTISM WITHOUT FAITH SAVES NO ONE. The text says, "He that believeth and is baptized shall be saved;" but whether a man be baptized or no, it asserts that "he that believeth not shall be damned:" so that baptism does not save the unbeliever, nay, it does not in any degree exempt him from the common doom of all the ungodly. He may have baptism, or he may not have baptism, but if he believeth not, he shall be in any case most surely damned.

Spurgeon went on to say much more, but not just about this particular doctrine. His much deeper purpose was to expose the growing resurgence and tolerance of Roman Catholicism among Protestants:

It is a most fearful fact, that in no age since the Reformation has Popery made such fearful strides in England as during the last few years. . . . Popery is making advances such as you would never believe, though a spectator should tell it to you. Close to your very doors, perhaps even in your own houses, you may have evidence ere long of what a march Romanism is making. And to what is it to be ascribed? I say, with every ground of probability, that there is no marvel that Popery should increase when you have two things to make it grow: first of all, the falsehood of those who

profess a faith which they do not believe, which is quite contrary to the honesty of the Romanist, who does through evil report and good report hold his faith; and then you have, secondly, this form of error known as baptismal regeneration, and commonly called Puseyism, which is not only Puseyism, but Church-of-Englandism, because it is in the Prayer Book, as plainly as words can express it—you have this baptismal regeneration preparing stepping-stones to make it easy for men to go to Rome. I have but to open my eyes a little to foresee Romanism rampant everywhere in the future, since its germs are spreading everywhere in the present. . . . [We] see a veneration for structures, a modified belief in the sacredness of places, which is idolatry . . . the sacredness of the men, the priests . . . the bricks and mortar . . . the fine linen . . . altars, fonts, and Churches. . . . It is impossible but that the Church of Rome must spread, when we who are the watch-dogs of the fold are silent, and others are gently and smoothly turving the road, and making it as soft and smooth as possible, that converts may travel down to the nethermost hell of Popery. We want John Knox back again. Do not talk to me of mild and gentle men, of soft manners and squeamish words, we want the fiery Knox, and even though his vehemence should “ding our pulpits into blads,”¹³ it were well if he did but rouse our hearts to action. We want Luther to tell men the truth unmistakably, in homely phrase.

Such words were virtually prophetic, as we in the Church today witness the growing tolerance and almost wholesale acceptance of Roman Catholicism as Christianity, when it is demonstrably no such thing.

While Spurgeon was certain that this sermon would completely destroy his printed sermon ministry—which did not cause him to hesitate for a moment to preach it—it actually had the opposite effect. His publisher, in fact, sold more than a quarter of a million copies! So enormous was the firestorm, however, that “a multitude of articles, pamphlets, and sermons in reply to Spurgeon was soon in print,” so many, in fact, that Spurgeon thought it a little humorous and actually “collected enough pamphlets on the subject to be bound into five large volumes!”¹⁴ We cannot help but ask, “Where are the Spurgeon’s today?”

As serious as those controversies were, the *third* proved the worst of all. According to Susanna, in fact, Spurgeon died an early death due to what was dubbed the Down-Grade Controversy. It began in 1887 as a result of several articles that appeared in Spurgeon’s magazine, *The Sword and the Trowel*, and referred to the Modernism that had crept into the Baptist Union. Spurgeon was deeply troubled by the Higher Criticism,¹⁵ the deemphasis on preaching, the decline of the historic Doctrines of Grace, the resultant diluting of the faith, and the general attitude of Pragmatism of the age.

In the March and April issues, Robert Shindler, a fellow Baptist pastor and close friend of Spurgeon, wrote two articles about these trends. In the first article, he cited how numerous liberal beliefs, such as Rationalism,¹⁶ Unitarianism,¹⁷ Socinianism,¹⁸ Arianism,¹⁹ and, of course, Arminianism, had replaced the pure Gospel preached and lived by the Puritans.

He also cited the coldness and lifelessness of preaching even among evangelicals, as well as their willingness to fellowship with those who were teaching false doctrine.

Even more important was Shindler’s second article. He continued his outline of the decline of Christianity, but even more critical was *the reason he offered that such a decline occurred*. He submitted that the Down-Grade was being caused by the same thing that caused similar declines throughout history. It was not due to doubting some particular doctrine or calling into question some principle of orthodoxy; rather *the first step astray is a want of adequate faith in the divine inspiration of the sacred Scriptures*.

Shindler hit the proverbial nail on the head. Historically, the Word of God is the first casualty in any war on Christianity. It must be this way, for once the authority of any system is destroyed, whether it be a religious system, political system, or any other system, then that system will crumble. In a very real sense, Christianity has never recovered from the Down-Grade. It resulted in attack after attack: Lower (Textual) Criticism, Higher (Historical) Criticism, Modernism, Neo-Evangelicalism, Pragmatism, Relativism, Open Theism, and the Emergent Church. What is next?

Spurgeon went further to lay the blame for this departure from the faith at the feet of the same ones who are to blame today, namely, *preachers*, men who, for whatever reason, refuse to preach the Truth, the whole Truth, and nothing but the Truth. He wrote: “Too many ministers are toying with the deadly cobra of ‘another gospel,’ in the form of ‘modern thought.’” As a result, he was criticized and ostracized as one who was “unloving,” “narrow-minded,” and “divisive,” words we often hear today about anyone who preaches doctrinal purity. In response to the criticism, Spurgeon gathered even more proof and wrote in the September issue, “A chasm is opening between the men who believe their Bibles and the men who are prepared for an advance [i.e., attack] upon Scripture.” After many appeals to the Baptist Union for reform, and after careful thought and much prayer, Spurgeon withdrew.

Instead of that being the end of the matter, the Baptist Union sent a delegation of four doctors of divinity who met with Spurgeon on January 13, 1888 to ask him to rethink his withdrawal and to seek a way to maintain unity. Spurgeon boldly replied that he would do so if an evangelical statement of faith were drawn up, unlike the existing statement that required a member to believe only in baptism by immersion. The Union flatly refused to do so, and five days later not only voted to accept Spurgeon’s withdrawal, but also voted on a resolution to condemn what he had done. The resolution passed by a vote of 2,000 to 7! Friends and even students in his Pastor’s College turned against him, once again illustrating that the majority is often wrong and that people *will* become our enemies simply because we tell them the truth (Gal. 4:16).

Like any man, Spurgeon’s armor was not without a minor chink or two. As wonderful as his sermons are, he did not believe in expositing a Bible book or even a series of messages. That great expositor, D. Martyn Lloyd-Jones, who believed the exact opposite—he spent five years expositing Ephesians, for example—well recounts Spurgeon’s view:

He did not believe in preaching a series of sermons; indeed he opposed doing so very strongly. He said that there was a sense in which it was impertinent for a man to decide to preach a series of sermons. He held that the texts should be given to the preacher, that he should seek the Lord in this matter and ask for guidance. He held that the preacher should not decide but pray for the guidance and the leading of the Holy Spirit, and then submit himself to this. He will thus be led to particular texts and statements which he will then expound in sermonic form.

It is ironic, indeed, that while Spurgeon has been called “the last of the Puritans,” he rejected one of their most outstanding, even defining, characteristics—they were great advocates of preaching series of sermons. We are forced to respectfully disagree with our dear brother, as Lloyd-Jones again well concludes:

... it seems to me to be quite wrong to be rigid in this matter, and to lay down any hard and fast rule. I cannot see why the Spirit should not guide a man to preach a series of sermons on a passage or a book of the Bible as well as lead him to one text only. Why not? What is important—and here I am with Spurgeon whole-heartedly—is that we must preserve and safeguard “the freedom of the Spirit.”²⁰

Another anomaly actually brings us a smile. It is a well-known fact that Spurgeon smoked cigars, which was actually also true of several other famous British preachers, such as, R. W. Dale and G. Campbell Morgan (who reportedly smoked eight a day). Upon being reprimanded for this by a Methodist preacher, Spurgeon replied that he would certainly quit if he found himself smoking to excess. “What would you call smoking to excess,” the Methodist asked, to which Spurgeon quipped, “Why, smoking two cigars at the same time.” To make this even more puzzling, while he saw nothing wrong with *smoking*, he strongly opposed the *theater* (even though he liked Shakespeare)! We also cannot ignore that Spurgeon was never ordained, a step that is unambiguous in Scripture (Act 13:1-3; 14:21-25; 1 Tim. 4:14; 5:22; 2 Tim. 1:6; Titus 1:5), or that while he certainly was not an evolutionist, he did acknowledge the possibility of “millions of years.”

None of that, of course, diminishes this great saint and servant one whit. Spurgeon’s life was one of character, commitment, and crowning achievement, but most of all it was a life that was concentrated upon the *Cross of Christ*. In addition to bouts of depression, Spurgeon suffered much ill health toward the end of his life, being afflicted by a combination of rheumatism, gout, and Bright’s disease. He often recuperated—sometimes for weeks at a time—at Mentone, near Nice, France. The last sermon he ever preached (June 7, 1891) was titled “The Statute of David for the Sharing of the Spoil” (1 Sam. 30:24), in which were these final words:

[Christ] is the most magnanimous of captains. There never was his like among the choicest of princes. He is always to be found in the thickest part of the battle. . . . These forty years and more have I served him, blessed be his name! and I have had nothing but love from him. I would be glad to continue yet another forty

years in the same dear service here below if so it pleased him. His service is life, peace, joy. Oh, that you would enter on it at once! God help you to enlist under the banner of Jesus even this day! Amen.

As his earthy end drew near (1892), he quietly spoke to Susie in a rare moment of consciousness. Bending down close to listen and taking his hand, she replied, “Yes, dear Tirshatha.” He then murmured, “Oh wifie, I have had such a blessed time with my Lord!” He never regained consciousness again and stepped into glory while at Mentone on the last day of January at only 57 years of age, worn out with labor. His earthly tabernacle was buried at West Norwood Cemetery in London, where the tomb is still visited by admirers. His son Tom became the pastor of the Metropolitan Tabernacle after his father’s death.

And so it is, with apologies to the Prince of Preachers, that I quote another prince, this one actually from the theater, Shakespeare’s *Hamlet, Prince of Denmark*. In speaking of his now deceased father and king, Hamlet laments, “He was a man. Take him for all in all. I shall not look upon his like again” (Act I, Scene 2).

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NOTES

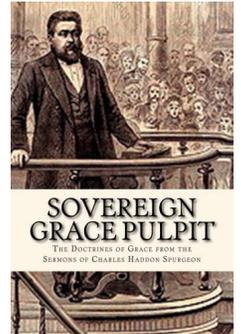
- ¹ You can currently read 1,500 of these modernized sermons at Answers in Genesis: <https://answersingenesis.org/education/spurgeon-sermons/>.
- ² Ernest W. Bacon, *Spurgeon: Heir of the Puritans* (Baker, 1967), 102. See Bacon’s excellent discussion of this in chapter 10.
- ³ “Waters To Swim In,” sermon #1054.
- ⁴ Kathy Triggs, *Charles Spurgeon* (Bethany House, 1984), 38.
- ⁵ Bacon, *Spurgeon: Heir of the Puritans*, 45.
- ⁶ *The Sword and the Trowel*, Vol. 1, May 1865, 76.
- ⁷ *The Sword and the Trowel*, Vol. 3, April 1873, 330.
- ⁸ See the author’s full article on Spurgeon’s Pastor’s College, “A Model for Teaching Faithful Men” in TOTT #65, or in chapter 36 of his book, *Truth on Tough Texts: Expositions of Challenging Scripture Passages* (Sola Scriptura Publications, 2012), 361–368.
- ⁹ Taken from Bacon, *Spurgeon: Heir of the Puritans*, 75–89.
- ¹⁰ Bacon, *Spurgeon: Heir of the Puritans* 81–82.
- ¹¹ Ian Murray, *The Forgotten Spurgeon* (Banner of Truth Trust, 1966, 1986), 70.
- ¹² *The Good Shepherdess*, Sermon #1115
- ¹³ Or, “break our pulpits into slivers of wood.”
- ¹⁴ Ian Murray, *The Forgotten Spurgeon*, 129.
- ¹⁵ An attack on the authority of the Bible by denying its historical accuracy.
- ¹⁶ The belief that reason, apart from any outside authority, such as the Bible, is the only guide.
- ¹⁷ Holds that Jesus was merely human, human character can be perfected, the Bible has a natural not supernatural origin, and all souls will ultimately be saved.
- ¹⁸ Rejected the pre-existence of Christ, the propitiatory view of atonement, and puts a limitation on God’s omniscience.
- ¹⁹ Denies the full deity of Christ.
- ²⁰ D. Martyn Lloyd-Jones, *Preaching and Preachers* (Zondervan, 1971), 188–89.

BOOKS FOR GOD'S GLORY AND BELIEVER'S GROWTH

📖 NEW RELEASE 📖

Sovereign Grace Pulpit: The Doctrines of Grace from the Sermons of Charles Haddon Spurgeon

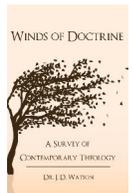
THIS 238-page book is a collection of Spurgeon's sermons (unabridged and modernized English) that cover all "five points" of the Doctrines of Grace. They were carefully selected to present Spurgeon's teaching accurately and succinctly so there won't be any misunderstanding or misrepresenting. We are deeply indebted to Larry Pierce (the developer of the classic Bible software program, *The Online Bible*) and his wife Marion for their diligent labor in modernizing Spurgeon's sermons, a task they began in 2008 and plan to complete in 2018. They graciously granted permission to use these modernized versions for this book. We have also added: more visible section headings and subheadings; additional paragraph breaks to split unusually long paragraphs; Scripture references in brackets so they can be listed in the "Scripture Index"; the occasional footnote to add helpful information or explanation; a four-page Publisher's Preface; and an eleven-page biographical sketch of Spurgeon. Following an Introduction using Spurgeon's "A Defense of Calvinism," this collection includes 12 of his sermons: "The Unconquerable King," "Divine Sovereignty," "Human Inability," "Free Will a Slave," "God's Will and Man's Will," "Election," "The Death of Christ," "Particular Redemption," "Effectual Calling," "The Security of Believers; or, Sheep Who Shall Never Perish," "Perseverance of the Saints;" and "High Doctrine" (the Conclusion). [1 Copy, \$12.00; 2-3 copies, \$11.00 ea.; 4-5 copies, \$10.00; 6+, \$9.00 ea. — Also available on Amazon.com and for Kindle Reader.]



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Winds of Doctrine: A Survey of Contemporary Theology

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