

FOR HIS GLORY

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THE CHALLENGE!

By C. H. Spurgeon

*"Who shall bring a charge against God's elect? It is God who justifies."
Romans 8:33 (NKJV).*

I wish I could picture the apostle as he appeared when he was uttering it. Hark! I hear a brave, strong voice, crying, "Who shall lay anything to my charge?" "Who is that?—Paul. What? Paul, a Christian! I thought Christians were a humble, timid people!" They are, but not when they are arrayed in the robes, and invested with the credentials of their Sovereign! They are lambs in the harmlessness of their dispositions, but they have the courage of lions when they defend the honors of their King!

Again, I hear him cry, "Who shall lay anything to my charge?"—and he casts his eyes to heaven! Is not the wretch smitten dead? Will not such presumption as this be avenged? Does he challenge purity to convict him of guilt? O Paul, the thunderbolt of God will smite you! "No," he says, "it is God who justifies; I am not afraid to face the highest heaven since God has said that I am just! I can look upward without distressing fear."

But hush! Repeat not that challenge. "Yes," he says, "I will! Who is he who condemns?" And I see him look downwards; there lies the old dragon, bound in chains, the accuser of the brethren. And the apostle stares him in the face, and says, "Who shall lay anything to the charge of God's elect?" Why, Paul, Satan will bring thundering accusations against you! Are you not afraid? "No," he says, "I can stop his mouth with this cry: 'It is Christ who died!' That will make him tremble, for He crushed the serpent's head in that victorious hour; and I can shut his mouth again—yes rather, who is risen again, for He took him captive on that day!

"And I will add, who sits at the right hand of God! I can foil him with that, for Jesus Christ sits there to judge him, and to condemn him forever! Once more I will appeal to His advocacy. 'Who makes intercession for us.' I can stop Satan's accusation with this perpetual care of Jesus for His people."

Again, Paul cries, "Who shall lay anything to my charge?" There lie the bodies of the saints he has martyred, and they cry from under the altar—"O Lord! How long will

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A LESSON FROM MORPHINE

By Daniel E. Parks, Pastor
Sovereign Grace Baptist Church
74 Estate Cane Carlton
Frederiksted, Virgin Islands,
USA, 00840

A surgeon cut an incision in my side in order to remove a defective and life-threatening organ. He then sewed shut both the place where the organ had been and the incision in my side. Unsurprisingly, I awakened from surgery in intense pain. I was immediately shown the intravenous device connected to my body. I was told to push the button on it if I desired to receive a substance that would bring relief from my pain. That substance was morphine.

Morphine? My physician prescribed *morphine*? That narcotic and opiate with a high potential for abuse and addiction, and even death?

Yes, he prescribed morphine!

My pain was so excruciating that I did not need to be told again to push the button that would release that narcotic into my body. The relief was instantaneous and sweet. Since the relief would last only a few

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If you will not hear the Lord when He proposes to you reconciliation through the sacrifice of His dear Son; if you will not hear Him when He bids you repent and believe, and be washed in the blood of the Lamb, then He will never speak peace to your soul. There is no peace out of Christ, who is our peace. There is one Mediator, and only one. There is one atonement by blood, and only one. There is one covenant of peace, and there can never be another. Reconciliation comes to men by Jesus Christ, and by no other way. If you will not hear the Lord when He speaks concerning His dear Son, who is the propitiation for sins, He will never speak peace to your heart. Oh, for the ear which is opened to hear the Lord, for this is the sure mark of divine grace! Jesus says, "My sheep hear My voice."—CHR



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CHALLENGE

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You not avenge Your own elect?” Paul says—“Who can lay anything to my charge?” And they speak not, “Because,” says Paul, “I have obtained mercy, who was before a blasphemer, a persecutor and injurious, that in me, first, He might show forth all long-suffering.” “Christ has died, yes rather, has risen again.”

And now, standing in the midst of men who mock and boast and jeer, he cries—“Who can lay anything to my charge?” And no one dares to speak, for man himself cannot accuse! With all his malevolence, and acrimony, and malice, he can bring nothing against Paul—no charge can stand at the bar of God against the man whom he has absolved through the merits of the death of Christ, and the power of His resurrection!

Is it not a noble thing for a Christian to be able to go where he may, and feel that he cannot meet his accuser? That wherever he may be, whether he walks within himself in the chambers of conscience, or out of himself among his fellow men, or above himself into heaven, or beneath himself into hell, yet is he a *justified one*, and *nothing* can be laid to his charge? Who can condemn? Who can condemn? Yes, echo, O you skies! Reverberate, you caverns of the deep! Who can condemn when Christ has died, has risen from the dead, is enthroned on high, and intercedes?

But all things pass away. I see the heavens on fire, rolling up like a scroll; I see sun, moon and stars pale, their light now feeble; the earth is tottering. The pillars of heaven are rocking. The grand judgment is commenced—the herald angels descend, not to sing, this time, but with thundering trumpets to proclaim, “He comes! He comes to judge the earth in righteousness, and the people in equity.”

What says the believer, now? He says, “I fear not that judgment, for who can condemn?” The great white throne is set; the books are opened; men are trembling; fiends are yelling; sinners are shrieking—“Rocks hide us, mountains fall on us.” These

make up an awful chorus of dismay! But there stands the believer, and looking round on the assembled universe of men and angels, he cries, “Who shall lay anything to my charge?” And silence reigns through earth and heaven! Again he speaks; and fixing his eyes full on the Judge, Himself, he cries, “Who is he who condemns?”

And lo, there upon the throne of judgment sits the only one who *can* condemn! And who is that? It is Christ who died, yes rather, that is risen again who sits at the right hand of God, who makes intercession for him! Can those lips say, “Depart you cursed,” to the man for whom they once did intercede? Can those eyes flash lightning on the man whom once they saw in sin, and from there with rays of love they did lift him up to joy, and peace, and purity?

No! Christ will not belie Himself! He cannot reverse His divine grace! It cannot be that the throne of condemnation shall be exalted on the ruins of the cross! It cannot be that Christ should transform Himself at last, but till He can do so, none can condemn—none but He has a right to condemn, for He is the sole judge of right and wrong! And if He has died for us, shall He put *us* to death? If He has risen for us, shall He thrust *us* downwards to the pit of hell?

And if He has reigned for us, and has been accepted for us, shall He cast us away? And if He has pleaded for us, shall He curse us at the last? No! Come life, come death, my soul can rest on this—He died for me! I cannot be punished for my sin. He rose again; I must rise, and though I die, yet shall I live again! He sits at the right hand of God, and so must I! I must be crowned, and reign with Him forever! He intercedes, and He must be heard. He beckons me, and I must be brought at length to see His face, and to be with Him where He is!

I will say no more. Only may God give us all an interest in these precious things. An angel’s tongue might fail to sing their sweetness, or tell their brightness and their majesty. Mine has failed—but that does not matter; for the excellence of the power is in the *doctrine*, and not in my preaching. Amen.—(Adapted from Sermon #256, Volume 5—THE BELIEVER’S CHALLENGE—by the grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, all free of charge, visit: www.spurgeongems.org)

THERE IS NO PURGATORY!

By Charles H. Spurgeon

Remember, dear reader, you have need of healing, for unless you are healed of your sins, and of all these wicked tendencies and thoughts of yours, as sure as you are living, you will be cast into hell. O my dear friend, I know of no truth of God that ever causes me such pain to preach as this—not that sinners will be damned, awful truth as that is—but that *awakened* sinners will be damned unless they believe in Jesus! You must not make a Christ out of your *tears*! You must not hope to find safety in your bitter thoughts, and cruel despairs! Unless you *believe*, you shall never be established. Unless you come to Christ, you may be convinced of sin, of righteousness, and judgment, too, but those convictions will only be preludes to your destruction! My dear hearer, do you know what you are this day? You call yourself a *seeker*, but until you are a *finder*, you are an enemy to God, and God is angry with you every day! Let but one drop of your blood go wrong this morning, let but your beating pulse be suspended, and where are you? Why, in hell—in spite of those tears, in spite of those cries, for if you will not believe in Jesus, there is no “purgatory” for you, no place where afterwards you may find space for repentance, and seek the Christ whom you today disregard! I have no alternative for you, however tender and broken-hearted you may be, but this one—**believe and live!** Refuse to believe, and you must perish, for your broken-heartedness, and tears, and professed contrition can never stand in the place of Christ! You must have faith in Jesus, or you must die eternally!—(Adapted from Sermon #888, Volume 15—REAL GRACE FOR REAL NEED—by the grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, all free of charge, visit: www.spurgeongems.org)

ONE, TWO, THREE—NOT THREE, TWO, ONE!

By Charles Haddon Spurgeon

“He who believes and is baptized shall be saved.”

Mark 16:16.

First, let me remind you that our Savior’s words teach us that *baptism follows faith*—“He who believes and is baptized.” Never neglect the order of things in the Bible! If God puts them one, two, three—do not you put them three, two, one. You never had a servant, I hope, who twisted your orders out of order. Did you ever say to her, “Mary, now go and sweep the parlor, and afterwards take the duster and dust the table, and the shelves and the books”? Did she come to you, some time later, and say, “Madam, I have done as you commanded me. I dusted the table, the shelves and the books, and then I swept the room”? Every good housewife here knows what would happen from turning the orders upside down in that fashion!

Now, a great many in the Christian church at the present day have put it thus—“He that is baptized and believes.” I am not one of those maidservants. I dare not turn my Master’s orders upside down! You have no right to baptize people till they have believed in Christ as their Savior. Remember how Philip put it to the Ethiopian eunuch when that worthy man said, “See, here is water; what does hinder me to be baptized?” Philip answered, “If you believe with all your heart, you may.” And if you do not believe with all your heart, you ought not to be baptized—you have no right to this ordinance of Christ unless you are a Christian! “He who believes and is baptized”—that is the Scriptural order. Read the New Testament impartially, and you will always find that those who were baptized were believers. They believed in the Lord Jesus Christ, and then they were baptized into the name of the Father, and of the Son, and of the Holy Spirit.

Next, I would have you notice that this matter of *baptism is often linked with faith*. Over and over again it is put so in the New Testament! There are passages which I will not quote tonight, in which baptism has a peculiar prominence given to it in connection with the work of salvation. It might have been

put, “He who believes and comes to the Lord’s Table shall be saved,” but it is not so written. Some churches have exalted what they call, “The Holy Eucharist,” into a very elevated position, indeed; far beyond what Scripture has ever accorded to it; yet the Lord’s Supper has never had given to it in the Word of God the position of being put side by side with faith as baptism is in this and other passages. I am not going to dwell upon that point, tonight. I merely tell you what is the teaching of the New Testament. You shall give your own account of it if you please, but our appeal is, “to the law and to the testimony!”

This much, also, I must say, that *it is not possible that there can be anything saving in the baptism, itself*. The act of applying water in anyway whatever cannot wash away a single sin! That would be going back to the old covenant of works, the old ceremonies of the Mosaic law. All the washings under the law—and they were very many—never washed one sin away! Nor can any washing in water take away the sin of any man. Even the tears of Christ are never spoken of as putting away sin; it is His precious *blood*, alone, that cleanses away the sin of men. In my text, while it says, “He who believes and is baptized shall be saved,” yet, when the condemnation is announced, it is simply, “He who *believes not* shall be damned,” and the matter of baptism is not mentioned, for there are many who believe, but who are not baptized, and who cannot be, as the dying thief, for instance, yet are they assuredly saved. Nevertheless, here stands my text and I cannot alter it, “He who believes and is baptized shall be saved.”

—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2339, Volume 39—*Baptism Essential to Obedience*—Read/download entire sermon at <http://www.spurgeongems.org>.

Tell out the story that Christ died for the ungodly!

—Charles Haddon Spurgeon

NOTABLE QUOTES OF CHARLES H. SPURGEON

“There is a great deal in the way in which a man walks in his house. It will not do to be a saint abroad and a devil at home! There are some of that kind. They are wonderfully sweet at a prayer meeting, but they are dreadfully sour to their wives and children. This will never do! Every genuine believer should say, and mean it, ‘I will walk within my house with a perfect heart.’ It is in the *home* that we get the truest proof of godliness. ‘What sort of a man is he?’ said one to George Whitefield, and Whitefield answered, ‘I cannot say, for I never lived with him.’ That is the way to test a man—to live with him.”—1894, Sermon #2362

“Family prayer and the pulpit are the bulwarks of Protestantism! Depend upon it, when family piety goes down, the life of godliness will become very low. In Europe, at any rate, seeing that the Christian faith began with a converted household, we ought to seek after the conversion of all our families, and to maintain within our houses the good and holy practice of family worship.”—1891, Sermon #2222

MORPHINE?

(Continued from page 1)

minutes, I was told that I could push that button every fifteen minutes for more relief until the pain had sufficiently subsided. I praised the Lord for the opportunity to do so. And I thanked and blessed God for His kindness to man in making the poppy and its morphine.

A valuable lesson may be learned from this incident. The Holy Spirit declares that when the work of creation was finished “God saw everything that He had made, and indeed it was very good” (Genesis 1:31). Jesus Christ declares that “There is nothing that enters a man from outside which can defile him” (Mark 7:15). Paul the apostle declares “I know and am convinced by the Lord Jesus that there is nothing unclean of itself” (Romans 14:14). The Holy Spirit also declares that “every creature of God is good, and nothing is to be refused if it is received with thanksgiving; for it is sanctified by the word of God and prayer” (1 Timothy 4:4f).

I found all the above to be true when I accepted morphine on that occasion. It was “indeed very good,” not only to God who provided it, but also to me who received it. I received it with thanksgiving to God, and praised and blessed Him for it. I sanctified it with my prayer, and take God’s Word that He sanctified it unto me. I am glad I did not refuse it. And I take the word of Jesus Christ that it did not defile me or make me “unclean” in His sight.

But certain religious folks contradict all this Scriptural testimony, denying God’s Word. They identify certain substances that are contrary to their religion, and utter their prohibition “Touch not, taste not, handle not!” And they declare that their prohibition is found in the Holy Scriptures.

They are correct! Their prohibition is recorded in Colossians 2:21.

But Paul the apostle, who recorded that prohibition, declares that it does not belong to “you [who] died with Christ from the basic principles of the world” (v.20). Rather, that prohibition belongs to those who exemplify “self-imposed religion” [*will worship* in KJV] and “false humility” (v.23), and who would “cheat you [or *make captive of you*] through philosophy and empty deceit, according to the tradition of men, ac-

ording to the basic principles of the world, and not according to Christ” (v.8).

A foremost example of such a person is Ellen Gould White, the founder, prophetess, chief theologian, and a “pen of inspiration,” and “spirit of prophecy” of the Seventh Day Adventist religion. She repeatedly required the prohibition “Touch not, taste not, handle not” to substances including coffee, tea, cider, wine, and other alcoholic beverages, certain meats, “stimulating food or drink,” condiments, tobacco, and narcotics such as the morphine that brought such blessed relief to me. (She also wrote: “You place upon your tables butter, eggs, and meat, and your children partake of them. They are fed with the very things that will excite their animal passions, and then you come to meeting and ask God to bless and save your children. How high do your prayers go?”)

She may as well have said, “The Holy Spirit erred when He said that everything God made is good—for I pronounce some things to be “unclean” and prohibit them with ‘Touch not, taste not, handle not.’ And Jesus erred when He said that nothing entering man from outside can defile Him—for I say some things will indeed defile you, and prohibit them with ‘Touch not, taste not, handle not.’ And Jesus erred again when He convinced Paul the apostle that there is nothing unclean of itself—for I pronounce some things to be ‘unclean’ and prohibit them with ‘Touch not, taste not, handle not.’ And the Holy Spirit again erred when He said ‘every creature of God is good, and nothing is to be refused if it is received with thanksgiving; for it is sanctified by the word of God and prayer’—for I prohibit some things with ‘Touch not, taste not, handle not.’”

All such prohibitionists may have their “self-imposed religion” and “false humility.”

But I want no part of it. I “died with Christ from the basic principles of the world”! And I will not permit will-worshipping prohibitionists to make captive of me “through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.”—DEP

***“I saw One hanging on a tree,
In agonies and blood,
Who fixed His languid eyes on me,
As near His cross I stood.***

***My conscience felt and acknowledged the guilt,
And plunged me in despair;
I saw my sins His blood had spilt,
And helped to nail Him there.***

***Sure never till my latest breath
Can I forget that look;
It seemed to charge me with His death,
Though not a word He spoke.***

***Alas, I knew not what I did;
But now my tears are vain;
Where shall my trembling soul be hid?
For I, the Lord, have slain.”***

—John Newton, as found in C. H. Spurgeon’s sermon #2102, volume 35, page 479, “Pricked in Their Heart.”

TO DIE A BELIEVER

By C. H. Spurgeon

*“For I know the thoughts that I think toward you, says the Lord, thoughts of peace, and not of evil, to give you an expected end.”
Jeremiah 29:11.*

If our Lord does not come, and we must be taken home by death, we feel no alarm in looking forward to that expected end. One by one our dear friends go home from this church. As I have often told you, there is never a week without some of our number being taken up. Although I have visited a large number of dying believers, I have never yet visited a member of this church who has expressed the least fear in their dying moments, or the slightest dismay in the hour of departure. It makes me feel happy to see how the brothers and sisters die—they pass away as if they were going to a wedding rather than to a tomb—as if it were the most joyful thing that ever happened to them to have reached their expected end! Doubts are all driven away when you see how believers die! Divine grace is given them so that they surmount the weakness of the hour. The Lord Jesus *in them* triumphs over pain and death!

Our venerable brother and elder, Mr. Court, who has just passed away at a great age, looked forward to his departure with peaceful hope. He used to speak of it as of a thing from which he had no shrinking. There was no discontent or murmuring about him; no feverish eagerness to quit the infirmities of this life, but on the other hand, a happy foresight of his end, and a joyful expectation of it. Some of the Lord’s saints have not yet received dying grace, but then they are not going to die just yet. Our Lord does not pluck His fruit unwisely. Foolish people may tear the green apples from the tree with a pull and a wrench; and bruise them as they throw them into the basket; but our Lord values His fruit, and so He waits until it is quite ripe, and then He gathers it tenderly. When He puts forth His hand, the fruit bows down to it, and parts from the bough without a strain. When the believer comes to die, it will not be to an end which he feared, but to an end which he *expected*.

Brothers and sisters, when death is past, then comes that expected end which shall never end! What will the first five minutes in heaven be? There is a bigger question—what will *thousands of years* in heaven be? What will myriads of ages be? My disembodied spirit will, at the first, be perfectly happy in the embraces of my Lord; but in due time the resurrection day will dawn, and this body will rise again in full glory! Then there will be a re-marriage of soul and body—and we shall be perfected, even as our risen Lord. Oh, the glory of that expected end!

What will it be when our completed manhood shall be introduced to the society of angels, to the presence of cherubim and seraphim? What will it be to see Him whom we have loved so long? What to hear Him say, “Come, you blessed of My Father”? What joy to sit at His right hand! Yesterday my heart was ravished with that text, “They cast their crowns before the throne.” If ever I am privileged to have a crown at all, how gladly will I lay it down at the feet of my Lord! Is not this your mind? How sweetly will we sing, *Non nobis, Domine!* “Not unto us, O Lord, but unto Your name give glory.”

Brothers and sisters, what singing it will be when we shall be loosened from the deadening influence of the flesh! How will we praise when we have done with these tongues of clay which hamper us so much! I would speak greatly to my Lord’s praise, but I fail. Strip me of this house of clay, and I will sing as sweetly as any of the birds of Paradise that carol forever in the tree of life above! Do you not feel a longing to be up and away? Indulge those longings, for thus you will be drawn nearer to the understanding of the text—“to give you an expected end.” All that you are suffering, all that you are enjoying, all that God sends you has this one design—to make you meet to be partakers of the inheritance of the saints in light!

Ending this discourse, I would ask you to pledge that you will meet me where glory dwells, in Emmanuel’s land! We shall soon be with the angels. The Lord is thinking of us, and He is expecting us home. Our Lord Jesus is waiting for His wedding day which is *His* expected end. “My soul, wait you only upon God, for my expectation is from Him.”—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1965, Volume 33—*God’s Thoughts of Peace and Our Expected End*—Read/download entire sermon at <http://www.spurgeongems.org>.

NOTABLE QUOTE OF CHARLES H. SPURGEON

“I know that there are seasons when even the very best of God’s servants do not find death the sweetest possible subject for contemplation, but I do not think that any of us who believe in Jesus have the slightest reason to be afraid to die. On the contrary, we may rejoice in it, for our Savior will not leave us in the hour of death.”—1895, Sermon #2444

“A curious fact can be proved by abundant evidence, namely, that the boast of human perfection is closely followed by obscenity and licentiousness!”—1893, Sermon #2326

“No one knows the true God in the real sense of knowledge except through Jesus Christ, for no man comes unto the Father but by the Son. But even if he could know God, in a measure, apart from the revelation of Him in Christ Jesus, it would be a knowledge of terror that would make him flee away and avoid God! It would not be life to our souls to know God apart from His Son, Jesus Christ!”—1895, Sermon #2396

Does God Love You?

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an abomination to Jehovah, but He loves him who follows righteousness.”

Does God love you?

IV. Does God chasten you when you sin? God chastens every one He loves (Heb 12:6-8): “6 ‘For whom the Lord loves He chastens, and scourges every son whom He receives.’ 7 If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? 8 But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons” (Heb 12:6-8, quoting Prov 3:11f).

God is righteous, and therefore will punish sinners for their sins.

But God will never punish those whom He loves, even though they have been the worst of sinners. This is true because Jesus Christ, God’s only-begotten Son, took upon Himself all the sins of those whom God from eternity loved, and suffered in their place and stead, God’s wrath against their sins, and the punishment they deserved (see Isa chapter 53). It would be unjust of God to punish anyone for the sins for which Jesus Christ was punished. (Contrarily, they who aver that God punished Jesus Christ for the sins of everyone, but also that God will punish some of them, would charge God with injustice and iniquity.)

Although God never *punishes* the objects of His love for their sins, He indeed *chastens* them when they sin. The Greek verb translated *chastens* (*paideuō*) denotes primarily “to train children.” If a parent loves his child, he chastens him when he errs, either verbally or physically, in order to train him to do

better. If a parent does not chasten his child when he errs, and instead lets him continue even further in his error, we may assume that the parent does not love his child as he should.

God loves His children dearly, and therefore chastens them when they sin. He Himself declares, “As many as I love, I rebuke and chasten” (Rev 3:19). If God does not chasten you when you sin, you may rightly assume that He does not love you.

Does God love you?

V. Do you love God? We who love God know this: “We love Him because He first loved us” (1 John 4:19). That is, He loved us from eternity past, from before the foundation of the world, and we in time respond by loving Him in return. God’s love to us is the *reason* for our love to Him, not the *result* of our love to Him.

Do you love God? And do your actions prove it? Do you love God above all else? Do you love and worship God’s Son, and submit to Him as your Lord, and trust in Him as your Savior? Do you love and believe God’s gospel? Do you love God’s law, and obey His commandments? Do you love to read God’s Word? Do you love to attend the worship services of God’s church? Do you love to talk about God, and about what Jesus Christ has done for you? Do you love all God’s children, and to fellowship with them? Do you love to give to God’s cause? Do you keep yourself in God’s love (Jude vv20f)? If you do, God first loved you!

In conclusion, **how can you know that God loves you?** God loves you if you come to Him through Jesus Christ, and if you forsake the world and its things, and if you seek and follow Jesus Christ as your righteousness, and if you are chastened by Him, and if you truly love God and His Christ and His people.

Does God love you?—Daniel E. Parks

COULD YOU *DIE* FOR JESUS CHRIST?
WHY HAVE YOU PUT OFF **BAPTISM**?

**PRAY FOR GRACE
TO BE HOLY!**

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

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

**TELL 5 PEOPLE TODAY
(INCLUDING AT LEAST ONE GUARD)
YOU LOVE JESUS CHRIST.**

Have you spent
time in
GOD’S WORD
today?

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Study of Ephesians 5:3**HOW CHRIST HAS LOVED US—PART 13**

Let us come now to consider the list of things that have no place in the life of one who is called a saint. And let us remember that a saint is, very simply, someone who belongs especially to God. The word translated saint means “a holy one.” But the idea of holiness carries with it the idea of being especially set apart. The believer in Jesus Christ is one whom God has especially set apart for Himself. Thus Paul writes to Titus 2:14, that Jesus “gave Himself for us, that He might redeem us from every lawless deed, and purify for Himself His own special people, zealous for good works.”

There is a list of specific sins mentioned here that are not fitting, and should not even be named among the saints. Fornication is a word that sometimes refers to having illicit sex between unmarried people in contrast to adultery, which is illicit sex by those who are married. But at other times the word refers to any type of sexual immorality, and may include such things as incest, prostitution, and homosexuality. In this context, it probably refers to any type of sexual activity that Scripture condemns as improper. There is simply no place for any type of sexual impurity in the believer’s life. And considering that we live in a world that continually bombards us with temptations to such things, it is all the more important that we realize that we must do everything to see to it that we not only do

not participate in it, but that we do not put ourselves in places that will tempt us. And furthermore, we are not even to entertain the thought of anything that in itself is sexually impure or that will lead to it. That this is the case is reinforced by the next word.

The word “uncleanness” means anything impure, rotten, or indecent. Brethren, I hope that we have not become so used to the filth that surrounds us that we do not realize what is being said here; for there is a great danger of our getting used to the unclean simply because it is now the norm. It is not simply that what is on the TV, and what is in print contain such things; it has become the NORM for such things. The language of people, the subject matter that is discussed by people, that which is called entertainment is now all flavored by the unclean.

And yet, the apostle does not tell us, “Try not to be as bad as the world in regard to these things.” He says, “Don’t even let it be named among you.” Now it may be considered “old-fashioned,” even by many in the church today, but I think that if believers view themselves the way our passage portrays them, that is, as the specially set-apart holy ones of God, then they are simply going to have to stay away from many places and things. Remember that the goal is to keep ourselves pure for God.—PF

ALAS, FOR YOU WHO ARE UNCONVERTED!

By Charles H. Spurgeon

What shall I say to you? I am afraid I may preach up Christ a long time before you will believe me. It needs that the arm of God be revealed before you will see these mysteries. The most of men remind us of the old story in Strabo, of the musician who thought himself very wonderfully gifted with power to create melody.

Before his audience he was pouring forth his notes, and as he thought holding them all spell-bound, but just then the market bell, with its vile tinkle was heard, and all his admirers except one person left him, for they could not afford to lose the chance of the market.

The musician turned to his solitary listener and complimented him upon having a soul above mere merchandise, and an ear which could appreciate music, so that he was not drawn away by the tinkling of a market bell. “Master,” said the man, “I am hard of hearing; did you say the market bell had rung?” “Yes.” “Then I must be off, or I shall be too late.”

And away went the last man, unrestrained by the bonds of harmony! So when we preach up Jesus Christ, there will be some who will listen to us, and we perhaps think, “Now we shall surely win them,” but ah, tomorrow’s market bell; I will not say market bell—tomorrow’s bell of sin, and bell of iniquity—the bell that rings to frivolities, and rings to transgressions, they will go after that! Anything that pleases the flesh will secure them!

It may be there is one who has heard with unusual attention, and we begin to say, “This man has a nobler spirit.” But then, perhaps, he has not yet felt the force of temptation, and when he feels it, he will go too. What urgent need there is for the Spirit of God to illuminate the dark judgments of the sons of men! May He do so; may He begin with you, dear reader, if up to now you have been blind. May He give you faith, and the promises, and Christ Jesus! It is my heart’s deepest wish. The Lord grant it to you all, for Jesus’ sake. Amen.—(Adapted from Sermon #931, Volume 16—THREE PRECIOUS THINGS—by the grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, all free of charge, visit: www.spurgeongems.org)

How to Know If God Loves You

By Daniel E. Parks

“Behold what manner of love the Father has bestowed on us, that we should be called children of God.”

1 John 3:1.

God is righteous and just. He therefore hates wicked and evil people, and will inflict His everlasting wrath on them (Psalm 5:4-6; 11:5-7; Proverbs 6:16-19; Rom 1:18f).

But God also is merciful and gracious. He therefore has loved some sinners who deserve His hatred, and chosen them to salvation, predestined them to be His adopted children, and blessed them with all of His spiritual blessings (Eph 1:3-6ff).

These whom God loved will exclaim, “Behold what manner of love the Father has bestowed on us, that we should be called children of God.” His love to them is marvelous in its *quantity*—for it is immeasurable and eternal. His love to them is marvelous in its *quality*—for it is pure and unmixed with any hatred from Him. His love to them is marvelous in its *extent*—for it reaches from Him to the lowest sinner, to the farthest sinner, to the worst sinner, to the chief sinner. His love to them is marvelous in its *effect*—for it saves them from their sins and His wrath.

If you are concerned for your soul, here is **how to know if God loves you**.

I. Have you come to God? All whom God loves will do so. He says to them, “I have loved you with an everlasting love; therefore with lovingkindness I have drawn you” (Jer 31:3).

All whom God loves are loved by Him with His *everlasting* love. His love to them is everlasting all the way into the *past*—even to eternity past, before the foundation of the world, when He chose them in Christ to be “holy and without blame before Him in love” (Eph 1:4). And His love to them is everlasting all the way into the *future*—for it never ceases, and it is impossible for the loved to be separated from the love of their Lover (Rom 8:38f).

All whom God loved will be drawn to Him with lovingkindness. He will lovingly and kindly draw them out of Satan’s hands, out of the prison in which they are held captive, out of the miry clay of sin and shame, out of the quicksand of their depravity, and out of this present world that is about to perish.

And all who are *loved by God*, and who are *drawn by Him* will *come to Him*. You cannot and will not come to Him unless He draws you (John 5:40 & 6:44, 65). But if He draws you, you will come. And you will come to God by heeding Jesus Christ’s call “Come to Me” (Isa 55:1-3 & Matt 11:28 & John 7:37), for he who comes to *Christ* comes to *God*. If you heed Christ’s call to come to Him, you will say with all others whom He loves and draws, “Draw me away! We will run after you” (Solomon 1:4).

But if you refuse to come to Christ, do not delude yourself into thinking God loves you. And do not be deluded by anyone saying to you, “God loves you!”

Does God love you?

II. Have you forsaken the world and its things? All whom God loves will do so. His Holy Spirit exhorts in 1 John 2:15-17: “15 Do not love the world or the things in the world.

If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father, but is of the world. 17 And the world is passing away, and the lust of it; but he who does the will of God abides forever.”

Worldliness is here characterized by three things: “the lust of the flesh, the lust of the eyes, and the pride of life.”

The first, “the lust of the flesh,” is the craving to seek physical gratification in things forbidden by God. These include gluttony, drunkenness, sexual immorality, and hedonism.

The second, “the lust of the eyes,” is the craving to seek mental pleasure in things forbidden by God. These include covetousness, and viewing or reading things that are ungodly.

The third, “the pride of life,” is vainglory. Here is included self-promotion, self-aggrandizement, ostentation, boasting, swaggering, seeking advantage and status over others, seeking the praise of man more than the praise of God. Here is also that “pride of life” found in men who are spiritually dead, but boast of possessing “freewill” and the ability to merit God’s favor through keeping His law or performing good works.

All these things come from the world; none of them comes from God (v 16). All these things are found in those who love the world; God’s love is not in them (v 15). They who lust for worldly things will pass away when their world passes away; “but he who does the will of God abides forever” (v 17). They who do God’s will forsake the world and its things, obey the gospel of Jesus Christ, desire Him above all else, boast only of Him and what He has done for them, and glory in Him alone. God’s love is in them!

Does God love you?

III. Do you follow righteousness? God loves all who do so, for “The way of the wicked is an abomination to Jehovah, but He loves him who follows righteousness” (Prov 15:9).

To *follow* righteousness is to *pursue* it. Jehovah equates “you who [*pursue*] *righteousness*” with “you who *seek Jehovah*” (Isa 51:1). They who “[*pursue*] *righteousness*” and “*seek Jehovah*” find it and Him in Jesus Christ, whom they call by His God-given name “Jehovah Our Righteousness” (Jer 23:5f). They forsake self-righteousness (see Isa 64:6), acknowledge Jesus Christ as “righteousness from God” (1 Cor 1:30), glory in “the righteousness of our God and Savior Jesus Christ” (2 Peter 1:1), and acknowledge Him as “Jehovah Our Righteousness.”

However, wicked men will deny and refuse Jesus Christ for what He is, and seek and pursue their own way. It therefore is with good reason that “The way of the wicked is

(See *Does God Love You?* on page 6)

Letters to Mike Gendron Of Proclaiming the Gospel:

ptg@pro-gospel.org ~ www.pro-gospel.org ~ PO Box 940871, Plano, TX 75094

L. H., Internet writes—Dear Mike, My husband and I were both cradle Catholics, but have since rejected Catholicism and its many false doctrines. Others in our family, who also reject many of the false teachings, have a hard time giving it all up. One of their reasons is that it would mean their loved ones who died as Catholics are not in heaven. Do you believe that some Catholics will be saved even if they cling to this false religion? I am new to this, and witnessing is not easy for me.

Mike's reply—Dear L. H., No matter where your dead Catholic loved ones are, they would want their family members to know the truth. The Lord Jesus spoke of the rich man, who was being tormented in the fires of hell after his death. He had five brothers still alive, and he begged for a messenger to be sent to them to tell them the truth. He wanted to warn them so they would not end up in this place of torment (Luke 16:22-28). The Lord Jesus made it clear that you must be born-again to enter the kingdom of heaven (John 3:3). His first command was to repent and believe the gospel, which is man's only hope to be reconciled to God (Mark 1:15). Tragically, there are many who have a zeal for God, but remain blinded by Satan from the light of the gospel (Rom 10:1-4; 2 Cor. 4:4). The Father of lies uses religious pride and deception to hold unbelievers captive to do his will (2 Tim 2:24-26). Believing the truth of God's Word is the only way captives can be set free from religious deception (John 8:31-32). Only when they turn to Christ will the veil of blindness be removed (2 Cor 3:18). I would encourage you to sow the seed of God's Word to your Catholic loved ones. It is the seed that will bring forth eternal life (James 1:18; 1 Peter 1:23). Pray for the Spirit of God to bring conviction and regeneration as you speak the truth in love.

Ben, Internet writes—Have you people lost whatever was left of your mind or ever had one to begin with? You seem to take great joy in demonizing the true church of Christ, while going to great lengths to justify the church of the holy trinity of me, myself, and I; the church of the evil one where you authorize yourselves to make a judgment on your own salvation. Where does the bible entitle you to such a lofty position of grandeur? If salvation is as easy as you make it out to be, then explain why the cross of Calvary did not save the devil, or are you going to deny he exists too? The answer is you have no answer. If you want to criticize the Catholicism, by all means do so, but return the Bible to its rightful guardian first—the Catholic Church. Create your own bible. You will be held accountable; not to us, but to God. You are biblical terrorists.

Mike's Comment: *The cross of Christ could not save the devil or his fallen angels because Jesus Christ, the kinsman redeemer, died only for His people.*

E. M., Internet, writes—Dear Mr. Gendron, After reading your book *Preparing For Eternity*, I felt so grieved in my spirit over the letters that you received from Catholics. Satan has truly blinded the eyes of those who are chained to the teachings of the Catholic Church. However, I appreciated that your defense is found in God's Word which you repeatedly cited. I just want to thank you for your ministry, and for standing up for God's truth. I just pray that the eyes of those who don't yet see God's truth and light will be enlightened by the power of the Spirit.

B. R., Cave Creek, writes, AZ—Mike, Just wanted you to know that I thoroughly enjoy your newsletter. I was raised Catholic, but even as a child did not ever feel comfortable with their teachings. In my 20s I was unsure of everything, and I even doubted that Jesus was real. I am now 68 years old and have had the Lord Jesus in my heart for over 10 years. I have come to the realization that the Catholic religion is definitely not true! I have learned so much from reading your very informative newsletter, and I just wanted to take the time to let you know. I have forwarded it to friends and family so that, hopefully, it will open their eyes and heart to the truth! My husband also loves the newsletter.

C. P., San Antonio, TX, writes—I was a typical Catholic when my son witnessed to me about Jesus. I was angry and told him "How dare you question my religion!" By God's grace, He pulled me out of this false religion. I have had great pain for my friends and family members still caught in the devil's snare. After 27 years later of searching for someone to teach me on how to witness to Catholics, a friend gave me your phone number, and I ordered your resources. I am so in love with the Word of God. Recently, the most wonderful thing happened at our large Bible class. The pastor said something about Catholics, and another lady said something else. I asked permission to pass out your tracts that I just happened to have in my purse! They asked me to say a few words about my mission to witness to Catholics, and the Spirit of God took over! I also told them about you and your website. They asked for more tracts because there is great need for Christians to have this information in hand.

Even in our own land there is a good deal which one would not wish a Jew to regard as Christianity. To my mind, baptismal regeneration is about as glaring a piece of Popery as there is to be found in the world! And they can hear that lie publicly taught in England! Grievous, too, it is to my very heart that they may hear it among those who profess a purer form of faith than that of which we have spoken. Try, brothers and sisters, to keep Christ's religion as Christ taught it. Purify it. Let it come back to its original form!—CHS, Sermon #3243, Volume 57

REFLECTIONS

Gems gleaned by Jim Robinette
jkrobinmissionafricajk@gmail.com

WILL YOU HELP ME?

“I am pained, pained that I have not more to give my sweet Bridegroom. His comforts to me are not dealt with a stingy hand, but I would gladly learn not to idolize comfort, sense, joy, and sweet-felt presence. All these are but creatures, and nothing but the kingly robe, the gold ring, and the bracelets of the Bridegroom. The Bridegroom, Himself, is better than all the ornaments that are about Him. Now, I would not so much have these as God, Himself, and to be swallowed up with the love to Christ. I see that in delighting in a communion with Christ we may make more gods than one. But, however, all was but child’s play between Christ and me till now. If one would have sworn unto me, I would not have believed what may be found in Christ. I hope that you pity my pain that much, in my prison, as to help me, yourself, and to cause others help me, a debtor, a sinful wretched debtor, to pay some of my debts of praise to my great King! Let my God be judge and witness, if my soul would not have sweet ease and comfort to have many hearts confirmed in Christ, and enlarged with His love, and many tongues set on work to set on high my royal and princely Well-Beloved! O that my suffering could pay tribute to such a King!”—From *Letters of Samuel Rutherford*. Published by Banner of Truth Trust, 1973. First Published in 1664. [Samuel Rutherford was a Christian pastor imprisoned for the gospel.]

A prayer

“I pray, O God, that I may know You and love You, so that I may rejoice in You. And if I cannot do so fully in this life, may I progress gradually until it comes to fullness. Let the knowledge of You grow in me here, and there [in heaven] be made complete. Let Your love grow in me here, and there be made complete, so that here my joy may be great in hope, and there be complete in reality. Lord, by Your Son You command, or rather, counsel us to ask, and You promise that we shall receive so that our ‘joy may be made complete.’ I ask, Lord, as You counsel through our admirable Counselor, may I receive what You promise through Your truth so that my ‘joy may be made complete.’ God of truth, I ask that I may receive so that ‘my joy may be made complete.’ Until then let my mind meditate on it, let my tongue speak of it, let my heart love it, let my mouth preach it. Let my soul hunger for it, let my flesh thirst for it, my whole being desire it, until I enter the ‘joy of the Lord,’ who is God, Three in One, ‘blessed forever.’ Amen.”—By Anselm from his *Prologium*; Found in John Piper’s *When I Don’t Desire God How To Fight for Joy*. Published by Crossway Books Wheaton, Ill 2004

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ROBINETTE.

ENJOY FELLOWSHIP WITH CHRIST!

By Charles H. Spurgeon

“Scarcely had I passed by them, when I found Him whom my soul loves. I held Him and would not let Him go, until I had brought Him to my mother’s house and into the chamber of her that conceived me.”

Song of Solomon 3:4.

WHEN I look upon this great assembly of people, I think to myself—there will be many here to whom these chapters that we have read out of Solomon’s Song will seem very strange. Of course they will, for they are meant for the inner circle of believers in the Lord Jesus Christ! This sacred Canticle is almost the central Book of the Bible. It seems to stand like the tree of life in the midst of the Garden of Eden, in the very center of the Paradise of God. You must know Christ, and love Christ, or else many of the expressions in this Book will seem to you but as an idle tale.

The subject on which I am about to speak will be very much of the same character. Outsiders will not be able to follow me, but then we are coming to the communion table, so I must, for a while, forget the unsaved among my hearers, and think only of those who *do* know the secret of the Lord which is with them that fear Him. To my mind, it is a very melancholy thought that there should be any who do not know the sweetest thing in all the world, the best and happiest thing beneath the stars—the joy of having Christ in their heart as the hope of glory! While I may seem to forget you, dear

friends, for a while, I cannot really help remembering you all the time, and it is the earnest desire of my heart that while I am speaking of some of those delights which are enjoyed only by the people of God, you may begin to long for them—and I remind you that when you truly long for them, you may rest assured that you may have them! Around the garden of the Lord there is no wall so high as to keep out one real seeking and trusting soul—and in the wall, itself, there is a gate that always stands ajar—no—that is always *wide open* to the earnest seeker!

I am not going to try so much to preach a sermon as to talk out freely from my heart some of those delightful experiences which belong to the children of God. I want this service to be a time not of carving meat, but of eating it—not of spreading tables, but of sitting at them, and feasting to the full on the bounteous provisions that our Lord has prepared for us! —Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2485, Volume 42—*Love’s Vigilance Rewarded*—read/download at <http://www.spurgeongems.org>

NOTABLE QUOTES OF CHARLES H. SPURGEON

“Whenever you get one inch above the ground in your own esteem, you are that inch too high!”—1895, Sermon #2395

“In the greatness of our troubles there may often be space for the greater display of the goodness of God!”—1895, Sermon #2408

“All the fear in the world that is worth having is the result of pardoned sin.”—1895, Sermon #2422

“Dear Sunday school teachers, wait upon God for that which you are to teach; take it warm with love out of the very mouth of God; and then speak it for God out of your own mouth. Good will surely come of such teaching as that!”—1892, Sermon #2286

“Sanctification is the great open separator of Christians from the world!”—1893, Sermon #2313

“There are many prayers that it would not be right to pray in public, but they are very dear to God’s ear in private.”—1894, Sermon #2380

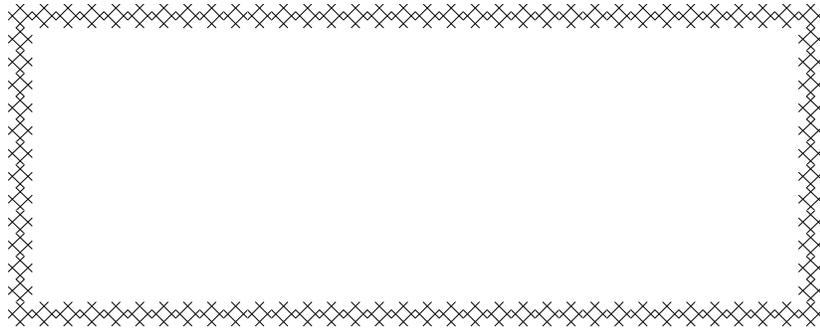
“If you hear a real gospel sermon, it directs you to look to Jesus Christ. That teaching which leads you to think of the priest, and to think of the church, whatever there may be about them that is good, is not ‘the doctrine of God our Savior.’” —1895, Sermon #2416

“It is well to preach as I do, with my lips. But you can *all* preach with your feet, and by your lives; and that is the most effective preaching! The preaching of holy lives is living preaching! The most effective ministry from a pulpit is that which is supported by godliness from the pew! God help you to do this!”—1895, Sermon #2432

**For HIS Glory
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Our prayer for you:

¹⁷ that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,
¹⁸ may be able to comprehend with all the saints what *is* the width and length and depth and height—
¹⁹ to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.
(Eph 3:17-19 NKJV)



Tell someone today how much you and I love Jesus Christ.—EO

In This Issue...

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

A MESSAGE TO THE CHILD OF GOD:

Are you, this morning, in a sad, sorrowful, unholy condition? Do you desire to get out of it? Then, my brothers and sisters, arise, for Jesus calls you! “But I cannot,” you say. *You* cannot, I grant you that, for without Jesus you can do nothing! But I am not talking about what *you* can do; I would remind you that there is no reason why you should not ascend into a noble condition at once! Are you not still one with Jesus? Despite the state into which you have fallen, you are still a member of His body! Who can separate us from the love of God which is in Christ Jesus our Lord? In Him all fullness dwells—why should you pine in poverty? You are naked, poor, and miserable in *yourself*, but all things are yours! Come, brothers and sisters, these things are to be had for the asking! God waits to give these things to you, why not enjoy them? “Oh, but I have strayed so far from God, and have fallen into such a state.” Has the Spirit of God weakened? Cannot *He* raise you out of your sad state? What condition were you in when you were converted? You were dead, yet *He* quickened you! You are *not* dead now! There is some life in you, though that life is sickly. Which is easier, to make the sick man whole, or to make the dead man live?

He has done the greater—He can certainly do the lesser! “But can He do it at once?” Did He not regenerate you at once? Was there not but a moment in which you passed from death to life? Well, at this moment you can pass from a state of sickness into one of spiritual health! “How?” Why, by the same way in which you passed into spiritual life at first, namely, by an act of faith! Come to the cross again, my dear brother, my dear sister. Wipe those eyes of yours. Jesus died for *sinners*! Come away, just as you are, just as you came at first—and though your life is blotted with sins, and your evidences blighted, your comforts shall come again! Why do you hesitate? Thus says the Lord, “I have blotted out like a cloud your transgressions, and like a thick cloud your sins.” “Though your sins are as scarlet, they shall be as wool; though they are red like crimson, they shall be as snow.” Why do you need so much persuasion to bring you to the heart which bled for you? Married to Christ, and yet ashamed to come to your Husband? A member of His body, and yet afraid to approach your Head?

Come along, brothers and sisters, the Lord lives, and His heart moves with compassion towards you! He loves you! He *will* love you! He *must* love you. Though *you* have sinned, *He* cannot change! Though you believe not, He abides faithful. “He hates putting away.” Your transgressions have separated you, for a while, from your God, but listen to this—“The mountains shall depart, and the hills be removed; but My kindness shall not depart from you, neither shall the covenant of My peace be removed, says the Lord who has mercy on you.” —CHS