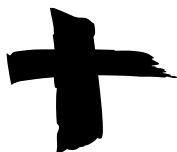


FOR HIS GLORY

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A GREAT delusion is upon the heart of man as to his Salvation. His ways are perverse; he does not love the Law of God, no, his mind is opposed to it, and yet he sets up to be its advocate! When he understands the spirituality and severity of the Law, he reckons it to be a sore burden, and yet when the Gospel is preached and set forth as the gift of Sovereign Grace, and he is bid to simply accept it by an act of faith in Christ Jesus, the man professes great concern about the Law lest it should be made void by the freeness of Grace! He takes the broken pieces of the two Tables of the Law, and hurls them at the Cross! It is not that man loves the Law of God, but that he does not love the God of the Law! Hence he will resort to any pretense to oppose that way of Salvation which God has appointed.—CHS



DID SOMEONE SAY “PURGATORY”?

By C. H. Spurgeon

I know there are some... 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 book which contains the condemning evidence which will seal the death warrants of unbelievers!

Listen to me! There are 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 not this clear enough? There is no state between being converted and unconverted—between being

quicken 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 marvellous 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 that believes and is baptized shall be saved: *he that 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, but no more! Be not deceived about it, you are either on the way to Heaven, or

(See **PURGATORY** on page 2)

WILL GOD PROVIDE?

By C. H. Spurgeon

*“But my God shall supply all your need according to His riches in glory by Christ Jesus.”
Philippians 4:19.*

Sometimes, when I have been in need for the work of the Orphanage and the College, and such things—and these times *have* occurred—I do solemnly assure you that I have felt a wonderful joy in my spirit! I have watched the ebb of the funds till nearly everything has been gone, and then I have joyfully said to myself, “Now for it! The vessels are empty! Now I shall see the miracle of filling them!”

What wonders the Lord has worked for me, I cannot now tell you in detail, but many of you who have been my faithful helpers know how hundreds and even *thousands* of pounds have poured in from our great Lord in the moment of necessity. It will always be the same, for the Lord God is the same.

Until the funds run low, we cannot expect to see them replenished—when they do get low, *then* will God come and deal graciously with us! Money

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PURGATORY **YES, GOD WILL PROVIDE!**

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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 Sermon #1234, Volume 21—THE FINAL SEPARATION—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)

ONLY GOD CAN MAKE A CHRISTIAN!

By Charles H. Spurgeon

A Brother minister once told me a story of a man who was known in a certain village as a simpleton, and was always considered to be soft in the head. No one thought he could ever understand anything. But one day he came to hear the Gospel preached. He had been a drunken fellow having wit enough to be wicked which is a very common kind of wit. The Lord was pleased to bless the Word to his soul so that he became a changed character. And the marvel of all was his religion gave him something which began to develop his latent faculties. He found he had something to live for, and he began to try what he could do.

In the first place, he wanted to read his Bible that he might read his Savior’s *name*. And after much hammering and spelling away, at last he was able to read a Chapter. Then he was asked to pray at a Prayer Meeting. Here was an exercise of his vocal powers. Five or six words made up his prayer, and down he sat, abashed. But by continually praying with his own family at home, he came to pray like the rest of the Brethren, and he went on till he be-

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(Continued from page 1)

is, however, our smallest need—we need Grace, wisdom, light, and comfort—and these we shall have! All our needs are occasions for blessing; the more needs you have, the more blessing you will get. God has promised to fill up all your needs; that is, all your empty vessels will be filled, and therefore the more the merrier! What? The more in need, the *better*? Yes, I would have your faith believe that strange statement—your poverty shall thus be your *riches*, your weakness your *strength*, your abasement your *exaltation*! Your extremity shall be an opportunity that God will use to show the riches of His Grace! To your utter exhaustion He will draw near with all the fullness of His inexhaustible Grace, and He will replenish you till your cup runs over!

He will fill up all your empty vessels; be not slow to fetch them out from holes and corners, and place them before the Lord, however many they may be! Weep not over the empty jars, but place them out in rows in full expectation of their being filled to the brim! These empty vessels of yours are, some of them, I have no doubt, very large, and they even grow larger. Most of our needs grow upon us. You still pray, “Give us this day our daily bread,” but the one loaf which was a large answer to the prayer when you were single, would not go far at your table now—the loaves vanish like snow in the sun! You needed faith 50 years ago, but you need more now, do you not? You have more infirmities, and perhaps more trials than in your younger days. I know that, apart from my loving Lord, I am much more needy now than I ever was before. Whatever a man requires in the things of God, usually the older he grows, and the more experience he has, the more he needs, and the more of it he needs!

He needs more love than he had when he was younger, more patience, more resignation, more humility, more charity, more wisdom, more Holiness. He desires more faith and a brighter hope. He needs especially in prospect of death, more courage, and more bold, simple, child-like confidence in his Savior, Why, some of us have needs that could not be supplied if we could turn the stars to gold, and coin them and *pay* them away—these could not *touch* the hunger of the heart and soul! The world itself would be but a mouthful for our spirits’ necessity—a drop in a bucket! I know some saints that have grown to be so deeply in debt to their Lord, to His Church, and to the world, that they are hopelessly involved in boundless obligation!

How can we meet the demands upon us? Our responsibilities are overwhelming! All that some of us have made by our lifelong trading is a bigger stock of needs than we ever had before! The vacuum within our spirit expands and enlarges, and we cry out, “More knowledge of the Scriptures! More of Christ! More of Grace! More of God! More of the Holy Spirit! More power to serve God.” Our vessels would each one hold a sea—and even these are expanding! We need more and more, and the mercy is that the Text before us keeps pace with the growth—“My God shall supply all your need.” This includes the big needs as well as the little ones! It comprehends all that can be as well as all that is; it guarantees us that our growing needs shall all be supplied. Let the vessels expand to their utmost, “Yet my God,” says Paul, “shall fill up all those needs of yours.”—Adapted from Sermon #1712, Volume 29—FILLING THE EMPTY VESSELS—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

WORKS OF THE HOLY SPIRIT—PART 1

By A. W. Pink

Unto the Apostles whom He had chosen, the risen Savior “commanded them that they should not depart from Jerusalem, but wait for the promise of the Father,” assuring them that, “You shall receive power, after that the Holy Spirit is come upon you: and you shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:2, 4, 8). Accordingly we read that, “And when the day of Pentecost was fully come, they were all with one accord in one place” (Acts 2:1)—their unity of mind evidently looked back to the Lord’s Command and Promise, and their trustful expectancy of the fulfillment thereof. The Jewish “day” was from sunset unto the following sunset, and as what took place here, in Acts 2, occurred during the early hours of the morning—probably soon after sunrise—we are told that the day of Pentecost was “fully come.”

The outward marks of the Spirit’s Advent were three in number—the “sound from Heaven as of a rushing mighty wind” (Acts 2:2), the “cloven tongues like as of fire” (v 3), and the speaking “with other tongues, as the Spirit gave them utterance” (v 4). Concerning the precise significance of these phenomena, and the particular bearing of them on us today, there has been wide differences of opinion, especially during the past 30 years. Inasmuch as God Himself has not seen fit to furnish us with a full and detailed explanation of them, it behooves all interpreters to speak with reserve and reverence. According to our own measure of light, we shall endeavor to briefly point out some of those things which appear to be most obvious.

First, the “rushing mighty wind” which filled all the house, was the *collective* sign in which apparently all the 120 of Acts 1:15 shared. This was an emblem of the invincible energy with which the third Person of the Trinity works upon the hearts of men, bearing down all opposition before Him in a manner which cannot be explained (John 3:8), but which is at once apparent by the effects produced. Just as the course of a hurricane may be clearly traced after it has passed, so the transforming work of the Spirit in Regeneration is made unmistakably manifest unto all who have eyes to see spiritual things.

Second, “there appeared unto them cloven tongues like as of fire, and it sat upon each of them” (Acts 2:3), that is, upon the Twelve, and upon them alone. The proof of this is conclusive. First, it was to the Apostles only that the Lord spoke in Luke 24:49. Second, to them, only did He by the Spirit give Commandments after His Resurrection (Acts 1:2). Third, to them only did He give the Promise of Acts 1:8. Fourth, at the end of Acts 1 (v 26) we read, “he (Matthias) was numbered with *the eleven Apostles*.”

Acts 2 opens with, “And,” connecting it with 1:26, and says, “they (the Twelve) were all, with one accord in one place” and on *them* the Spirit now “sat” (Acts 2:3). Fifth, when the astonished multitude came together they exclaimed, “Are not *all* these which speak *Galileans*?” (Acts 2:7), namely, the “men (Greek, “males”) of *Galilee*” of 1:11! Sixth, in Acts 2:14, 15, we read, “But Peter, standing up *with the eleven*, lifted up his voice and said unto them, ‘You men of Judea, and all you that dwell at Jerusalem, be this known unto you, and hearken to my words: For *these* are not drunken”—the word, “these,” can only refer to the “eleven” standing up with Peter!

These “cloven tongues like as of fire” which descended upon the Apostles was the *individual* sign, the Divine Credential that they were the authorized ambassadors of the enthroned Lamb. The Baptism of the Holy Spirit was a baptism of *fire*. “Our God is a consuming fire.” The elect sign of His Presence is the fire unkindled of earth, and the chosen symbol of His approval is the sacred flame—covenant and sacrifice, sanctuary and dispensation were sanctified and approved by the descent of fire. “The God that answers by fire, let him be God” (1 Kings 18:24). That is the final and universal test of Deity. Jesus Christ came to bring fire on the earth; the symbol of Christianity is not a Cross, but a “Tongue of Fire” (Samuel Chadwick).

Third, the Apostles, “speaking with other tongues,” was a *public* sign. 1 Corinthians 14:22 declares “tongues are for a sign, not to them that believe, but to them that believe not,” and as the previous verse (where Isaiah 28:11 is quoted) so plainly shows, they were a sign unto *unbelieving Israel*. A striking illustration and proof of this is found in Acts 11, where Peter sought to convince his skeptical brethren in Jerusalem that God’s Grace was now flowing forth into the Gentiles—it was his description of the Holy Spirit’s falling upon Cornelius and his household (Acts 11:15-18 and cf. 10:45, 56) which convinced them. It is highly significant that the Pentecostal type of Leviticus 23:22 divided the harvest into three degrees and stages—the “reaping” or *main* part, corresponding to Acts 2 at Jerusalem; the “corners of the field” corresponding to Acts 10 at “Caesarea Philippi,” which was in a corner of Palestine—and the “gleaning” for “the stranger,” corresponding to Acts 19 at Gentile Ephesus! These were the only three occasions of “tongues” recorded in Acts.

It is well known to some of our readers that during the last generation many earnest souls have been deeply exercised by what is known as “the Pentecostal movement,” and the question is frequently raised as to whether or not the strange power displayed in their meetings, issuing in unintelligible sounds called “tongues,” is the genuine gift of the Spirit. Those who have joined the movement—we believe some of them godly souls—insist that not only is the gift genuine, but it is the *duty* of all Christians to seek the same! But surely such seem to overlook the fact that it was not any “*unknown* tongue” which was spoken by the Apostles—foreigners who heard them had no difficulty in understanding what was said (Acts 2:8).

If what has just been said is not sufficient, then let our appeal be unto 2 Timothy 3:16, 17. God has now *fully* revealed His

(See *Holy Spirit* on page 8)

The Doctrines of Grace

Their Third Point—Limited Atonement (2)

By Daniel E. Parks, Pastor

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III. Limited Atonement Proven.

1. Christ has indeed worked Atonement. He has completed the mission He came into the world to perform, satisfied all that God required for Atonement, and secured for His people all that He had sought for them.

i. Christ has, in His Atonement, secured the *Salvation* of all whom He came to save. He came to *save* His people, not to *make all men savable*, or to *enable them to save themselves*. His saving work was efficacious in and of itself, not conditional or hypothetical, or in need of being made efficacious by its objects.

It was said of Him while He was still in His mother's womb that, "you shall call His name Jesus, for He will save His people from their sins" (Mat 1:21). Here observe—the *Author* of Salvation is "Jesus." The *objects* of Salvation are "His people"—*not* everyone without exception! The *goal* of Salvation is to deliver them "from their sins"—not to merely make them savable, nor in order to offer to them a hypothetical or conditional Salvation. The *certainty* of Salvation is expressed in, "Jesus *will* save."

Christ always endeavored to fulfill this Prophecy. "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to *save* sinners" (1 Tim 1:15). He declared that "the Son of Man has come to seek and to *save* that which was lost" (Luke 19:10). God's people are therefore assured that "[He] gave Himself for our sins, that He might deliver us from this present evil age" (Gal 1:4), and that "[He] 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" (Titus 2:14). "For Christ also suffered once for sins, the Just for the unjust, that He might bring us to God" (1 Peter 3:18).

And Christ did indeed fulfill His mission in Salvation. He therefore could pray to His Father at the end of His earthly ministry, "You have given Him [i.e., God's Son, Jesus Christ] authority over all flesh, that He should give eternal life to as many as You have given Him...I have finished the work which You have given Me to do" (John 17:2-4; cp. 6:37-39). "And having been perfected [through His obedience in His sufferings], He became the Author of eternal Salvation to all who obey Him" (Heb 5:9). Therefore, everyone He came to save will be saved—no one He came to save will perish.

ii. Christ has in His Atonement secured the *Redemption* of all whom He came to save—"having obtained eternal Redemption" for them (Heb 9:12). How could this Truth of God be stated any clearer or more emphatically? Christ, in the shedding of His blood, "obtained Redemption." Here is no hypothetical Redemption for all, nor a conditional Redemption waiting for men to finish paying even a single penny! And the Redemption obtained by Christ is "eternal"! No one redeemed by Christ in His death will ever be unredeemed or perish.

iii. Christ has, in His Atonement, secured the *reconciliation* of all those He came to save. They confess that "when we were enemies we were reconciled to God through the death of His Son" (Rom 5:10). "God...has reconciled us to Himself through Jesus Christ...that is, that God was in Christ reconciling the world to Himself" (2 Cor 5:18f). "For it pleased the Father...by Him to reconcile all things to Himself...having made peace through the blood of His Cross. And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death" (Col 1:19-22). The reconciliation of sinners to God was therefore conditioned upon Christ, alone, not upon the reconciled. And it was accomplished when they were enemies to God, and when Christ died for them, and therefore, not through any thing in or of themselves.

iv. Christ has, in His Atonement, secured the *Justification* of all those He came to save. His Father had prophesied, "My righteous Servant shall justify many [not all without exception], for He shall bear their iniquities" (Isa 53:11). Christ has fulfilled this Prophecy—all whose iniquities He bore are "justified freely by [God's] Grace through the Redemption that is in Christ Jesus" (Rom 3:24); "[He] was delivered up because of our offenses, and was raised because of our Justification" (Rom 4:25); "Much more, then, having now been justified by His blood, we shall be saved from wrath through Him" (Rom 5:9).

Christ completed His mission! God has been satisfied! All God's people have been saved, redeemed, reconciled, and justified through the atoning work of Jesus Christ! There is nothing hypothetical about this Salvation, nor any condition for the sinner to meet in order to make it effectual. Rather, as saints confess, "He...by Himself purged our sins" (Heb 1:3), and "by His stripes we are healed" (Isa 53:5; 1 Peter 2:24).

2. The Atonement worked by Christ is a limited Atonement. It was limited in its extent by God's design, in the following ways.

i. The Atonement worked by Christ was for "many" of mankind, not for everyone in mankind.

God Himself denied "Christ died for all men, and for every man," and affirmed instead, Christ died for only "many" of mankind (Isa 53:11f)—"My Righteous Servant shall justify many [not all], for He shall bear their iniquities...And He bore the sin of

(See *Limited Atonement* on page 5)

LIMITED ATONEMENT

(Continued from page 4)

many [not all].”

And Christ Himself repeatedly agreed with His Father. He confessed to having come as “the Son of Man...to give His life a ransom for many [not all]” (Mat. 20:28). He declared, “My blood of the new covenant...is shed for many [not all] for the remission of sins” (Mat 28:26).

And the writer to the Hebrews concurs (Heb 9:28)—“Christ was offered once to bear the sins of many [not all].”

Let us therefore rid ourselves of the notion that, “The shed blood of Christ was *sufficient* for all, but *efficient* only for some.” God’s Word emphatically teaches that the blood shed by Christ was sufficient for only “many”—the same, “many,” for whom it was also efficient—sufficiency = efficiency.

ii. The “many” for whom Christ worked Atonement are identified in Holy Scriptures as a particular people distinct from all mankind as a whole.

Paul the Apostle identified the particular people for whom Christ died as *God’s elect* (Eph 1:3-7)—“the God and Father of our Lord Jesus Christ...chose us [God’s elect] in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ...In Him we [God’s elect, and they alone] have Redemption through His blood, the forgiveness of sins...”

God identified the particular people for whom Christ died as, “*My people*” (Isa 53:8)—“for the transgressions of My people He was stricken.”

God’s angel identified the particular people for whom Christ died as “*[Christ’s] people*” (Mat 1:21)—“Jesus...will save His people from their sins.”

Christ identified the particular people for whom He died

as, “*My friends*”— as distinct from those who would never believe in Him (John 15:13f)—“Greater love has no one than this, than to lay down one’s life for his friends. You are My friends if you do whatever I command you.”

Paul the Apostle identified the particular people for whom Christ died as, “*the Church of God* which He purchased with His own blood” (Acts 20:28), and also wrote that, “Christ also loved the Church and gave Himself for her” (Eph 5:25).

Christ identified the particular people for whom He died as, “*My sheep*” (John 10:11ff)—“I am the Good Shepherd. The Good Shepherd gives His life for the sheep.” And He furthermore declared that those who will never believe in Him are, “not of My sheep” (John 10:26), thereby teaching He would not waste a drop of His precious blood on them who are unbelieving goats! Such enemies and deniers of Christ are the same persons for whom He refused to even pray (John 17:9): “I do not pray for the world but for those whom You have given Me.”

iii. Saints out of all the world will sing this Truth of God to Christ in Glory (Rev 5:9)—“You are worthy...for You were slain and have redeemed us to God by Your blood out of every tribe and tongue and people and nation.” Their song proves Christ is “the Savior of the world,” not of the Jews only (John 4:42; cp. 1:9, 29; 3:16f; also 2 Cor 5:14f, 19; 1 Tim 2:4-6; 1 John 2:2; 4:14). It denies Christ died for all without *exception*— as Universalists, Pelagians and Arminians declare. Rather, it proves He died for all without *distinction*—for those whom He redeemed “*out of every tribe and tongue and people and nation.*” Everyone for whom Christ was slain will forever sing His praise for redeeming them in doing so! Not *one* of them will perish unredeemed! Their song praises His Limited Atonement that satisfied God’s Justice.

ONLY GOD

(Continued from page 2)

came a preacher! And, singularly enough, he had suddenly a depth of understanding, and a power of thought such as are seldom found among ministers who only occasionally occupy pulpits.

Strange it was that Divine Grace should tend to develop his natural powers—giving him an objective—setting him devoutly and firmly upon it, and so bringing out all his resources so that they were fully shown. Ah, ignorant ones, you need not despair! He saves ignorant ones, too! Not for your sakes—there is nothing in you why you should be saved. He saves His Elect, not for their wisdom’s sake, but ignorant though they are, understanding not the meaning of His miracles, “He saves them for His *name’s* sake.”—(Adapted from Sermon #115, Volume 2—WHY ARE MEN SAVED?—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).

READ THIS!

“THE knowledge which Believers have that Christ died in their place, and gave Himself *particularly* for them, is full of the sweetest consolation to their ransomed spirits. Who can describe the inward peace which fortified the mind of the Psalmist when he uttered those memorable words, ‘*My lips shall greatly rejoice when I sing unto You; and my soul which You have redeemed*’? (Psa 71:23). Or who can express the comfort which is poured into the heart of an afflicted saint when the Holy Spirit brings powerfully to his mind such a precious Promise as this?—‘*But now thus says the Lord that created you, O Jacob, and He that formed you, O Israel; Fear not, for I have redeemed you—you are Mine.*’ No small part of the consolation comprehended in such Promises arises from distinguishing love and special Redemption. But if Christ died for sin abstractly, He died no more for one man than another—and the comfort derived from Particular Redemption is vain.—**WILLIAM RUSHTON, 1831**

Study of Ephesians 4:30a

DO NOT GRIEVE THE HOLY SPIRIT OF GOD—PART 2

Our study last month leads us to another fundamental principle about the Christian life. A primary motivation for everything the Believer does or does not do should be gratitude to God for what He has done for us in Christ. As Paul put it in 2 Corinthians 5:14a, “The love of Christ compels us.” This is what Isaac Watts is talking about when he says in that final verse of his hymn “When I Survey the Wondrous Cross,” “Love so amazing, so divine, demands my soul, my life, my all.”

The next thing I would like for us to consider is why the Holy Spirit grieves. The Holy Spirit is a Divine Person. Often Believers become confused about the Holy Spirit. Sometimes there is excessive emphasis upon the Holy Spirit, while in other sections of the Church there is a neglect of Him. What our verse is teaching us is that no Believer can afford to neglect the Holy Spirit. He is God! Let us be very clear about that! The Holy Spirit is not just some abstract power or influence, He is a member of the Blessed Trinity.

Our verse indicates this very clearly when it commands us not to GRIEVE the Holy Spirit. You cannot grieve or disappoint an influence or abstract power; you can only grieve a person. The Holy Spirit is very sensitive. When we sin, it is not simply that we have done that which is wrong, but we do that which offends Him.

But we should point out at this time that the very word, “grieve,” is subject to misunderstanding when we apply it to the Holy Spirit. There is a sense in which the Holy Spirit, because He is God, cannot be grieved. This is what the theologians mean by the *impassibility* of God. To be impassible means that one cannot suffer pain. God is impassible. God is above and beyond His Creation. You can’t hurt God; God doesn’t change; He is always completely happy and content in Himself.

Yet, this is an area in which we must claim inability to probe very deeply, for God often uses language in the Scripture that speaks of His being angered, or offended, or hurt by what His creatures do. These are probably expressions designed to cater to us in our weakness. Although God cannot suffer, He

truly is offended by the wrong things that man do. How these can both be true, I do not fully understand, but this is part of what we are dealing with when we speak about the grieving of the Holy Spirit. When we grieve the Spirit, we do not in any way spoil His happiness or contentment. Yet in a very real way we offend Him.

Perhaps we can understand a little more about what it means to grieve the Spirit if we simply think about His name. He is the HOLY Spirit. Sin grieves the Holy Spirit because of who He is. Because He is Holy, all that is unholy grieves Him. The idea of grief when used of the Holy Spirit is not so much an emotion as it is an indication of His extreme hatred of sin. The Prophet Habakkuk says of the Lord in Habakkuk 1:13, “You are of purer eyes than to behold evil, and cannot look on wickedness.” What grieves the Holy Spirit most is to see His people sin. All sin offends Him, but the sins of His people especially offend Him simply because they are His people.

One of the reasons the Spirit is so grieved by the sins of Believers is because of all He does for them in His deep love for them. I think that this is a point often overlooked; we realize that God the Father loves us because He gave His only begotten Son; we realize that the Lord Jesus Christ loves us because He laid down His life for the sheep. But do we realize how much the Holy Spirit loves us? The love of the Holy Spirit is indicated by the word “grieve.” Notice that the word here is not “anger.” The sins of Believers do not anger the Spirit, but *grieve* Him. This means that He loves us, and it is because He loves us that He grieves. If you pour out your love upon someone who does the exact opposite of all that you want him to do, doesn’t it hurt you? The Holy Spirit is not nearly so bothered by the sins of unbelievers because they are still in rebellion against Him. It is not surprising that they should do what He hates, but when the Believer sins, it grieves Him because He has such deep love for them.—PF

Continued next month, Lord willing.

OUR LORD HAS TAKEN BROTHER ALLAN ROMAN HOME (NOVEMBER 7, 2014), AND SO OUR BROTHER AND FRIEND IS NOW EXPERIENCING THE GAIN OF WHICH PAUL WROTE IN PHILIPPIANS 1:21. ALLAN'S LORD AND SAVIOR IN HIM TRANSLATED 574 C. H. SPURGEON SERMONS ON EARTH WHICH CAN BE FOUND ON THIS SITE—<http://www.spurgeongems.org> AND HIS—<http://www.spurgeon.com.mx>, where you can read/download/print all of his Spanish translations, and also LISTEN to 539 of them in his voice.

Pray daily for Pastor Curt Daniel of Faith Bible Church in Springfield, IL.

**You can visit his site at
<http://faithbibleonline.net/index.html>**

Letters to Mike Gendron of Proclaiming the Gospel:

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

Name Withheld by Sender, Internet, writes—I used to be a Protestant, and I too was very anti-Catholic. I used to believe in Salvation by “just” accepting Jesus into my heart as my personal Lord and Savior. But God put me on a journey to come to know His Truth. I was led by God to “prove” the Catholic Church wrong, and discovered I was wrong. I suggest you read the writings of the Early Church Fathers—that’s how the truth was revealed to me. You are where I was—convinced that I “knew” all the truth, and refusing to hear anything that anyone had to say for fear of being deceived by the Evil One. My children followed me into the church and we have more peace, now, than we ever had as Protestants. You can know the truth by saying this prayer: “Lord Jesus, help me please! Many claim to have the truth. I will try to follow You wherever You direct me, just show me where Your truth is to be found.”

Brother Mike answers—*I am always amazed when Catholics label me “anti-Catholic.” I have dedicated my life to glorifying Jesus Christ through the proclamation of His Gospel to Catholics who are embracing another gospel. Would you call a doctor, anti-patient, for giving life-saving care to someone who is near death? Part of your problem as a Protestant was believing Salvation comes from “accepting” Jesus into your heart. This is as wrong as believing you are saved by consuming Him into your stomach! Sinners can only be justified by Grace through faith in Jesus Christ.* I am wondering which early church fathers you would like me to read—the ones approved by your church—or the ones whose teachings conformed to the Scriptures? You will find “fathers” on both sides of every issue. I have never been so foolish as to believe I know “all” the Truth of God. However, by the Grace of God, I do know the Gospel which is according to Scripture, and not according to the early church fathers or traditions of men (1 Cor 15:1-4). Unlike your experience, I continue to listen and learn from others in order to grow in the knowledge of Christ. But if their teachings do not conform to the Word of Christ, I reject them. The surest way to be deceived by the devil is to trust mediators other than Christ. Those who seek the Truth of God need to look no further than Jesus, for He is the Truth, His Word is Truth, and He came to testify to the Truth (John 14:6; 17:17; 18:37). That is why your prayer is unnecessary. I know where to find the Truth of God and now, so do you!

I. S., Walla Walla, WA, writes—I am greatly blessed by your newsletter and videos; thank you so very much! My prayer request is for my dad, a Roman Catholic deacon, who has recently been diagnosed with cancer. Please pray for a possible cure, but most of all, for my dad’s Salvation.

Brother Mike responds—My prayers join yours at the Throne of Grace for your dad. Some time ago I was also diagnosed with cancer, and was inspired to write an article comparing the disease of sin with the disease of cancer. You may wish to download it from our Web site and share it with your dad (Vol. 7, No. 3, from 1998). Please keep me posted on your dad’s spiritual and physical condition. As he earnestly investigates a cure for his cancer, may he also investigate the Word of God for the only cure for his sin.

Jason, Internet, writes—What basis do you have for claiming the Catholic Church is wrong? Basically all you do is write insults to show Catholics how they should turn to your faith. What did they do to you that made you so mad? We are devout servants of God, and stand up against evil. I just want to make sure you know that Catholic priests and our leaders are truly Holy. They stand for what is truly important, not for the specifics of religion but for the good of man. The people you are insulting truly deserve Heaven, not you.

Brother Mike replies—The basis for claiming the RCC is wrong about the Gospel is God’s Holy Word, our final court of appeals for discerning truth from error (2 Tim 3:16). You are right that I do not deserve Heaven, but wrong that Catholic priests are holy. Do you not believe the pedophile scandal that has rocked the church? Yes, I deserve to suffer God’s eternal wrath for sinning against Him, but He demonstrated His love by sending His Son, as a substitute, to suffer and die in my place. He also opened my eyes to see this glorious Truth, and gave me the gifts of faith, His Son’s righteousness, His Holy Spirit, and eternal life. I pray you will trust the only Holy Priest who will never forsake you or abuse you (Heb 7:25-27).

L. S. Bishop, CA, writes—Thank you for putting yourself on the line of insults by blind Catholics who don’t know how terribly they are being deceived. Thank you for loving them, and for your obedience as you follow Jesus Christ. Also thank you for your example in always pointing to the truth of the Holy Scripture, which is the only true light in our darkened world.

By the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in modern English,
and 574 Spanish translations, visit: www.spurgeongems.org

(Continued from page 3)

HOLY SPIRIT

mind to us; all that we need to “*thoroughly furnish*” us “unto all good works” is already in our hands! Personally this writer would not take the trouble to walk into the next room to hear any person deliver a message which he claimed was inspired by the Holy Spirit! With the *completed* Scriptures in our possession, nothing more is required except for the Spirit to interpret and apply them. Let it also be duly observed that there is not a single exhortation in all the Epistles of the New Testament that the saints should seek “a fresh Pentecost,” no, not even to the carnal Corinthians or the legal Galatians!

As a sample of what was believed by the early “fathers,” we quote the following—“Augustine said, ‘Miracles were once necessary to make the world believe the Gospel, but he who now seeks a sign that he may believe is a wonder, yes, a monster.’” Chrysostom concludes upon the same grounds that, ‘There is now in the Church no necessity of working miracles,’ and calls him, ‘a false prophet,’ who now takes in hand to work them.’” (From W. Perkins, 1604).

In Acts 2:16 we find Peter was moved by God to give a general explanation of the great wonders which had just taken place. Jerusalem was at this time of the feast, filled with a great concourse of people. The sudden sound from Heaven, “as of a rushing mighty wind,” filling the house where the Apostles were gathered together soon drew a multitude of people; and as they in wonderment heard the Apostles speak in their own varied languages, they asked, “What does *this* mean?” (Acts 2:12). Peter then declared, “*This* is that which was spoken by the Prophet Joel” (Acts 2:16). The prophecy given by Joel (2:28-32) now began to receive its fulfillment, the latter part of which we believe is to be understood symbolically.

And what is the bearing of all this upon us today? We will reply in a single sentence—the Advent of the Spirit *followed the exaltation of Christ*—if, then, we desire to enjoy more of the Spirit’s Power and Blessing, we must give Christ the throne of our hearts, and crown Him the Lord of our lives.—From A. W. Pink’s *Studies in the Scriptures*—December, 1933). Adapted from the *Works of the Holy Spirit*, by A. W. Pink, as found in his *Studies in the Scriptures*, December, 1933-1937, and published in book form by Mt. Zion Publications, 2603 W. Wright St., Pensacola, FL 32505, a ministry of Mt. Zion Bible Church.

Lord willing, continued next month.

Pray for your Roman Catholic friends and family—that many are His Elect, and our heavenly Father’s will is to draw them to His Son, Jesus Christ, today.

PRAY FOR GRACE FOR A PURE HEART.

PLEASE PRAY FOR GOD’S ELECT IN PRISONS DURING THIS HOLIDAY SEASON.

BLOODLESS SACRIFICES

By Mike Gendron
Of Proclaiming the Gospel
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Cain and Abel both offered genuine sacrifices to God, but God rejected Cain’s bloodless sacrifice (Gen 4:3-5). For what reason did God reject Cain’s bloodless sacrifice? Because “without the shedding of blood there is no forgiveness” (Heb 9:22).

So what does Cain’s sacrifice have in common with the Roman Catholic sacrifice of the Mass? It, too, is a bloodless sacrifice. Roman Catholics approach God the same way Cain did, with the unbloody sacrifice of the Eucharist. According to paragraph 1367 of the Catechism of the Catholic Church: “The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: The victim is one and the same...[in] this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an **unbloody manner**. . .this sacrifice is truly **propitiatory**” (emphasis mine).

How foolish to believe that God can be propitiated without blood! “Woe to them! For they have gone the way of Cain” (Jude 11). God displayed Jesus publicly on the Cross as a **propitiation in His blood** through faith...that He might be just and the justifier of the one who has faith in Jesus (Rom 3:25-26).

OF CATHOLIC TRADITIONS

By Mike Gendron

Many Roman Catholic traditions find their origin in paganism, but none as obvious as the use of statues, icons, relics, and images in worship. Historians report that statues of the Egyptian goddess Isis, with her child Horus, were renamed Mary and Jesus by pagan Rome. Today, shrines of the Black Madonna and Child are the holiest shrines in Catholic Europe. It should not surprise us that some of the titles and honor given to Mary by the Vatican, such as, “Our Lady,” “Eternal Virgin,” and “Madonna,” were the same titles attributed to Isis. Whether the idolatry is pagan or religious, the principle is the same. The worship and honor that is due to God alone is turned away from Him, and given to that which is not God.

On a missionary trip to Mexico several years ago, I went into the Cathedral of Acapulco to share the Gospel with Catholics. The idolatry I witnessed there was so nauseating that it has grieved me to this day. In a transparent glass coffin there was a statue of Jesus lying face up with wads of pesos in his hands. In front of the coffin was an offering box with the words in Spanish: “For the holy burial of Jesus.” I wept as I watched poor Mexican peasants kneel down and offer what little money they had so that Jesus could be buried (again).

Did Christ Die for the World?

By C. H. Spurgeon

The Atonement of Christ is many-sided and may be viewed in very different lights, and while I trust we shall never be shaky about the question of His literal and effectual Substitution for His own Chosen, whereby He offered for them a most sure, effectual, and perfect satisfaction so that no sin may ever be laid to their charge, yet there *is*, on the other hand, a general and universal view of His atoning work. God could not have dealt with the world at all in the way of His Mercy apart from the Sacrifice of Christ! The only thing which could have been done with the race of man was to have crushed it out forever if Christ had not stood for them as an Interposer. God was in Christ, reconciling the world unto Himself; for the sake of the Man, Christ Jesus, God was able to look upon the fallen race in Justice, and yet prepare Mercy for the guilty. Men owe their lives to the Sacrifice of Christ! Men owe the various alleviations of their sorrows by God's gracious tenderness in Providence to the Sacrifice of Christ!

Above all, that free and honest proclamation of Salvation to every man that will believe in Christ Jesus is rendered possible by the wondrous, perfect, unlimited, illimitable merit which resided in the Person and work of such an One as Jesus our Lord! The picture before you is a very beautiful one. Here are spices of the most precious kind, made up into a compound such as never was compounded for any other purpose! This Divinely-appointed mixture of sweet odors is placed in the censer upon the golden altar—that is to say, eternal *acceptance* is found in the Person of Christ. The incense is kindled with fire from on high. What follows? The spices begin to burn, and up ascends a pillar of smoke. See how it rises high into the clear air! And as it rises, it expands like a cloud, covers the sky, is wafted all around, and perfumes the whole air with its own exceeding fragrance!

It rises and rises till it enters Heaven—yes, and the Heaven of heavens! Its sacred odor is recognized in every golden street! It fills every chamber of the glorious “house of God not made with hands!” It ascends to the Throne of His excellent Majesty. and the Lord is well pleased with it—and again is fulfilled the words which are written concerning the burnt-offering of Noah—“The Lord smelled a sweet savor; and the Lord said in His heart, I will not again smite everything living as I have done.” Such is the merit of Christ, that through its sweet savor God looks down upon the world, and treats it with His Long-Suffering, Tender-

ness, and Mercy. Is it not a blessed picture? As a Just and Holy God, He could not deal with a guilty race except through a Mediatorial Sacrifice which should wrap mankind in its cloud of merit, and reconcile the world unto Himself!

And now, you and I may follow in the tracks of God, and go out and preach the Gospel to every creature without the slightest fear because the whole air is perfumed with the incense of a Savior's mediatorial work! Although not perceptible by carnal sense, yet the inward spirit in the soul of the Believer perceives the grateful odor of the finished work of the Ever-living Savior sweetening all things, so that now we call nothing common or unclean, but are prepared to deliver our message to the vilest of the vile! God in Christ is Kind, even to the unthankful and the evil, and wills that supplications, prayers, intercessions, and giving of thanks be made for all men—and to every creature the Gospel should be preached. We shall not, however, proceed to any practical purpose unless we remember next, that when God comes to deal with men, it is with the Light of the Spirit as well as with the Merit of Christ.

The golden candlestick is as necessary as the golden censer—for God's work among men is always by His Spirit. He is seeking out His people as the woman sought for her lost piece of money, and it is significant that it is written, “She did light a candle and sweep the house.” God, in His work of Salvation, comes to men with the candle of His Word lighted through the Holy Spirit—and through the teaching of His Word from day to day, that Spirit shines as from a lantern among the sons of men! If you and I would follow in the tracks of God as His dear children, imitating Him, we must take with us the light of the Gospel or the Glory of God and, by the power and light of His Spirit we must make known to men the unsearchable riches of Christ. To us, Jehovah is our light and our Salvation—and when we go in His name we must not go without the Light of God. Thus you see we come to God by the incense and the light—and even so does God come down to man to bless Him.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1710—INCENSE AND LIGHT—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 <http://www.spurgeongems.org>.

NO ONE IS TOO EVIL, SINFUL, OR ANYTHING YOU CAN COME UP WITH, TO BE SAVED BY JESUS CHRIST! I AM A GOOD EXAMPLE...EO.

GROANING FOR MERCY

Do you know anything of what it is to groan for God's Mercy, to sigh under a sense of your sinfulness, your inability to help your own soul, and feel a spiritual thirsting for God? If you do, you know what it is to do the will of God. If you do not know this, the Lord has not taught you to see and feel your own ruin—and whatever external “piety” you imagine you have—it is but self-deception if you, in any measure, trust it!—WILLIAM GADSBY, 1842

A CHRISTMAS GIFT FOR PREACHERS (BUT WHY NOT FOR YOU AND ME)?

By Charles Haddon Spurgeon

None ever believe in Jesus except those in whom God's arm has been revealed, for Jesus says, "No man can come to Me except the Father, which has sent Me, draws him." But, Brother Ministers, in answer to prayer, that power *has been revealed* among His people, and is with them still! His arm is not shortened that He cannot save, neither has He withdrawn it from His Church.

Be encouraged while I suggest to you a few thoughts. The hand of God is upon many of our friends before we speak to them. It is most pleasant to me, when I am seeing inquirers, to observe how God makes ready the hearts of my hearers. I am studying a certain subject and praying to God for a blessing on it—and upstairs in a chamber, which I have never seen, one of my hearers is being made ready for my message. He is struck with a sense of sin, or troubled with uneasy thoughts, or rendered hopeful of better things—and thus he is being made ready to accept the Christ whom I shall preach to him! Yes, and ready to accept that particular form of the Gospel message which the Spirit of God gave me when I preached!

There on a sick bed will lie a woman painfully exercised with the sad memory of her sinful life, in order that when she comes up to the House of God, every word may have power over her. Sickness and pain, shame and poverty often produce a condition of mind most hopeful for the reception of the Gospel! A man well-to-do in circumstances has been ruined in business, he despairs of happiness below, and therefore comes to hear the Gospel, made willing to seek his happiness above. Another has lately felt failures of bodily strength, and so has been warned that life is frail—and thus he is prepared to listen to the admonitions which speak of eternity. Courage, Minister of God! You are nothing, but the Almighty God is with you! When you lift your hand to build the House of the Lord, Omnipotence works with you, and names your labor a success.

Every revolution of those awful wheels, so ponderous that even the Prophet said, "O wheel!" is working to accomplish the objective which is near your heart. The stars in their courses fight for you! The stones of the field are in league with you! Eternal Wisdom plans for you, Infinite Power works with you, boundless patience perseveres with you, and Almighty Love will conquer by you! "The hand of the Lord was with them." What more do we need? Sow, Brother, for God has plowed! Go up and build, for God has prepared the stones, and made ready the foundation!

Moreover, the hand of the Lord is with His people in helping the teachers and preachers, themselves. There are strange impulses which come over us, at times, which make us think and say what otherwise had never crossed our minds—and these work with power upon men's minds. If you will live to win souls, it shall be given you in the same hour what you shall speak. You will often say to an inquirer what you would not have beforehand arranged to say, but God, who knows that inquirer's heart better than you do, has prevented your saying

what you would have liked to have said, and has led you to say what you afterwards judged to be a mistake.

My experience teaches me that we are often wise in our ignorance, and as often foolish in our wisdom. We have frequently done best when we felt that we did but badly. If we will but trust God and be whole-hearted in the winning of souls, we shall have a Power assisting us in our speech of which the greatest orator in the world is not aware! Speak in the House of the Lord, and you may look upward for spiritual aid; O servant of the Lord, there is real help from a higher Source! Think of this, you workers, and be encouraged!

Besides Providence and the gracious help by which good men speak, there is a distinct work of the Spirit of God upon the hearts of men where the Gospel is preached. Not only is the Spirit in the Word, but over and above that, in His own Elect God works most effectually so His Truth is rendered Irresistible. Let us never forget where our great strength lies, for in this matter we must rely alone upon the Spirit of God. People come, perhaps to hear the preacher out of the most idle curiosity. They look for something which shall amuse them—but the Truth of God comes home to them, and searches their heart, and simple as the language is, "as if an angel spoke, they hear the solemn sound"—it goes through them like a dart, and they cannot help feeling, "Surely God was there, and He spoke with me."

The Spirit of God makes men remember their sins. They try to forget them, but sometimes they cannot. Sad memories steal over them, and wholesome regrets fatigue their very souls; men who have been giddy, careless, and forgetful, have all of a sudden found themselves turning over the pages of their old diaries, and with thoughtfulness reviewing the past. All this leads to Repentance and faith! That same Spirit makes men see the beauty of Holiness; they cannot help admiring it, though they are far from it. They are charmed with the loveliness of the Character of Jesus, and begin to feel that there is something about it which they would wish to imitate. When the preacher proclaims the way of Salvation, the same Spirit leads men to admire it, and to say within themselves, "There is something here which human wisdom could never have devised"—and they begin to long for a share in it!

Sometimes the Spirit blows like a hurricane through men's hearts, and they have been borne along by His Power without the will to resist! As when a tempest rushes across the sea and drives the frail boat before it helplessly, so have I known the Divine Spirit sweep away the peace and quiet of the soul's self-righteousness, stir up the deeps of inward trouble, make the soul reel to and fro, and stagger like a drunken man—and impel the heart forward to the iron-bound coast of self-despair where every false hope and vain-glorious trust has been wrecked forever. Glory be to God when this is the case, for then the soul is driven to cling to Jesus! Yes, Brothers, it is

(See A GIFT TO US ALL on page 11)

A GIFT TO US ALL

(Continued from page 10)

not the preacher, and it is not altogether what the preacher says, but there is a Power abroad, as potent as that by which the worlds were made!

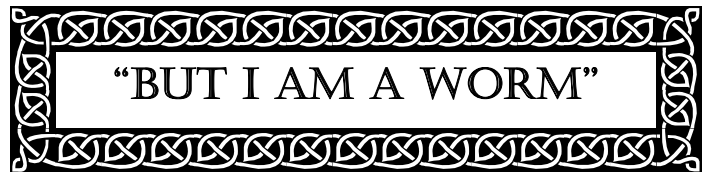
Unbelievers sometimes ask, "Where is your God?" O Sirs, if you once felt the Power of the great Spirit, you would never ask that question! "Since the fathers fell asleep," they say "all things continue as they were." But this they willingly are ignorant of, that new creations are being worked every day! That there are men and women alive in this world who are neither liars nor enthusiasts who can declare that upon their spirit the eternal Power and Godhead has operated and changed them!

Yes, Brothers, there is a hand of the Lord, and that hand of the Lord is still with His people. If it is not, then we shall see no believing and no turning to God. But since it is still at work among us, let us work on, for as surely as we live we shall see great numbers converted to God, and God will be glorified.—(Adapted from Sermon #1282, Volume 22—CONVERSIONS DESIRED—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)

"Remember what that eminent Scot divine said when he was dying. Someone said to him, 'What, are you dying now?' Said he, 'I am just gathering all my good works up together, and I am throwing them all overboard! And I am lashing myself to the plank of Free Grace—and I hope to swim to Glory on it.'"—CHS

"I tell you, beloved Readers, that my own personal hope lies altogether in the hands of my Lord, and in no degree elsewhere. I have now known the Lord some 30 years or more, and at this moment if anyone should ask me what is my hope of eternal life, I can only answer that it is just what it was 30 years ago, namely, the work and death of the Lord Jesus in my place. 'Have you not preached the Gospel for years?' Yes, I have, with all my might, and I have, by God's blessing, brought many thousands to Repentance and faith, but I do not, in the slightest degree, rest my hope of Heaven upon my *preaching*. Whatever the Lord enables me to do for Him is *His* doing and *His* work, and *He* alone must have the Glory of it—I dare not claim a grain of merit for it! I have only Christ to trust to and I need no more. I have no Righteousness of my own, but I trust to Free Grace and dying love."—C. H. Spurgeon, 1880

Pray for prisoners all over the world. Pray for their spouses and children—pray especially for their children.



By John Gill (1697-1771)

"But I am a worm, and no man; a reproach of men, and despised of the people."

(Psa. 22:6).

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

It has been observed by some that the Hebrew word, "towla," here used, signifies the scarlet worm, or the worm that is in the grain or berry with which scarlet is dyed. And like this scarlet worm did our Lord look when by way of mockery He was clothed with a scarlet robe—and especially when He appeared in His dyed garments, and was red in His apparel, as one that treads in the wine vat. And as when His body was covered with blood when He hung upon the Cross, which was shed to make crimson and scarlet sins as white as snow.—Gleaned from the internet.

"I have known many forms of happiness, but I think upon the whole, I consider the purest and sweetest to be that of fainting in weakness upon the breast of Jesus, and dying into His life. Oh to be nothing, nothing, only to lie at His feet! To be as a lily broken off at the stalk, and, therefore, taken up into His hands! This is unutterable happiness! The Lord's love to His poor and afflicted ones is most choice and tender. 'He carries the lambs in His bosom.' Favored feebleness to be thus laid in the Heaven of Jesus' bosom! I love to cower down under the Divine wings like a chick under the hen, finding myself by losing myself in God! I have found it precious to feel that no more strength is left with which to suffer, and therefore I must die away into the Divine Will!"—C. H. Spurgeon, 1883

STAND BACK, you sons of antichrist, with your bronze foreheads! How dare you bring forward a virgin, blessed among women, and cause her very name to be defiled by styling her our intercessor before God! How dare you bring your saints and make these to mediate between God and men! "There is one Mediator between God and man, the Man Christ Jesus."—(See Sermon #1225, Volume 21—JESUS, THE DELIGHT OF HEAVEN—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, visit: www.spurgeongems.org).

BROTHERS AND SISTERS, PRAY FOR GRACE TO BE HOLY!

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

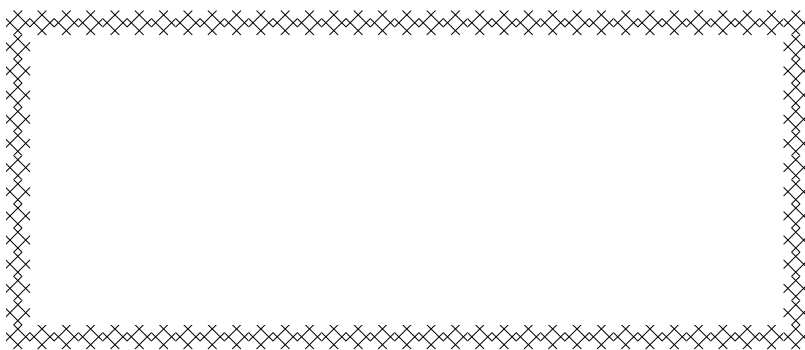
Our prayer for you:

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 for Grace to be *nothing* so Jesus Christ can be *all* in you.

In This Issue...

...and by God's grace, *every* issue, our only purpose is to honor Jesus Christ.

SPURGEON IN PAIN...

Oh, I have found it such a blessed thing, in my own experience, to plead before God that I am His child! When I was racked some months ago with pain to an extreme degree, so that I could no longer bear it without crying out, I asked all to go from the room and leave me alone. And then I had nothing I could say to God but this, "You are my Father, and I am Your child; and You, as a Father, are Tender and full of Mercy. I could not bear to see my child suffer as You make me suffer; and if I saw him tormented as I am now, I would do what I could to help him, and put my arms under him to sustain him. Will You hide Your face from *me*, my Father? Will You still lay on a heavy hand, and not give me a smile from Your Countenance?"

I held the Lord to that; I talked to Him as Luther would have done, and pleaded His Fatherhood in right down earnest. "Like as a father pities his children, even so the Lord pities them who fear Him." If He is a Father, let Him show Himself a Father—so I pleaded. And I ventured to say, when I was quiet, and they came back who watched me—"I shall never have such pain again from this moment, for God has heard my prayer."

I bless God that ease came, and the racking pain never returned; Faith mastered the pain by laying hold upon God in His own revealed Character—that Character in which in our dark hour we are best able to appreciate Him. I think that is why that prayer, "Our Father which are in Heaven," is given to us, because when we are lowest, we can still say, "Our Father." And when it is very dark, and we are very weak, our child-like appeal can go up, "Father, help me! Father, rescue me!" He teaches us still to go, taking us by the arms, because He is still our Parent.

If anyone fears God may leave him, let him inquire whether a mother can forget her sucking child, that she should not have compassion on the son of her womb, for even if it is so, God will not forget His people! He has engraved you upon the palms of His hands; there is a relationship between you and Him so familiar that it never can be forgotten—so firm that it can never be dissolved. Be of good confidence! He will teach you to go till you shall run without weariness, and walk without fainting.

I would that all here had committed themselves to this good Father's hand. I pray that they may do so. The Holy Spirit grant it, for whoever believes in the Lord Jesus Christ shall be saved. Amen.—CHS—Adapted from Sermon #1021, Volume 17—HEAVEN'S NURSE CHILDREN—By the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, visit: www.spurgeongems.org.