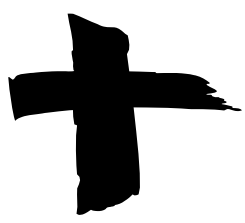


FOR HIS GLORY

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Do you believe in Jesus? You are in the favor of God. Do you not believe in Him? Then no priest can help you, nor can you help yourself! You are lost, and ruined, and undone! The only way of escape is that you believe in Jesus Christ! Brothers and Sisters, when the Word of God tells us so positively that having believed, we are saved, can you see any earthly use in going to a person who says he is authorized of God, and asking him whether you are saved or not? I cannot! I think it far easier, by God's Grace, to believe in Jesus than to believe in these gowned and bedizened clerics! And to believe in Jesus, and in them, too, is like seeing by the light of the sun aided by the lamp of the glowworm! Before God the whole business is blasphemy, and before Christians it is foolery and worse.—CHS



BUT WHAT IS IT TO "DRAW NEAR TO GOD"?

By Charles Haddon Spurgeon

*"It is good for me to draw near to God."
Psalm 73:28.*

In order to draw near to God, the soul *must grasp the thought that God is near to it, and the soul must have a clear sense of who and what God is.* Ignorance is an effectual barrier to any approach to God, seeing that our drawing near is not *physical* since God is always equally near to our bodies. It is mental, and spiritual, and therefore, to such an approach there must be an intelligent *knowledge* and apprehension of the Lord.

We must know Him as Good, as Great, as Just, as Holy, as Merciful, as True, as Faithful, and knowing Him—understanding something of His Character—we must then grasp the thought that He is even now *here*, close at hand, nearer to us than any earthly friend could be, for He possesses our heart, and compasses us on every side. As nothing can be nearer to the fish than the water in which it lives, so nothing can be nearer to us than God in whom we

live, and move, and have our being.

The Lord is not merely round about us, but He is in our souls, filling their every corner, and chamber, entering into the core, and center of our physical and mental nature. Now, when our mind is filled with these two thoughts—God near us, and reconciled to us—we have become capable of *spiritually* drawing near to Him!

As yet I have not succeeded in my description. How shall I tell you what to draw near to God is? It is *prayer*, but it is more than prayer. I bow my knee, and I begin to ask the Lord to help me in my time of trouble. I tell Him what my trial is; I put up my requests, uttering them with such words as His Holy Spirit gives me on the occasion; but this alone is not drawing near to God. Prayer is the *modus operandi*, it is the *outward* form of drawing near to God, but there is an *inner* spiritual approach which is scarcely to be described by language.

Shall I tell you how I have
(See Are You Near? on page 3)

SOUND FAMILIAR, CHRISTIAN?

By C. H. Spurgeon

*"There broke He the arrows of the bow, the shield and sword of battle."
Psalm 76:3.*

Brothers and Sisters, we who are members of the Church of Christ, have been subdued by Sovereign Grace. Whereas once we were enemies, we are now reconciled unto God by the death of His Son. Now, if we could each tell his story of conversion, the children of God would be ready to burst out with one simultaneous shout of joy, as they perceived that in the midst of His Church the Lord, in the hearts of His people, has broken the arrows of the bow!

Let me take you back to the time of *your Conversion*. Some of us were very stout-hearted. We knew the Truth of God, but we did not love it; we understood the Gospel, but we abhorred it. We were often entreated to consider the welfare of our souls, but we cared for the frivolities of the moment, and we let the realities of Eternity slip by. We were thun-

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THE TRUTH!

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dered at by the Law, we were gently wooed by the Gospel; the tears of a mother united with the earnest warnings of a teacher, and the admonitions of a pastor; but all these were powerless upon our slumbering conscience. Some of us went to great lengths of rebellion, and hardened ourselves more and more, until it seemed impossible for us to do enough against the Lord our God.

When we talk of great and vile sinners, it brings tears to our eyes as we remember that such were some of us, but we have been washed. Ah, Brothers and Sisters, the bringing in of great sinners is indeed a Glory to Christ—and the Salvation of great moralists is not a secondary victory, for perhaps of the two it is more difficult to subdue the righteous self than the sinful self of men. To have made those who have been kept pure outwardly to feel their inward impurity, and to bewail it, is a triumph great and masterly. Rejoice when the harlot bows before the Savior with breaking heart, be glad when Saul of Tarsus yields his persecuting heart to the Savior's scepter, but equally adore the Majesty of Love when the young man who has kept all these commandments from his youth up seeks the one thing which he lacks, and trusts his heart with Jesus Christ without delay!

When we shall get to Heaven, we will astonish the angels with what we shall have to tell, the depths of sin out of which we have been delivered, the fiery lusts from which we have been rescued, the stiff necks that have been made to bow, and the unyielding knees that have been compelled to bend. Glory be unto God! I cannot help saying so again, Glory be to God, for as I look around this place, and think of some of you in whom God's great and wondrous arm has been revealed in redeeming you from all your iniquities, I dare make it my boast that here the Lord has broken "the arrows of the bow, the shield, and the sword, and the battle."

Since Conversion, dear Friends, how often has the Great Conqueror been obliged to interpose on our behalf to save us from our rebellious lusts? I do not know how you find it, but it strikes me that conflict is the principal feature of the Christian life this side of Heaven. We know what communion is; we are no strangers to the banqueting house where the banner of Love is waving, but still to contest every inch of ground on the road to immortality, to wrestle hard with sins, and doubts, and fears, is our average experience. We do get beyond this sometimes, but not for long; we have soon to come back again, either to fight with the lions, or Apollyon, or to climb the Hill Difficulty, or to traverse the Valley of the Shadow of Death, or to pass through Vanity Fair, or to endure the sleepy influences of the Enchanted Ground, or to be in Doubting Castle.

It is not an easy path to Heaven, it is warfare from beginning to end. There are times with us when we are so sorely beset with temptations that our feet have almost gone, our steps have well near slipped. We would have long before this fallen, to our shame and confusion, if another arm than ours had not held us up. Oh, what strong temptations some of us have endured! Those of us who have passionate, fiery, strong, willful natures, have to fight frequently against suggestions which we would scarcely whisper

in the ear of those we love the best. We have overcome as yet, we have been upheld till now, but who could have held us up but the Lord Himself?

Our temptations occasionally are plied so craftily, and are so exactly fitted to the situation, so precisely adapted to the state of our bodily health, or the condition of our outward business, that it is a wonder that we have not yielded. Yes, and we have almost yielded, as we must mournfully acknowledge, and then Apollyon has hissed at us from between his teeth: "You have been unfaithful to your Lord already in your heart. You know you have gone back in your soul, and broken your covenant. How can you hope to be accepted at the last? Go back to the world at once, for you are playing the hypocrite, you know you are," he says, "for your heart is deceitful. Go back, therefore, in your outward life." Though we have been able still to wield the Sword of the Spirit, which is the Word of God, and have kept the weapon of All-Prayer in our hand, yet we have been almost overcome, and have narrowly escaped.

We have to bless God that we have escaped like a bird out of the snare of the fowler, but only escaped as by the skin of our teeth. We have not broken the arrows of the bow, we have not been able to break the sword of the enemy; but Christ has done it, blessed be His name! We have fled to the foot of His Cross, we have looked up and seen the streams of His precious blood; we have cowered down beneath the shadow of the Atonement, and we have come away strong to fight with our corruptions and to overcome our besetting sins.

Further than this, those who know anything of the Inner Life, if their inward struggles are at all like mine, will frequently have to contend with *doubts and fears*, suspicions and forebodings. Glory be to God, it is not always so. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." My Brothers and Sisters, we often walk in darkness, and see no light. Many of God's people are harassed with questions as to their interest in Christ, or are afflicted with deep depression of spirit; and when it is so, if we try to comfort them, what a task it is! I have tried all the Promises of the Bible which I could remember upon some of the sorely troubled ones. I have reminded them of the Person of Christ, and His consequent power; of the suffering of Christ, and His consequent ability to cleanse from sin; but frequently I have had this answer, "When God shuts one up, who can deliver?" and I have been made to feel, as a pastor, very often, that *I* could not quench the fiery darts of the enemy for other people; that *I* could not break the sword of the enemy for others, or even for myself! What a sweet relief it is to be assured that Jesus can break the arrows of the bow, subdue our doubts, and cause His people with reviving courage to say, "Rejoice not over me, O my enemy, for when I fall I shall rise again!"

I have seen many excellent Believers whose lives have been examples to us all, who, nevertheless, have said, "If you knew what was in my heart, you would not speak to me as a Christian. Oh, how great are my sins! I feel that I live at

(See **PRAISE GOD!** on page 4)

ARE YOU NEAR?

(Continued from page 1)

sometimes drawn near to Him? I have been worn and wearied with a heavy burden, and have resorted to prayer; I have tried to pour out my soul's anguish in words, but there was not vent enough by way of speech, and therefore my soul has broken out into sighs, and sobs, and tears. Feeling that God was hearing my heart-talk, I have said to Him, "Lord, behold my affliction; You know all about it; Deliver me! If I cannot exactly tell You, there is no need of my words, for You see for Yourself; You searcher of hearts, You read me as I read a book; will You be pleased to help Your poor servant? I scarcely know what help it is I need, but You know; I cannot tell You what I desire, but teach me to desire what You will be sure to give; Conform my will to Yours."

Perhaps at such a time there may be a peculiar bitterness about your trouble, a secret with which no stranger may intermeddle, but you can tell it all to your God. With broken words, sighs, groans, and tears, you lay bare the inmost secret of your soul. Taking off the doors of your heart from their hinges, you bid the Lord come in, and walk through every chamber, and see the whole.

I do not know how to tell you what drawing near to God is better than by this rambling talk; it is getting to feel that the Lord is close to you, and that you have no secret which you wish to keep back from Him, but have unveiled your most private and sacred desires to Him. The getting right up to Jesus, our Lord; the leaning of your head, when it aches with trouble, upon the heart that always beats with His Pity; the casting of all care upon Him, believing that He cares for you, pities you, and sympathizes with you—this is drawing near to God! It is good for me to draw near to God if this is what drawing near to God is.

Let us make a further attempt at the definition. Drawing near to God *may assume the form of praise*. It were a sad proof of selfishness if we never approached our God except to ask for something. Brothers and Sisters, I hope we often feel that our heavenly Father has been so bountiful, kind, and tender to us that our cup runs over, and our heart pours itself out in the language of some grand old Psalm, or we sing like the Virgin, "My soul does magnify the Lord, my spirit has rejoiced in God my Savior."

Thus to draw near to God in song is something, but there is a still further approach; the soul will sometimes climb so near her God in thankfulness, that words fail her, and she sits down like David, in the Lord's Presence, wondering, "Why all this for me? What am I, and what is my father's house, that You have brought me here? O Lord, Your Mercy overwhelms me! Come, then, expressive silence, speak the Divine Praise."

You have seen a little child when it is greatly pleased with a gift from its mother. It says but little by way of gratitude, but it begins to kiss its mother at a vehement rate, as though it never could be done! Such drawing near in love exists between a regenerate soul and its God. True saints fall to close embraces of gratitude, exhibiting inexpressible thankfulness, real, and deep, and therefore not to be worded—weights of love too heavy to be carried on the backs of such poor staggering bearers as our *words*. This is drawing near to God, and it is good for us.

As when on a sultry day the traveler strips off his garments and plunges into the cool refreshing brook, and rises from it invigorated to pursue his way, so it is when a spirit has learned, either in prayer or in praise, to really draw near to God! It bathes itself in the brooks of Heaven (streams branching from the river of the Water of Life), and goes on its way refreshed with heavenly strength!

Still, I have not fully described drawing near to God; to draw near to God has in it the element of looking *at the matter in the Divine Light*. Our light here below is nothing better than candlelight at its best. Now, by candlelight there are many things of which we cannot judge; colors are not truly seen by candlelight; only by sunlight is the brightness of the tints apparent. We too often judge our afflictions and the Providential dispensations of God by the candlelight of human reason. Oh, if we could draw near to God, and get into His Light, and begin to look at things in their *Eternal* bearings, how good it would be!

To take the sacred picture of Providence, and with our magnifying glass look at the canvas inch by inch, is practically to see nothing; but to view the work of the Divine Artist as a whole, with all its lights and shades, and all the fair proportions which manifest the matchless skill, that would be to see, indeed! The fault of us all is this—we judge Providence by the *moment*, instead of regarding it in its true magnitude, stretched upon the framework of that Eternal Love which knows neither beginning nor end.

Your dear child dies. Yes, and what calamity could be heavier? But if the death of one shall be the Salvation of others, and if the child's death is but the child's admission into Paradise, the matter wears another aspect; it is no longer such a subject for tears as it otherwise might have been.

Poverty scowls in your house—yes, and a sore ill is poverty, but if this poverty of pounds, shillings, and pence, should mean the reclaiming of a lost soul! If this trouble should be really needed to get us out of an ill position, and to bring us into a holier and happier state—preparatory for Heaven—what would the loss of all earthly riches be compared with the winning of Heaven?

Brothers and Sisters, we do not know how to judge! But if we must indulge our propensity to sit upon the bench, it would be good for us to get so near to God that we should weigh events in His scale, and consider matters according to His measurement. Further than this, a man may be enabled not merely to draw so near to God as to see things in God's Light, but he may even rise so high as *to be pleased with anything and everything that pleases God!*

This is a high attainment when a soul can honestly say, "If I could have my will, it should be my will that God's Will should be done. Let Him do wholly as seems good in His sight; if it is for His Glory that I pine in sickness, then I would not wish for health; and if it is for His honor that I should be poor and despised, then I would not wish for comforts or for esteem."

The heart has need to pass through many a furnace before it attains to this, yet, my Brothers and Sisters, we very soon reach this point with regard to those we love on earth,

(See *Are You Near?* on page 4)

ARE YOU NEAR?*(Continued from page 3)*

for we would very cheerfully give up our own wishes to please some dear one. In fact, it is with very many their highest happiness if there is anything that is needed by the object of their affection, to deny themselves anything and everything, if but their dear one's wish may be fulfilled.

And shall we thus yield up ourselves at the shrine of a wife, or a husband, or a darling child—and shall we not rejoice to surrender self for our gracious Lord? Shall we put our idols higher than our God? Shame upon us if anything in Heaven or earth is hard to do, or suffer for our Lord! Let us ask to be able to say, "Nevertheless not as I will, but as You will; if it pleases You, my God, it pleases me."

No, let the Lord have His way! If we could stand in His place, if we could have our way in opposition to Him, yet should it not be, but we would petition for the privilege of denying ourselves in order that His Eternal Purpose might be fulfilled. Brothers and Sisters, may we learn to draw near to God in such a sense as this! May the secret of the Lord be with us! May the Spirit of the Lord overshadow our spirits! May His will be our joy; His Light our delight, and Himself our All in All!—(See #879, Volume 15—AN ASSUREDLY GOOD THING—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and more than 525 Spanish translations, visit: www.spurgeongems.org).

**JOHN 3:18
READ IT, AND
THEN READ
JOHN 3:16...**

**"ONE FOOT IN THE GRAVE"?
NO, MY BROTHERS AND SISTERS!
RATHER, "ONE FOOT IN HEAVEN!"**

PRAISE GOD!*(Continued from page 2)*

a great distance from God; I am of little or no service to His Church. When I am in trouble, I do not act like a Believer, and cast my burden upon the Lord, but I bear it till my soul is sorely burdened." Then I have read to them such a Psalm as the one which follows our text, where David says, "In the day of my trouble I sought the Lord: my soul ran in the night, and ceased not: my soul refused to be comforted. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. You hold my eyelids open: I am so troubled that I cannot speak. . . Will the Lord cast off forever? And will He be favorable no more? Is His mercy clean gone forever? Does His promise fail forevermore? Has God forgotten to be gracious? Has He in anger shut up His tender mercies?"

I have always found such souls get relief when they have come to Christ just as they did at first; and if they have said, "I am afraid I never did come," they have soon rejoiced in the Light of His Countenance when they have been able to add, "But if I never came, I will now"—

*"Just as I am—though tossed about
With many a conflict, many a doubt,
Fights within, and fears without,
O Lamb of God, I come!"*

To creep to the foot of the Cross feeling as if the earth would open and swallow you up, and yet resolved that if you perish, you will perish with your arms about the Atonement, resting on the Sacrifice of Jesus—this is the sure way to comfort!

Tried one, you cannot perish beneath the Cross! You will be safe there! Standing there, you shall understand that there Jesus breaks "the arrows of the bow, the shield, and the sword, and the battle." —Adapted from Sermon #791, Volume 14—THE ARROWS OF THE BOW BROKEN IN ZION—read/download, by God's Grace, all 63 volumes of C. H. Spurgeon sermons, and over 500 Spanish translations free of charge at www.spurgeongems.org

**BRING OUT
THE BUCKETS!**

By C. H. Spurgeon

Some years ago a wicked, reprobate sailor was engaged in tarring a vessel. And while he was at his work there came along an old man well known in the district as a Christian. One of the sailor's mates standing by, said to him, "Jack, you cannot provoke *that* man! He is such a gentle-spirited man you cannot put him out of temper."

Jack was quite sure he could, and it became the subject of a wager. The wicked fellow took his bucket of tar, with which he was tarring the keel, and dared to throw it right over the good old man. It was a most shameful assault, and the fellow deserved the utmost penalty of the law.

The old man turned round and calmly said to him, "The Lord Jesus Christ has said that he who offends one of His little ones will find that it were better for him that a millstone had been tied about his neck, and that he were cast into the sea. Now, if I am one of Christ's little ones, it will be very bad for you."

Jack slunk back, dreadfully ashamed of himself. What was more, the old man's quiet face haunted him. Night after night he woke up, and in his dreams he saw that old man. And those tremendous words, "that it were better for him that a millstone were about his neck," broke him down before the Mercy Seat of God. He asked and found pardon. He sought out the old man, confessed his fault, and received forgiveness.

Who wouldn't have a bucketful of tar thrown over him if it would save a soul?

—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1316, Volume 22—*Why the Heavenly Robes Are White*—Read/download entire sermon at www.spurgeongems.org.

**PRAY DAILY FOR
PRESIDENT OBAMA!**

IS THERE REALLY SUCH A THING AS A NON-DENOMINATIONAL CHURCH?

By Ben Stratton

Due to the fact that labels such as “Baptist,” “Methodist,” “Pentecostal,” etc., are now considered offensive to many people, some churches are changing their names to “Bible Church,” “Fellowship Center,” “Community Church,” “Worship Center,” “New Life Tabernacle” and many others. These “new” churches strongly contend they are not “into denominations.” In fact, they are “non-denominational.” However, there are two basic problems with their line of thought.

First, in their effort to get rid of their “offensive” traditional labels, they have simply created new ones! If the label, “Baptist,” has some negative images with it, there can be no doubt that, “Community Church,” or, “Worship Center,” also conjure up negative images. When one hears the label, “Fellowship Center,” many get the picture of a charismatic church with healing services, and speaking in tongues where little or no Truth of God is preached.

Are these “new” labels really better than the “old”?

Second, these churches strongly proclaim that they are “nondenominational.” They fail to realize that separate denominations exist because of doctrinal differences. Some denominations believe in a works salvation—others do not. Some churches believe in infant Baptism or sprinkling as a

valid mode of Baptism—others do not. Some believe in eternal security—others do not. The list could go on and on. But the fact is the walls that separate denominations and churches are *doctrinal* walls.

So, when these churches claim to be “non-denominational,” it may be true they are not part of a denominational organization such as a convention, conference, or presbytery—but they certainly *do* have a set of doctrinal beliefs. They may be in the form of a written confession or creed, or they may simply exist in the minds of the church leaders—but they are there.

What does all this mean? It means that there is no such thing as a “nondenominational” church. Each church, no matter what label, believes and follows a certain doctrinal pattern. Some of these “non-denominational” churches may be “Methodist” in their beliefs. Others may be “Pentecostal.” A few might even be “Baptist,” but all of them will fit into some doctrinal category!

Remember, while the label on the outside may affect some people passing by, it’s the *doctrine* on the *inside* that really matters!

George Washington’s Baptism

By Charles W. Koller

Warmly cherished among the records of the venerable First Baptist Church of New York City is the account of the Baptism of George Washington. The fact that the first president of the United States was baptized by immersion, by the first pastor of the First Baptist Church of New York City, has been obscured by the fact that his previous membership in a church in Alexandria, Virginia, was never disturbed.

Among the noble qualities of the “Father of our Country,” there is none that we recall with deeper gratitude than his sincere piety. Born of a godly mother, christened and dedicated in infancy, and reared in a godly home, he “feared the Lord from his youth.” As a man he never forsook his private devotions or public worship, and even held services, himself, while in the army.

Among the many expressions of the faith of George Washington, none glows with brighter luster than his request for Baptism. The war was over, the peace treaty had been signed, and General Washington was in a camp at Newburg, on the Hudson, where the signing of the treaty was celebrated.

John Gano, pastor of First Baptist Church of New York City, who had served as chaplain through the war, was still with the troops expounding the Word of God. The General had heard him preach, and had been searching the Scriptures. Approaching the chaplain, he requested Baptism as taught and practiced in the Scriptures. The Baptism took place quietly and simply in the Hudson River with only 42 witnesses. But the impact of that testimony is still being felt.

[The above article was written by Charles W. Koller, president of the Northern Baptist Seminary in Chicago, Illinois. It was published in “The Western Recorder,” the Southern Baptist newsletter in Kentucky on March 6, 1958.]

PRAY DAILY FOR GRACE TO BE HOLY

**PRAY FOR MT. ZION AND CHAPEL LIBRARY.
ASK FATHER TO CONTINUE TO PROVIDE.**

**HAVE YOU PRAYED FOR YOUR
CHAPLAIN / PASTOR, AND
HIS FAMILY TODAY?**

Study of Ephesians 4:26-27**WHEN IT'S RIGHT, AND WHEN IT'S WRONG TO BE ANGRY—Part 1**

It is important for us to remember as we come to verses 26-27 of Ephesians 4 that we are studying a section of specific examples of putting off the old man, and putting on the new. Ephesians 4:26-27: "Be angry, and do not sin: do not let the sun go down on your wrath, nor give place to the devil." Each issue that is addressed in this section is important in itself. But it is also important to see that what the Holy Spirit is showing here is that a new creature in Christ is someone who is not made new in only some areas with others left untouched. Sanctification is a process affecting the entire person in every area of his life.

The specific issue that the verses before us today address is that of anger. Some may be surprised that our passage teaches us that there is a time when anger is right, as well as a time when anger is wrong. It also teaches us about the dangers of anger.

Let us begin our study of these verses with a look at when it is right to be angry. Verse 26 begins, "Be angry and do not sin." Some people have taken this to mean that the Believer must be careful to keep a lid on his anger. They would paraphrase the statement in this way, "Whatever you do, don't let your anger come out."

But that manner of explaining the verse does not do justice to the actual words which the Apostle used here, for both verbs that are used here are commands in the Greek. In other words, the Apostle is commanding Believers to do two things. He is commanding us to be angry, and he is commanding us not to sin.

This may come as a shock to some, but the Apostle is actually commanding Believers to be angry. There are times when it is the Christian's DUTY to be angry. Since we know that God never commands His people to sin, this command obviously means that not all anger is sinful. Anger against that which is evil and wrong, is good and right. There is a form of anger which may be aroused in the Believer for right reasons.

We can support this from Scripture in several ways. First of all, God Himself gets angry, and we know that God cannot sin. Yet, over and over again we read in Scripture of God's wrath. And wrath is just another word for anger. For instance we read in Romans 1:18, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness." God's wrath hangs over the heads of the wicked every minute of every day. It is that truth that formed the basis of Jonathan Edwards's famous sermon entitled "Sinners in the Hands of an Angry God." Another Scripture which makes this point is Psalm 7:11: "God is a righteous judge, a God who expresses his wrath every day."

Another proof that not all anger is sinful is the fact that the Lord Jesus Christ was angry during His earthly ministry. Again, Scripture is abundantly clear that Jesus was holy, sinless, and undefiled in any way. Yet the Bible plainly says that He was angry on certain occasions.

For instance, Mark gives us this account in Mark 3:1-5: "And He entered the synagogue again, and a man was there who had a withered hand. So they watched Him closely, whether He would heal him on the Sabbath, so that they might accuse Him. And He said to the man who had the withered hand, 'Step forward.' Then He said to them, 'Is it lawful on the Sabbath to do

good or to do evil, to save life or to kill?' But they kept silent. And when He had looked around at them with anger, being grieved by the hardness of their hearts, He said to the man, 'Stretch out your hand.' And he stretched it out, and his hand was restored as whole as the other." Jesus was angry with the hypocrisy of the religious leaders of His day. He was especially angry with them because they failed to see the whole truth of God's Word.

Another example of our Lord's being angry is found in John 2. Jesus was angry when He saw those who had turned the place of God's worship into a money-making enterprise. We read in verse 15, "When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables." John then tells us what the disciples thought of when they saw Jesus doing this. We read in verse 17, "Then His disciples remembered that it was written, 'Zeal for Your house has eaten Me up.'" That statement is a quotation from Psalm 69:9. —PF

{Lord willing, more next month.}

**Jesus Christ is the ONLY
way to God the Father!
Not Mary. Not Mohammed.
Not a future Messiah.
JESUS CHRIST
is the ONLY way!**

**PRAY FOR MEN AND WOMEN IN PRISON.
PRAY FOR THEIR CHILDREN
AND SPOUSES.**

PRAY FOR THE HOMELESS.

**IF YOU LIVE IN THE U.S.A.,
FEEL FREE TO WRITE
FOR A FREE
SUBSCRIPTION TO THIS
PUBLICATION.**

**HAVE YOU PRAYED
FOR YOUR
FAMILY TODAY?**

THE “I AM”S OF JESUS CHRIST—PART 9

“I AM THE RESURRECTION”

(JOHN 11:25)

By Daniel E. Parks, Pastor

Redeemer Baptist Church, 74 Cane Carlton, Frederiksted, VI 00840, USA

Jesus Christ said, “I am the resurrection” (John 11:25). A resurrection is “the raising up from the dead.” When Jesus Christ speaks of Himself as “the Resurrection,” He uses a metonymy, a figure of speech that consists in using the name of one thing for that of something else with which it is associated. (For example, “The White House said...” means the President has spoken).

Jesus Christ refers to Himself as “the Resurrection” because He is its Author. Here is indisputable proof of His Deity. None but God can resurrect the dead (1 Sam 2:6; Deut 32:39). Jesus Christ, by virtue of being the Divine Son of God, and therefore God the Son, possesses this power (John 5:21): “For as the Father raises the dead, and gives life to them, even so the Son gives life to whom He will.” (Mortals who have raised the dead, as in Matthew 10:8, have done so only through the Power God has given to them, as they do not have this power inherently.)

Jesus Christ is the Author of the various resurrections mentioned in Holy Scriptures. For example:

1) Jesus Christ is the Author of the physical resurrection. This is the return of physical life to the physical body from which it has departed in physical death. Jesus Christ performed such a resurrection on three occasions, raising from the dead the daughter of Jairus (Mark 5:35-42), a certain widow’s son (Luke 7:11-15), and Lazarus (here in John 11:38-44).

Jesus Christ is the Author of even His own Resurrection. He said of His own life, “I have power to lay it down, and I have power to take it again” (John 10:18). Here is further proof that in His mortal body resided not only the human nature, but also the Divine.

2) Jesus Christ is the Author of the spiritual resurrection. This is the regeneration of a sinner’s soul in salvation, the raising of it from the death of sin to the life of righteousness. (It has nothing to do with the raising of his body). The regenerated have been “made alive, who were dead in trespasses and sins” (Eph 2:1). They have “passed from death into life” (John 5:24) and been “born-again” (John 3:3-8).

Jesus Christ is the Author of this regeneration. It is true that regeneration is performed by the Holy Spirit (John 3:5, 6, 8). But He acts as the “Spirit of Christ” (Rom 8:9). Jesus Christ sent the Holy Spirit (John 15:26) and operates in and

through Him (John 14:16-18). Therefore, in the regeneration of sinners, the Holy Spirit acts as the agent of Jesus Christ, the Author of regeneration.

3) Jesus Christ is the Author of the final resurrection. “Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice, and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation” (John 5:28f). We here learn:

A) This is a future resurrection. It is, in its entirety, yet “coming.” It is “the resurrection at the last day” (John 11:24), at the second coming of Jesus Christ (1 Thess 4:13-17). It is in contrast to the “first resurrection,” which is both “coming, and now is” (vv 24f with Rev 20:5f). (The first resurrection, the *spiritual*, commences in *regeneration* by Christ here on earth, and culminates in union with Christ in Heaven. See William Hendriksen, *New Testament Commentary on John 5:24-30*).

B) This will be a general resurrection. It will involve “all who are in the graves,” both “those who have done good...and those who have done evil” (cp. Dan. 12:2; Acts 24:15).

C) This will be a resurrection unto the final and general judgment, after which the “good” will enter into eternal “life,” but the “evil” into eternal “condemnation” (cp. Matt 25:31ff).

D) This resurrection has Jesus Christ for its Author. It will occur when “all who are in the graves will hear His voice and come forth” (cp. 1 Thess 4:16a).

Jesus Christ concludes, “I am the resurrection and the life. He who believes in Me, though he die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?”

**ASK OUR LORD
TO BLESS PASTOR PARKS
AND HIS FAMILY.**

**DON’T BELIEVE IN THE
GOSPEL OF JESUS CHRIST?
THEN YOU SHALL BE
DAMNED IN HELL...**

**PRAY DAILY FOR THE
SALVATION
OF GAYS AND LESBIANS.**

**“Neglect of private prayer is the locust
which devours the strength
of the Church.”—CHS**



“Reflections” is a Christian meditation sent by Action Uganda Ministries and is meant to instruct, encourage and edify.

The Worth of a Human Soul

The loss of the soul is the greatest loss that ever happened. If you were to gather all the losses caused by the Deluge, by the fire upon Sodom, and by the bloody wars of many ages; if you were to measure, I say, the magnitude of these losses in wealth, in kingdoms, in the blood of men, and dear relations, what grief, what woe, what pangs, what sighs, what deep and heavy groans, what dire wailing would they involve, from Abel to the present day! If all the misery of past times was gathered together into one terrible groan, it would be a trifle compared with the woeful groan of a soul that has been cast down into the unquenchable fire, not for a thousand or ten thousand years, nor for years innumerable as the sand on the sea shore, but forever and ever. Blessed be God that we have not met with this irretrievable calamity!

There has been, on the other hand, great gain in the world, and great joy for the acquisition of wealth and glory, and for the victories obtained on land and sea, and for the possession of dear relations. But if you could gather together into one all the joys that have flowed in the river of time, yielding pleasure on its way to the millions of the human race; what is this after all compared with the salvation of a single soul? It is but like the chirping of a robin in the woods of Windsor compared with the jubilant songs of millions of the redeemed—From an Extract of a Sermon by Christmas Evans (born in 1766). Found in Some Of The Great Preachers Of Wales by Owen Jones, M.A Published by Tentmaker Publications, England, 1995.

WE HAVE A WITNESS!

By C. H. Spurgeon

We know that we have believed in the Lord Jesus because we have, over and above all else, a secret something, indescribable to others, but well-known by ourselves, which is called in Scripture, the *witness of the Holy Spirit*—for it is written, “The Spirit Himself also bears witness with our spirit that we are born of God.” First *our* spirit bears witness to our new birth, and then the Spirit of God comes in and bears witness with our spirit to the same effect! Do you know what it means? If you do not, I cannot tell you. “The secret of the Lord is with them who fear Him.”

There comes stealing over the soul, sometimes, a peace, a joy, a perfect rest, a heavenly deliciousness, a supreme content in which, though no voice is heard, yet we are conscious that there is rushing through our souls, like a strain of Heaven’s own music, the witness of the Spirit of God! We are sure of it, as sure as we are of our own being! And by that witness we know that we are, indeed, Believers in the Lord Jesus Christ.

Now mark, we may not, at first, *ask for any witness beyond the testimony of God*, nor will any other witness be given. I charge all of you here present not to say, “I will believe in God when I obtain the inward witness.” No, you are bound to believe in God *first*, on the sure testimony of His Word! If you believe His Word, you shall know the sweets of Divine Grace. To ask for more evidence, first, is as though a man should say, “Here is a medicine prepared by a physician of great repute, and it is said to be very powerful for driving out the disease from which I suffer. I will take it as soon as I see that I am improving by its means.”

The man has lost his reason, has he not? He cannot expect even a partial cure till he has *taken* the medicine! He cannot expect the result to come before the cause! You must take the good physician’s medicine as a matter of faith and, afterwards, your faith will be increased by the beneficial result. You must believe on the Lord Jesus, because of the witness of God concerning Him, for that is all the witness you ought to wish for, and all that God will give you.

After you have believed, other witnesses will spring up in your soul as the results of faith. And so your confidence will be strengthened. But just now, Beloved, believe in Jesus Christ, and having believed in Him, you shall know that you are forgiven for His name’s sake.

—Adapted from *The C. H. Spurgeon Collection*, Ages Software,—Sermon #1250, Vol. 21—*The Priest Dispensed With*—Read/download entire sermon at www.spurgeongems.org.

Letters to Mike Gendron Of Proclaiming the Gospel:

ptg@pro-gospel.org ~ <http://www.pro-gospel.org> ~ PO Box 940871, Plano, TX 75904

Stephen, Internet, writes:

Your web site offends me and one billion Catholics. If you could see this site from a Catholic viewpoint, you would see how antagonistic it appears; it divides Christ's Church; it incites hate, not love. Our Lord wants us to be one so I challenge you to take this hate site down, not for me, but for Him. Don't let your pride get in the way. Grow up, your ministry is wrong, stop it, repent!

Brother Mike responds:

Are you sure it is our web site that offends you, or is it the Gospel we boldly proclaim? The Gospel is offensive to those who are offensive to God. It strips the religiously proud of their self-righteousness. It divides Believers from unbelievers, the wheat from the tares, and light from darkness. It is the Gospel that incites intense hatred for those who reject it, but passionate love for those who embrace it. The unity our Lord desires is unity among those given by the Father to the Son, who have received and kept His Word (John 17:6-11).

C. M., Rochester, NY, writes:

Thank you so much for your perseverance in proclaiming the true Gospel of Jesus Christ. Your newsletters have taught me so much about Catholicism, so much more than I knew when I was a Catholic. As a girl, I was never satisfied, and always seemed to be on a quest for something more where "religion" was concerned. I now realize it was the Lord who was on a quest for me! He put that unsettled and unsatisfied feeling in my heart at an early age, then finally drew me in to Himself at the age of 32. It's been 10 years since I was saved, and as the years pass I am increasingly overcome with emotion as I contemplate the glorious truth of how the Lord God of the universe pulled me out of the miry pit, and proclaimed me as one of His own for all eternity. What an awesome God we serve!

Grateful in Alamogordo, NM, writes:

Thank you, and God bless you! Our Pastor used your tapes to teach several sessions; they're excellent. Your tape on

Telling Catholics the Truth was great! My husband and I were delivered and set free from the Catholic Church over 20 years ago! My sister-in-law was at that session, and it was an eye opener to her. She and her husband have rededicated their lives, and are now coming out of the Catholic Church. They have a lot of questions. Praise the Lord, His Word will set them free!

R.J., Plano, TX writes:

Thank you for your burden to faithfully represent the truth of the Scriptures, not only to Catholics, but to Christians who are still confused over the doctrinal differences. Many friends of mine were called out of the Catholic church, but are often ill-prepared to graciously confront their Catholic friends and families.

C. M., Houston, TX, writes:

Some friends left me some tapes from a church in Connecticut which turned out to be the 5 sessions you taught there. I spent the weekend listening to each tape twice. Then I became amazed at how different my take on Catholicism was from the reality you presented. Until I heard your series, I was rocking along thinking that my Catholic friends were saved, if not living the spiritual life Christ intended for us all. Now I see, by means of your teaching, how very different their gospel and lord are from our Biblical Gospel and Lord. Thank you for the many tools you provide.

J.D., Tampa, FL, writes:

The One Holy Catholic and Apostolic Church has for 2000 years taught the truth! You can create your own belief system, but the truth is still here. You can run away, you can try to lead others down your path, but all you do is stroke your own ego by leading people to your gospel instead of Christ's. Catholics have made mistakes, sometimes horrible mistakes but we have the truth. I pray that you stop attacking the Body of Christ and reunite with it. It is not too late. You are always welcome home.

Brother Mike responds:

I agree with you. The Roman Catholic Church does teach some truth, but whenever God's Truth is commingled with the errors of men, it is no longer the Truth of God. In fact, the mixture becomes much more insidious than outright error. Rarely will people be gullible enough to believe an outright lie, but when the lie is covered with a veneer of truth, it becomes easier to deceive the unsuspecting. If someone adds a drop of poison to a high protein drink, it is no longer healthy, but deadly. So it is when anyone adds anything to the Gospel of Jesus Christ. Rather than it being the power of God for salvation, the mixture has become fatal to all those who believe it. Your only hope for knowing the Truth of God is to abide in the Word of God (John 8:31-32). Only then can you be set free from the web of deception.

B.S., Toms River, NJ, writes:

I thoroughly appreciated your article on Biblical Evangelism. Praise God for the things He has taught us regarding the errors of man-centered evangelism! You are correct in that very few seem to have discernment in this area. It really amazes me how many learned evangelical leaders seem to accept the "man-centered" gospel presentation as Biblical. Thank the Lord for opening our eyes. May we keep depending on Him!

M.S., Seattle, WA writes:

I found your website and am overjoyed to find the Gospel of Christ presented, not only to Roman Catholics, but to all those who are lost. The wealth of information presented as a provision to those who are lost is of inestimable value.

**ASK GOD TO BLESS
BROTHER MIKE,
HIS WIFE, AND
HIS MINISTRY.**

DO YOU REALLY LOVE JESUS CHRIST?

By C. H. Spurgeon

“Simon, Son of Jonas, do you love Me?”
John 21.16

Some have been put into prison for the Truth of God, and yet have not been sincere Christians. It is not for us to say, but it is to be feared that in the martyr days some have given their bodies to be burned, yet because they had not love, it profited them nothing.

Love is essential. Nothing can compensate for its absence, and yet this precious thing may not be in your hearts! O God, I tremble as I remember that perhaps it is not in mine! Let each one hear the question, “Simon, son of Jonas, do you love Me?”

I must press the point a little further. It is often necessary for us to ask this question because there are other points of religion besides the emotional. Man is not all heart—he has a brain, and the brain is to be consecrated and sanctified. It is, therefore, right that we should study the Word of God, and become well-instructed scribes in the Kingdom of Heaven.

Peter went to college three years, with Jesus Christ for his Tutor, and he learned a great deal—who would *not* from so great a Teacher? But after he had been through his course, his Master, before He sent him to his lifework, felt it necessary to inquire, “Do you love Me?”

Brothers and Sisters, you may turn over the pages of your Bible; you may digest Doctrine after Doctrine; you may take up theological propositions and problems, and you Brothers may labor to solve this difficulty, and expound that text.

You may answer questions, till, somehow or other, your heart grows as dry as the leaves of the volume, and the book-worm feeds on the *soul* as well as the paper, eating its way into the spirit. It is, therefore, a healthy thing for the Lord to come into the study and close the book, and say to the student, “Sit still a while, and let Me ask you, ‘Do you love Me?’ I am better than all books and studies; have you a warm, human, living love for Me?”

I hope many of you are very diligent students—if you teach in the Sunday school you ought to be. If you preach in the streets or in cottage meetings you ought to be. How shall you fill others if you are not full yourselves?

But, at the same time, look most of all to the condition of your *heart* towards Christ! To know is good, but to *love* is better. If you will study, you can solve all problems. Yet, if you love not, you have failed to comprehend the mystery of mysteries, and to know the most excellent of sciences!

Knowledge puffs up, but love builds up. Look well, then, to the question, “Do you love Me?”

—Adapted from *The C. H. Spurgeon Collection*, Ages Software.—Sermon #1281, Volume 22, “Do You Love Me?”—Read/download entire sermon at www.spurgeonems.org.

LET’S TALK ABOUT FAMILY PRAYER!

By Charles Haddon Spurgeon

“That your prayers be not hindered.”
1 Peter 3:7

To those who pray, prayer is a most precious thing, for it is the channel by which priceless blessings come to them—the window through which their needs are supplied by a gracious God. To Believers, prayer is the great means of soul enrichment—it is the vessel which trades with Heaven and comes home from the celestial country laden with treasures of far greater worth than ever Spanish galleon brought from the land of gold.

Indeed, to true Believers, prayer is so invaluable that the danger of hindering it is used by Peter as a motive why, in their marriage relationships and household concerns, they should behave themselves with great wisdom. He bids the husband “dwell” with his wife “according to knowledge,” and render loving honor to her, lest their *united prayers* should be hindered.

Anything which hinders prayer must be wrong. If any management of the family, or lack of management, is injuring our power in prayer, there is an urgent demand for an alteration. Husband and wife should pray together, as jointly heirs of Divine Grace, and any temper or habit which hinders this is evil.

The text could be most appropriately used to stimulate Christians to diligence in *family* prayer, and though I shall not so use it on this occasion, it is not because I undervalue the institution, for I esteem it so highly that no language of mine can adequately express my sense of its value. The house in which there is no family altar can scarcely expect a Divine Blessing! If the Lord does not cover our habitation with His wings, our family is like a house without a roof.

If we do not seek the Lord’s guidance, our household is a ship without a pilot. And unless guarded by devotion, our family will be a field without a hedge. The mournful behavior of many of the children of professing parents is mainly due to the neglect or the coldness of family worship—and many a judgment has, I doubt not, fallen upon households because the Lord is not duly honored therein.

Eli’s sin still brings with it the visitations of a jealous God. That word of Jeremiah bears hard upon prayerless families—“Pour out Your fury upon the households that call not upon Your name.” His mercy visits every house where night and morning vows are paid, but where these are neglected, sin is incurred. In the good old Puritan times it was said that if you had walked down Cheapside you would have heard in every house the voice of a Psalm at a certain hour of the morning and evening, for there was no house, then, of professed Christians without family prayer!—Adapted from *The C. H. Spurgeon Collection*, Ages Software.—Sermon #1192, Vol. 20—*Hindrances to Prayer*—Read/download entire sermon at www.spurgeonems.org.

HEAVEN, HELL, OR PURGATORY? DREAM ON, MY ROMAN CATHOLIC FRIEND!

By C. H. Spurgeon

“Before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divides his sheep from the goats.” That is to say, first, *they shall be divided into two parts*—His sheep and the goats. There shall be two positions—He shall put His sheep on the right hand, but the goats on the left. Is there no place for a third party? No, for the simple reason that there will, then, be no third class; and there will, then, be none for this reason—that there never *was* a third class!

I know there are some here, tonight, who dare not say they believe in Jesus, but they would not like to be put down among the ungodly. Yet I pray you remember that there are but two books—and in one or the other of those two, your name must stand recorded by the hand of God—for there is no third book. There is the Lamb’s Book of Life, and if your name is there, happy are you! If it is *not* there, your sins still stand recorded in the books which contain the condemning evidence which will seal the death warrants of unbelievers.

Listen to me! There is in this world, nowhere, any other sort of people beside those who are dead in sin, and those who are alive unto God! There is no state between! A man either lives or is dead! You cannot find a neutral condition. A man may be in a swoon, or he may be asleep, but he is alive—there is no state that is not within the boundary of either life or death! Is this not clear enough? There is no state between being converted and unconverted—between being quickened, and being dead in sin! There is no condition between being pardoned, and having our sins upon us. There is no state between dwelling in darkness, and being brought into the marvelous Light of God.

One or the other must always be our condition—and this is the great folly of mankind in all times—that they will *dream* of a middle state and try to loiter in it! It was for this cause that the old Prophet, standing on Carmel’s brow, said, “How long halt you between two opinions? If the Lord is God, follow Him: but if Baal, follow him.”

And it is for this reason that we have constantly to call the attention of mankind to the great declaration of the Gospel—“He who believes and is baptized shall be saved; he who believes not shall be damned.” God has given to the preacher two hands, that he may set the people on each side, and deal out the Truth of God to two characters and no more. Be not deceived about it, you are either on the way to Heaven, or on the road to Hell!

There is no “purgatory” or middle condition in the next world! “Purgatory” is an invention of the Pope for the filling of his cellar and his pantry—and no more profitable speculation has ever been set than the saying of masses, and the robbing of dupes under the pretense of altering that state which is fixed forever!

Purgatory Pick-Purse was the name the first Reformers gave it. But you will go to Heaven or to Hell—and you will remain in one place or the other—for you have either a character that is fit for Heaven, or a character that is fit for Hell. There is no character which can be supposed, if we understand the Scriptures correctly, which would be fit for a middle place. And neither is there any middle place prepared for it.!

“He shall separate them one from another, as a shepherd divides his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left.” The human flock will be divided into two companies.

—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1234, Vol. 21—*The Final Separation*—Read/download entire sermon at www.spurgeongems.org.

“Many a man who might have been of great service to the Church of God becomes useless because he must branch out in some new direction in business which takes up all his spare time. Instead of feeling that his first care should be, “How can I best glorify God?” his all-absorbing objective is to “stretch his arms like seas, and grasp in all the shore.” Thousands, hundreds of thousands, and even millions of dollars cannot silence the greedy horseleech which men have swallowed, which continually cries, “Give, give!” Many add house to house, and field to field, as though they meant to be left alone in the land! Alas, that Christians should be infected with the same fever! The rich man in the parable had no time for prayer, for he was busy in planning new barns in which to bestow his goods—but he *had* to find time for *dying* when the Lord said, “This night shall your soul be required of you.” Beware, I pray you, of “the desire for other things,” the canker of riches, the insatiable greed which drives men into the snare of the devil, for if it works you no other ill, it will do you mischief enough if, thereby, your prayers are hindered.”—CHS, 1874.

**PRAY THAT GOD THE FATHER
WILL DRAW MILLIONS
OF ROMAN CATHOLICS, JEWS, AND MUSLIMS
TO HIS SON, JESUS CHRIST!**

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

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)

Pray daily for Pastor Curt Daniel of Faith Bible Church in Springfield, IL.
You can visit his site at <http://faithbibleonline.net/index.html>

In This Issue...

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

OH, IT IS A SHAMEFUL THING TO HAVE SINNED!

By Charles H. Spurgeon

“Knowing this, that our old man is crucified with Him.”

Romans 6:6.

Brothers and Sisters, let me remind you of yet another point. The death of our Lord Jesus Christ was *an ignominious death*. It was the death which the Roman Law accorded only to felons, serfs, and Jews, but few were condemned to it but slaves. It was not a freeman's death; a nobler execution was allotted to citizens. So our sins must be put to death with every circumstance of shame and self-humiliation. I must confess I am shocked with some people whom I know who glibly rehearse their past lives up to the time of their supposed conversion, and talk of their sins—which they hope have been forgiven them, with a sort of smack of the lips, as if there was something fine in having been so atrocious an offender! I hate to hear a man speak of his experience in sin as a Greenwich pensioner might talk of Trafalgar and the Nile; the best thing to do with our past sin if it is, indeed, forgiven, is to bury it! Yes, and let us bury it as they used to bury suicides—let us drive a stake through it in horror and contempt, and never set up a monument to its memory. If you ever do tell anybody about your youthful wrongdoing, let it be with blushes and tears, with shame and confusion of face; and always speak of it to the honor of the Infinite Mercy which forgave you; never let the devil stand behind you, and pat you on the back and say, “You did me a good turn in those days.” Oh, it is a shameful thing to have sinned! A degrading thing to have lived in sin! And it is not to be wrapped up into a telling story, and told out as an exploit as some do! “The old man is crucified with him.” Who boasts of being related to the crucified felon? If any member of your family had been hanged, you would tremble to hear anyone mention the gallows; you would not run about crying, “Do you know that a brother of mine was hanged at Newgate?” Your old man of sin is hanged—do not talk about him, but thank God it is so, and as He blots out the remembrance of it, do you the same, except so far as it may make you humble and grateful. (Adapted from Sermon #882, Volume 15—THE OLD MAN CRUCIFIED—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and more than 500 Spanish translations, visit: www.spurgeongems.org).