

FOR HIS GLORY

Volume 16, Issue 2

February, 2013

Will men rob God of His portion of their wealth? I must not leave this out, for it is necessary to speak out in the matter of consecration of property. How many professors of religion are robbing God? If we are Christians, we profess that all we have belongs to God. You do not dispute that statement. Well, then, when a man hoards up all he can scrape together—is he not robbing God? When a man dies enormously rich, as many professing Christians have done, must they not have robbed God? Can it be said that they have discharged their stewardship aright when they have kept their Master's property for themselves? It is better for a Christian to die comparatively poor than enormously rich! Rich wills may go to show that the deceased did not use his money for his Lord, but for himself.

—CHS



HE CAME OF HIMSELF

By Charles Haddon Spurgeon

“Behold, there came a leper and worshipped Him, saying, Lord, if You will, You can make me clean. And Jesus put forth His hand and touched him, saying, I will, be you clean. And immediately his leprosy was cleansed.”
Matthew 8:2, 3.

Read in Scripture concerning the miracles of Christ, and you will be struck with the way in which many were led to Him. A friendly hand conducted the blind, or conducted the little children. Some were bodily brought to Christ. We read of a paralyzed man who was “borne of four,” and they let him down by ropes through the ceiling to the place where Jesus stood. Others could not come or be brought, but the Lord went to them where they were, on their beds, or waiting at the pool. But here is a case of a man who came by himself, on his own account.

I want you to note this because I am persuaded that we have around us those who have nobody to lead them to Christ. Nobody to pray for them. Nobody to persuade, exhort, or entreat them—and these may come through the direct operations of the Holy Spirit upon their souls. These are left outside the pale, dwelling on the other side of the line

of Christian effort—but they are not beyond the Grace of God! This leper came of himself. Though none called him, he plucked up courage and it is written as a wonder: “Behold, there came a leper and worshipped Him.”

Note well that this man *knew in himself that his case was a terrible one*. I do not intend to describe the dreadful disease of leprosy. We have, on other occasions, viewed it as God's appointed picture of sin. It was a living death, a source of misery, a center of defilement—and such is sin. Medical men are not clear as to whether the leprosy was ordinarily infectious. It is now believed that it is contagious to a certain degree, but there was no pressing sanitary reason why lepers should have been shut out from all society. The Lord, who intended leprosy under the old theocracy to be the picture of sin, ordained that when once a man was a leper, he should be regarded as unclean in himself, and so polluting, that every person and thing that he touched became unclean.

Hence the leper was dreaded in his every approach to his fellows. He was looked upon as dead while he lived, and his case was viewed as

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Uh, WHO Must Appear?

By C. H. Spurgeon

“For we must all appear before the judgment seat of Christ.”
2 Corinthians 5:10.

Who are they who will have to appear before the Throne of Judgment? The answer is plain, and admits of no exemption—“We must *all* appear before the judgment seat of Christ.” This is very decisive if there were no other text. We must all appear—that is to say, every one of the human race. We must all appear. And that the godly will not be exempted from this appearance is very clear, for the Apostle here is speaking to *Christians*. He says, “We walk by faith, not by sight. We are confident. We labor,” and so on. And then he puts it, “We must all appear.” So that, beyond all others, it is certain that all *Christians* must appear there.

The text is quite conclusive upon that point. And if we had not that text, we have read the passage in Matthew in which the sheep are summoned as certainly as are the goats. And we have the passage in Revelation where all the dead are judged according to

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We Must All Appear Before the Judgment Seat of Christ!

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the things which are written in the books. They are all there. And if the objection should be raised, “We thought that the sins of the righteous, being pardoned and forever blotted out, could never come into judgment,” we have only to remind you, Beloved, that if they are so pardoned and blotted out, as they undoubtedly are, the righteous have no reason to *fear* coming into judgment! They are the persons who *covet* the judgment and will be able to stand there to receive a public acquittal from the mouth of the great Judge!

Who, among us, wishes, as it were, to be smuggled into Heaven unlawfully? Who desires to have it said by the damned in Hell, “You were never tried or else you might have been condemned as we were”? No, Brothers and Sisters, we have a hope that we can stand the trial. The way of righteousness by Christ Jesus enables us to submit ourselves to the most tremendous tests which even that burning day can bring forth! We are not afraid to be put into the balances. We even *desire* that day when our faith in Jesus Christ is strong and firm, for we say, “Who is he that condemns?” We can challenge the Day of Judgment! Who is he that shall lay anything to our charge in that day, or at any other, since Christ has died and has risen again?

It is necessary that the righteous should be there that there may not be any partiality in the matter whatever—that the thing may be all clear and straight—and that the rewards of the righteous may be seen to be, though of Grace, yet without any violation of the most rigorous justice. Dear Brothers and Sisters, what a day it will be for the righteous! For some of them were—perhaps some here present are—lying under some very terrible accusation of which they are perfectly guiltless. All will be cleared up, then, and that will be one great blessing of that day. There will be a resurrection of *reputations* as well as of bodies! Men called the righteous fools—then shall they shine forth as the sun in the Kingdom of their Father!

They hounded them to death as not being fit to live. In early ages they laid to the Christians charges of the most terrible character which I should count it a shame to mention. But then they will all be clear—and those of whom the world was not worthy, who were driven and hunted about, and made to dwell in the caves of the earth—they shall come forth as worthy ones, and the world shall know her true aristocracy—the earth shall acknowledge her true nobility!

The men whose names she cast out as evil shall, then, be held in great repute, for they shall stand out clear and transparent without spot or blemish! It is well that there should be a trial for the righteous, for the clearing of them, the vindication of them, and that it should be public, defying the ridicule and criticism of all mankind. “We must all appear.”

There shall come the wicked of every sort. Proud Pharaoh shall be there! Senacherib the haughty! Herod, who would have slain the young Child. Judas, who betrayed his Master. Demas, that sold Him for gold, and Pilate, who would gladly have washed his hands in innocence. There shall come the long list of infallibles—the whole line of popes—to receive their damnation at the Almighty’s hands! And the priests that trod upon the necks of nations, and the tyrants who used the priests as their tools—they shall come to receive the thunderbolts of God which they so richly deserve!

Oh, what a scene it will be! These little companies which look to us so large when they are gathered together beneath this roof—how do they shrink into a drop of a bucket as compared with the ocean of life that

shall swell around the Throne at the last great Judgment Day! They shall all be there!

Now, the most important thought connected with this, to me, is that *I* shall be there! To you young men, that *you* will be there. To you, you aged of every sort, that *you*, in person—each one shall be there. Are you rich? Your dainty dress shall be put off. Are you poor? Your rags shall not exempt you from attendance at that court.

None shall say, “I am too obscure.” You must come up from that hiding place. None shall say, “I am too public.” You must come down from that pedestal. Everyone must be there. Note the word, “We.” “We must all appear.” And still further note the word, “Appear.” “We must all *appear*.” No disguise will be possible. You cannot come there dressed in masquerade of profession or attired in robes of State! We must appear—we must be seen through, must be displayed, must be revealed! Off will come your garments, and your spirit will be judged of God, not after appearance, but according to the inward heart.

Oh, what a day that will be when every man shall see himself, and every man shall see his fellow, and the eyes of angels, and the eyes of devils, and the eyes of God upon the Throne shall see us through and through!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1076, Vol. 18—*The Great Assize*—Read/download entire sermon at www.spurgeongems.org.

“...that if they are so pardoned and blotted out, as they undoubtedly are, the righteous have no reason to *fear* coming into judgment!”

While this world remains as wicked as it is, we need not be spending our strength as Christian denominations in attacking one another—it will be better for us to go and fight with the Canaanites than with rival tribes which should be one united Israel! I should reckon it to be a burning disgrace if it could be said, “The large Church under that man’s pastoral care is composed of members whom he has stolen away from other Christian Churches.” No, but I value beyond all price the *godless* and the *careless* who are brought out from the *world* into communion with Christ! These are true prizes—not stealthily removed from friendly shores—but captured at the edge of the sword from an enemy’s dominions! We welcome Brethren from other Churches if, in the Providence of God they are drifted to our shores, but we would never hang out the wrecker’s beacon to dash other Churches in pieces in order to enrich ourselves with the wreck!—CHS

**Jesus Christ is the ONLY way to God the Father!
Not Mary. Not Mohammed.
Not a future Messiah.
JESUS CHRIST
is the ONLY way.
(John 14:6).**

“BEHOLD, THERE CAME A LEPER AND WORSHIPPED HIM”

(Continued from page 1)

beyond human help. Remember how the king of Israel cried out, “Am I God, to kill and to make alive, that this man does send unto me to recover a man of his leprosy?” If a leper did recover, it was regarded as a making alive, a resurrection from death. This man knew, even better than anybody else, in what a wretched and loathsome state he was. His disease was ever before him. Leprosy is awful to look upon—what must it be to feel? Leprosy is terrible in description—what must it be in actual endurance?

He knew that now, at last, he had come to the last stage of his malady, for Luke describes him as “full of leprosy.” He had come to the final stage, and the disease was conspicuous upon him. His skin was foul, and his joints were rotting. Very likely his fingers, his teeth, and hair were gone, and soon he must die. Such was the mass of moving death of which we read, “Behold, there came a leper to Him.” But he was not kept back by the fact that he was hopelessly and loathsomely diseased. Let us learn the lesson well. I earnestly pray that some poor guilty one, conscious of sin, horrified of himself, may now venture to come to Jesus! Though you feel the foul disease within you, and fear that it has come to its worst, yet may you be emboldened to approach Him who can at once make you clean!

If you feel yourself to be a mass of loathsomeness and corruption, or, worse still, hardened and insensible in conscience, yet come to Jesus for healing! Even though you are truly described in our hymn as “self-aborred,” yet come to Him who will not abhor you! Come at once, saying, “Lord, if You will, You can make me clean.” Let desperate cases come! Let hopeless cases come! I am imploring the Lord to let it be so! O my Brothers and Sisters in the Lord, I entreat you, plead with me!

Note with regard to this man, that *others gave him up as hopeless*. Persons hurried past him if he stood near the city gate. He was bound, himself, to warn them off by crying, “Unclean, unclean.” To him the sweets of friendship, and all the comforts of domestic life were unknown—he was a castoff and a castaway. The rulers of his people had looked upon him, and pronounced him unclean, and therefore, he was banished from among men!

Is there such a one before me? Do your relatives shun you? Do people in decent society avoid you? Oh, that you had Divine Grace and faith to come to Jesus just as you are, and fall at His feet and worship Him, for, rest assured, He can make you clean, and give you a name and a place among His people! The hopeless are the very people that Jesus loves to save!

Why will you perish, poor Soul? Why will you die? If there is such a person now before me, I pray from the bottom of my soul that he or she may now, with fixed determination, come to Jesus! O you angels, may you now have cause to cry out again, “Behold, there came a leper and worshipped Him!” There is one hand which would gladly lead you to Jesus—I stretch it out to you this morning. There is yet one heart that would plead with you to seek salvation—and if there is not another in the world, yet come along with you, come just as you are—and show your misery to the Lord of Mercy! Men have written out your death warrant, but the Lord Jesus has not signed it, and therefore it cannot be executed! Come, then, with all your sin about you! Repent of

your transgressions, and believe in Jesus, and you shall be clean!

In this man’s case *there was no precedent to encourage him*. I do not find that our Lord had healed a leper up to that time. I do not think there was a case of the sort. Many diseases He had dealt with, but the Blessed One had not yet encountered “a man full of leprosy.” When there are plenty of precedents, there is a kind of paved way for us to travel—but this man had to make his own track. We can reason—“My father and my brother came to Jesus, and were saved—why should not I?” This man could use no such argument. I wonder whether the poor creature had heard what Jesus said in the synagogue at Capernaum—it could not have been long before—“Many lepers were in Israel in the time of Elisha the Prophet, and none of them was cleansed, except Naaman the Syrian.”

I wonder whether he drew any kind of comfort from that utterance? Perhaps not. In any case, he must boldly lead the way, and be the first leper that came to Jesus. O my Hearer, if never such a sinner as you are has been saved, make bold to lead the way! Dare to approach the living Lord who can make you clean! Do not despair, even though you may not have heard of another sinner of your sort that ever was forgiven!

But as to the most of you, my dear Hearers, you and the leper must part company on this point. He had no precedents, but you have very many. You know that Christ has saved sinners all around you. Some of you have at home a brother who was as bad as yourself, but he is now converted. You have heard your father tell how far he went astray, and yet the Lord brought him to Himself.

Many of us now present can assure you that, “This Man receives sinners,” for He received us. We can witness, assuredly, that He is abundantly able to save, for He has manifested that power in our cases. With these precedents, wherein the Lord Jesus has saved persons like yourself, come to Him, I pray you, and prove that He is the same now, as ever.

Are you a drunkard? Many drunkards have been rescued from their degrading vice! Are you a thief? A liar? a Sabbath-breaker? Such were some of us—but we are washed and made clean! Yes, if you have been an adulterer, or a murderer—can I say worse?—“all manner of sin and blasphemy shall be forgiven unto men.” Men of the vilest sort have been saved! Why not come to the Lord with confidence, even as this leper came, and put your trust in Him?—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2162, Vol. 36—*And Why Not Me?*—Read the entire sermon, by His Grace, at www.spurgeonems.org

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OF PEOPLE IN PRISON.

Letters to Mike Gendron Of Proclaiming the Gospel:

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Leslie M., Internet, writes:

I have brought hundreds of folks back into the Catholic Church and they are on fire for Jesus and His Church. You have pulled some out, but the best thing you have going for you is the ignorance of Catholics. But you don't have the Truth, which is so much more powerful. You ex-Catholics tend to be pretty hateful of the Church you left behind. But I bet you will be back one day. Please remember we will always welcome you home with open arms, just as the Father welcomed the Prodigal Son. I'll bet you have tons of relatives praying for you, both on earth and in Heaven. **May the Blessed Mother and all the angels keep you in their tender care.**

Brother Mike responds:

Actually, the best thing I have going for me is the Word of God—the imperishable Seed that brings forth life to those who are dead in their sins. The ignorance of Catholics has little to do with the Sovereign Grace of God. When the words of the Good Shepherd are proclaimed to Catholics who are chosen by God, they will follow Him because they will know His voice (John 10:3-4). The Truth of God is, indeed, powerful, so powerful that it sets religious people free from the bondage of sin, legalism and deception. The reason ex-Catholics, who have experienced the second birth, are hateful of the **Roman Catholic religion** is because the institution's false gospel has led many loved ones to a Christ-less eternity. Christians love you for loving the lost!

John L., Internet writes:

I'm a Catholic that had the unfortunate experience of having a friend send me one of your tracts called *Scripture vs. Tradition*. As anyone should know, Catholics don't believe Scripture is against tradition. The title is misleading. The content was nothing more than hateful anti-Catholic propaganda, an angry attack on the Church, and the accusation that Catholic's are "apostate in their faith." This tract attempts half-heartedly to disassociate Catholics from the Church. This is the common pattern of prejudice. It's easier to attack the institution than Catholics themselves. This is an intrinsically false dichotomy, however. I am the Church. I'm not ignorant, gullible or brainwashed as you would believe. If you hate the Church, you hate me. I believe that you do hate Catholics. I further believe that the real purpose of this pamphlet is to ensure that the coals under the fire of Protestant prejudice toward Catholics don't get cold. This tract will ensure the continuing enmity between Catholics and Protestants. No one could honestly put together such a blatantly misleading tract by accident. If you want someone to listen to your opinions, you must respect their opinions as well.

Brother Mike responds:

The tract objectively points out the opposition between the Catechism of the Catholic Church and the New American Bible, today's Bible of choice for American Catholics. The reason Catholics do not believe Scripture is against Tradition is because they have an "infallible" group of Bishops,

called the Magisterium, who distort the interpretation of Scripture such that the two appear to be in harmony. The tract exhorts Catholics to examine their faith, as we are all asked to do (2 Cor 13:5). You are right in saying Catholics make up the Church, but its teachings and traditions are distinctively different from the Catholic people. By exposing the errors of the Church's teachings, we point Catholics to the only Infallible source and interpreter for the Truth of God—the Holy Scriptures. Once they look into the Word and ask the Holy Spirit to reveal the Truth of God to them, they will see they have been worshipping a convoluted Jesus—one who is unable to save them completely and forever. I do not understand how you can say that I hate Catholics. To hate them would be to ignore them as they march proudly towards Hell's gate. **To love them is to do what I am doing, dedicating my life to equipping the saints throughout the world to reach them with the Gospel of Jesus Christ.** Unless Roman Catholics are lovingly confronted with the Truth of God, they will never know they have been deceived about life's most important question: "What must I do to be saved." The enmity is not between Catholics and Protestants, but between Believers and unbelievers, Truth and error, light and darkness and the temple of God and idols (2 Cor.6:14-17). None of us should respect another man's opinion if it opposes God's Word. We should correct it with Scripture (2 Tim 3:16).

Douglas S., Internet, writes:

For you to suggest that a majority of Roman Catholics will not be saved is ridiculous. To suggest that someone must leave the Church which God Himself established in order to gain salvation is absolutely insidious. My advice to you, is get your head out of the Bible and into your heart.

Brother Mike responds:

There is only one Gospel that has the power of God for salvation (Rom 1:16). Paul said if you believe any other gospel you have believed in vain (1 Cor 15:2). The Roman Catholic Church not only proclaims another gospel, but condemns those who believe the true Gospel with over 100 anathemas. I have found the majority of Catholics adhere to a gospel of works, sacraments, self-righteousness, indulgences, and other requirements that oppose and nullify God's Grace. I have never said that Catholics must leave their church to be saved. However, once they have been born-again with the Spirit of Truth, and are disciplined in the Word of God, they will have no choice but to leave the institution that once deceived them with a false gospel. If you desire to be a disciple of Christ, you will put your head in the Bible, because the mark of a true disciple is one who abides in Christ's Word (John 8:31-32).

HAVE YOU
PRAYED
FOR YOUR
PASTOR
TODAY?

Credulous Simpletons

By A. W. Pink

“The simple believe every word: but the prudent man looks well to his going” (Prov 14:15). As we all know, there is a class of people who are so gullible that they believe almost everything they hear, every story that is told, every promise that is made them. They are easily imposed upon, for they do not think for themselves, and never properly outgrow their infancy. Thoroughly unsophisticated, they are ready victims for any retailers of fairy tales who come along. But there is another class which concerning natural things are more cautious, and on their guard; who, instead of crediting every tale, require proof, and who, instead of forming estimates by the first glance of the eye, examine things carefully.

This second class to which reference has just been made is, in the affairs of the world, particular, shrewd, not easily imposed upon. We say “in the affairs of the world,” for when it comes to things concerning their eternal destiny, many of this very class are, strange to say, most credulous and easily duped. In matters concerning their never-dying souls, they throw caution to the winds, stifle any suspicions they might have, cease to examine things with due care, and allow themselves to be deceived. Let a man styling himself an “evangelist” come to their community, and they will flock to hear him; let him affirm that he believes the Bible to be God’s Word, Christ to be God’s Son, and faith in His blood to be God’s way of salvation, and he is at once received as “orthodox.”

Satisfied, thus, of the “evangelist’s” orthodoxy, they are as ready to receive what he presents as the poor heathen are to blindly follow what their “priests” tell them. Or, just as those born in Papist families yield pliantly unto the awful dogma that the Virgin Mary is to be worshipped, so others reared by those belonging to a Protestant denomination which teach that water baptism is requisite in order to obtain the forgiveness of sins, mechanically assent thereto. In like manner, if others sit under a preacher who tells them “All that is necessary in order to salvation is to believe in Christ,” thousands of credulous simpletons believe *him*, to their eternal undoing. Yes, we greatly fear that not a few readers of this Magazine, if they received a letter from the editor addressing them as “Dear Brother” or “Dear Sister,” would be likely to exclaim, “Well, if Brother Pink thinks I am a Christian, there is no need for me to worry about it.” Yes, “the simple believe every word.”

There is no doubt in the writer’s mind that one of the factors contributing much unto the babel of tongues now existing in Christendom is the gullibility of the public. Almost any man (or woman) can start a new religion today—providing he has a pleasing personality, a forceful delivery, or a sensational message, he is sure of a following. Again, the conflicting sects already in existence are perpetuated because so many of their adherents blindly accept some man’s say-so, believing *their* “church’s” interpretation of the Scriptures instead of prayerfully searching the Word for themselves. Here, too, we have the explanation of why so many are in a state of mental confusion, knowing not “whom to believe,” or “what to believe.” They hear one preacher after another, attend this Bible conference and that, read

numerous magazines and books—and finding the speakers and writers differing so much, these credulous simpletons know not where they stand.

Now this feverish rushing around from “church” to “church,” this readiness to accept almost anything that is heard or read, this lightness of belief is a most dangerous thing! God has bid His people to “Believe not every spirit, but try the spirits whether they are of God: because *many* false prophets are gone out into the world” (1 John 4:1); and “Prove all things; hold fast that which is good” (1 Thess 5:21). O how great is the need for so doing: never more requisite and urgent than in these evil days! How often does that warning occur in the New Testament, “Take heed that no man deceive you” (Matt 24:4; Eph 5:6; 1 John 3:7, etc.) To take things on trust is the height of folly. Emulate those spoken of in Acts. 17:11, “These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things *were* so.”

“The simple believe every word: but the prudent man looks well to his going.” Not only does he measure what he hears and reads by the unerring standard of God’s Word, but the prudent man also scrutinizes *his own heart* to see if he can find there the evidences and fruits of regeneration and sanctification. He wishes to make sure that the Holy Spirit has worked a miracle of Divine Grace within him. Deeply impressed with the solemnity of eternity, knowing how prone man is to give himself the benefit of the doubt, he dares not to take anything for granted, he cries, “Examine me, O LORD, and prove me; try my reins and my heart” (Psa 26:2).

“The prudent man looks well to his going.” Yes, he takes warning from the empty profession all around him, and is fearful lest *he* should prove to be one of the foolish virgins. He refuses to be beguiled by the voice of flatterers who tell him that all is well with his soul. Even though a preacher assures him that he is saved, *that* satisfies him not. He demands something more than a head-knowledge of the letter of Scripture: he wants to know that the Law of God has been written on his heart (Heb 8:10). And in seeking proof of this, he spares no pains, and considers no diligence or effort too great.

“The prudent man looks well to his going.” Observe well the tense of the verb: it is not that he is concerned about the matter, and *then* takes stock once and for all. No, he *continues* to be exercised before God as to the state of his soul. The “simple” may rest satisfied with the fact that they “believed on Christ” so many years ago, but the “prudent” are tender about their *present* relation to God. They realize that nothing but an obedient following of Christ *now*, a walking with Him *now*, a communing with Him *now* furnishes any satisfactory proof that they were born-again at a certain date in the past.

“The prudent man looks well to his going.” Yes, he not only examines diligently his heart, but he is deeply concerned about his “way.” Instead of complacently assuming that the warning belongs unto others, *he* is filled with alarm when he reads that, “There is a way which seems right unto a man, but the end thereof are the ways of death” (Prov 14:12). Is it possible that, after all, *he* may be deceived? Yes, very, very possible; yes, exceedingly likely. Such a soul, truly awakened by the Holy Spirit, can have no rest till he makes sure that he is in that “*Narrow Way*” which leads unto life and which FEW, indeed, find.

Reader, which are you: a credulous simpleton, or a prudent soul who “looks *well*” to your going? If the former, may it please the Lord to shatter your false peace, and make you feel your imminent danger. If the latter, may the Holy Spirit grant increasing diligence to “make your calling and election *sure*” (2 Peter 1:10).—(Gleaned from Brother Pink’s *Studies in the Scriptures*, October, 1933).

A Study of Ephesians 4:23-24a**PUTTING ON THE NEW MAN – PART 3**

Christianity, like most other things, can be imitated. But the Church must be careful NOT to encourage unbelievers to simply imitate the Christian life. That would be disaster. For then it is quite possible that many would live more outwardly moral lives and still end up in Hell. They would be living miserable lives because they would be denying themselves things they really wanted to do, and doing things they really didn't want to do.

But what the Church should be after is a change which only the Gospel can bring about as people are changed by the Holy Spirit from the inside out. We want them to be changed people; and when they are changed people on the inside, their outward behavior will automatically change because they WANT TO. And it is the wanting to, the inward desire, that makes all the difference, for a person's wanting to put off the old man, and put on the new can only come from a renewed spirit of the mind.

In order to better understand this, let us begin to consider what is said in verse 24—"and that you put on the new man which was created according to God, in true righteousness and holiness." The teaching of our verses should also make it clear to us that putting off the old man, and putting on the new man MUST go together. Verses 22-24 go together. We may divide them up for the sake of looking at them in greater detail, but we should realize that it is impossible to put off the old man without at the same time putting on the new. Verse 23 has just given us the key to understanding how the two go together.

If one seeks only to put off the old man, he will fall into morbid introspection that can only lead to depression. And the reason it leads to depression is that it leads, even unconsciously, to a *works salvation*. Even though it is a good thing for a person to struggle vigorously against the sinful old man, it can lead to thinking that one must earn God's favor by doing this, for you see, the only way we can effectively put off the old man is by putting on the new. The old man, we have seen, is powerless and keeps growing more and more corrupt. But the new man, having a renewed spirit of the mind, is now able to think God's thoughts and be sanctified by the Truth of God.

The Apostle Paul is most careful here to show us why this is the case. He gives us a further description of the new man which we must pay close attention to. Note, first of all, that he says that this new man "was created." This is so important because it reminds us that no one has a new man without a creative work of God. Now we know that this kind of teaching is what drives the world crazy, and makes many unbelievers despise the message of Christianity, but it is the clear teaching of the Bible in numerous places. Man, by nature does not have a new man, nor, can man, by himself, do anything to gain a new man. The new man, says our verse, is CREATED.

Creation is God's making something out of nothing. When God made the universe, He did not begin with any materials from which to make it. There was nothing materially until God spoke the commanding word which brought it into existence. In the same way, there is no new man lurking in the heart of the unbeliever; it is simply not there. And it cannot be there unless God speaks it into existence through the regenerating power of the Holy Spirit. You will never get a new man out of the old, no matter what you do or how hard you try. It simply does not exist until God creates it. And that is what it means to become a Christian; that is why Jesus told Nicodemus, "You MUST be born-again."

This same teaching was given to us earlier in Ephesians 2:10—"For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them." Note he says, "**created in Christ Jesus.**" The very essence of Christianity is that God alone can make a Christian, and He does it by putting a new principle of life in a person which our passage calls "the new man."

There is one more part of this description that I would like for us to consider. There is an important prepositional phrase which follows that word "created." Paul says the new man is created "according to God." What this means is that the new man which the Believer is commanded to put on is patterned after God Himself. In order to understand this, we need to go back to the very beginning of the Bible. Many in the Church today want to throw out the early Chapters of Genesis because they feel they are too hard to support in the world of skepticism in which we now find ourselves. But it is the early Chapters of Genesis which enable us to understand everything else that is said in the Bible.—PF

(Continued next issue, Lord willing).

ON OATHS

Beloved, oftentimes a man will not give further assurance of the truth of what he states when he believes he has already given assurance enough. No, he stands on his dignity and he says, "Do you not believe me? I have already given you a promise! I have given that promise again and again, why seek more? My character in all past life has been such that I am entitled to be believed. I have given you what I conceive to be overwhelming proof of my fidelity and honesty. If you ask more, you shall not have it! I do not feel called upon to repeat my words as if I were suspected of untruth." Observe with wonder that our ever gracious God never stands on *His* dignity in this style at all! He looks not so much at the dignity of His own Person as at the *weakness* of His people and therefore, being willing more abundantly to show unto His poor, feeble, trembling people the Immutability of His counsel—He not only gives one promise, but He adds another, and another, and another—till to count the promises were almost as difficult as to count the stars or number the sands on the sea shore!—CHS

PURITAN QUOTE

The enjoyment of [God] is the only happiness with which our souls can be satisfied. To go to Heaven, fully to enjoy God, is infinitely better than the most pleasant accommodations here. Fathers and mothers, husbands, wives, or children, or the company of earthly friends are but shadows; but God is the substance. These are but scattered beams, but God is the sun. These are but streams. But God is the ocean"

JONATHAN EDWARDS—(1703-1758)

THE “I AM”s OF Jesus Christ—PART 1

“I AM THE LIGHT OF THE WORLD”

By Daniel E. Parks, Pastor

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Light dispels darkness and thereby makes things visible. It also enables growth and vitality. It was therefore necessary for God, on the very first day of creation, to create light immediately after creating the heavens and the earth (Gen 1:1-4). And light is just as necessary in the spiritual realm as it is in the physical.

We need light. We are by nature, that condition in which we were born, in moral and spiritual darkness. This darkness is the result of the first sin of our race. When the first man, Adam, sinned against God in the Garden of Eden and consequently died (Gen 3:1-8), the whole human race was in his loins and/or represented in him as their head. Adam's sin and death was also our own because we sinned and died in him (Rom 5:12ff). Consequently we are born in moral and spiritual darkness.

Our moral darkness assumes various forms. 1) We are in the darkness of ignorance. We are ignorant of our spiritual plight and of our need of seeking God for the remedy. We therefore read in Romans 3:11 that “There is none who understands; there is none who seeks after God.” And we will remain in this darkness of ignorance until we—to use a common expression—“see the light.”

2) We are in the darkness of sin. As light is a symbol of holiness, so darkness is a symbol of sin. We therefore read in John 3:19f that “men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.”

3) We are in the darkness of death. A plant taken from the light and placed in darkness will die unless it again receives light. Likewise, our race was taken from the light of spiritual life in the sin of Adam and placed in the darkness of depravity where it will eventually experience eternal death unless it again receives light.

Jesus Christ is the Light we need. He Himself has declared in John 8:12, “I am the light of the world. He who follows Me shall not walk in

darkness, but have the light of life.”

Jesus Christ is, indeed, “the light.” He is to the moral world what the sun is to the physical. He is therefore called in Malachi 4:2 “the Sun of Righteousness...with healing in His wings.” (His wings are here compared to the rays of the sun).

And Jesus Christ is “the light of the world.” His light is diffused throughout all nations and upon all mankind (Isa 49:6).

Jesus Christ can therefore dispel every aspect of our darkness. 1) For the darkness of our spiritual ignorance, Jesus Christ is the Source and Medium of spiritual truth. Saul of Tarsus was one of the most learned and religious men of his day, but nevertheless devoid of the knowledge of the Truth of God until Jesus Christ the Light shined upon him (Acts 22:1-15). And Jesus Christ can do the same for men today.

2) For the darkness of our sin, Jesus Christ is the Source and Medium of salvation. Light and salvation are so vitally connected that David sang in Psalm 27:1, “The LORD is my light and my salvation.” Jesus Christ is this Light and Salvation (John 8:12 & Luke 2:25-30).

3) For the darkness of our spiritual death, Jesus Christ is the Source and Medium of spiritual life. We read in John 1:4 that “In Him was life, and the life was the light of men.” As the plant dying in darkness is restored to life and vitality when the light again shines upon it, so do we, in moral darkness, and in danger of eternal death, receive life and vitality if Christ the Light shines upon us.

But these precious blessings are obtained only by those who come to Jesus Christ by trusting in Him as Lord and Savior, and ever following Him. He Himself declares, “He who follows Me shall not walk in darkness, but have the light of life.” All who reject Him will be forever “cast out into outer darkness” (Mat 8:12). But all who trust Him will be received into the eternal city of God where Christ Himself is the Light (Rev 21:1-22:5).

BROTHERS AND SISTERS, DO YOU PRAY?

The name, “Israel,” was given to Jacob because he “wrestled with the angel, and prevailed.” Are you a man of prayer? Come now, answer the question, each one of you for yourselves. Are you men of prayer, and women of prayer? Alas, some of you may use a *form* of prayer, but it has no life in it! You ask, do I object to forms of prayer? I answer, no. I believe that sometimes forms of prayer, molded according to the mind of the Spirit, are offered up with the vital breath of the same Spirit of God. Far be it from me to say that because you use a form of prayer, therefore you do not pray at all!

This, however, I remind you—your form of prayer is merely a vehicle that moves not except as it is drawn. Of itself it is like a steam engine, motionless till the furnace is heated. Or rather, it is like the carriage which is drawn by the steam engine, being linked thereto with chains. A form of prayer is a heavy material thing which prayer has to drag after it. It is no help to prayer, but rather a burden to it. There may be prayer with the huge cumbersome thing called the form attached, but the form is distinct in every sense from the power. The prayer is the spirit, the life, the desire, the wish, the agonizing panting with God to obtain the blessing.

I ask you not whether you use a form of prayer, or whether you utter extempore prayers. You may speak extemporaneously in prayer, and talk as much nonsense, yes, and a great deal more than you would if you used a prescribed form. You may avoid formality and become frivolous. It is not uttering spontaneous words that is prayer any more than repeating a litany. But I ask you, do you pray? If you are prayerless, then you have no right to call yourselves God's Elect. God's people are a *praying* people. They are an Israel a wrestling race, and unto them the promise is made—“I will be unto them as the dew unto Israel.”—CHS—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software—Sermon #342, Vol. 6—*Grace Reviving Israel*—Read/download entire sermon at www.spurgeongems.org.

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Bible History Old Testament (Vols 1-7), by Alfred Edersheim.

The Temple, Its Ministry And Services, by Alfred Edersheim.

EDERSHEIM, ALFRED — Born March 7, 1825 (Vienna), died March 16, 1889 (Menton, France).

Alfred Edersheim was a Jewish convert to Christianity and a Biblical scholar. His personal knowledge of Jewish history, customs, traditions, and religious practices, puts him on par with Jewish historical information contained in John Gill's writings. That knowledge, and his love for Christ the Messiah, makes his writings of special interest.

Here is a tickler from his Introduction to Volume I of his "Bible History Old Testament, The World Before The Flood, and The History of The Patriarchs" (Genesis).

"THAT the "God of Abraham, Isaac, and Jacob" is also the "God and Father of our Lord and Savior Jesus Christ," and that, "they which are of faith, the same are the children of Abraham," — these are among the most precious truths of revelation. They show us not only the faithfulness of our God, and the greatness of our privileges, but also the marvelous wisdom of the plan of salvation, and its consistency throughout. . . The

Old Testament could not be broken off from the New, and each considered as independent of the other. Nor yet could any part of the Old Testament be disjoined from the rest. The full meaning and beauty of each appears only in the harmony and unity of the whole. Thus they all form links of one unbroken chain, reaching from the beginning to the time when the Lord Jesus Christ came, for whom all previous history had prepared, to whom all the types pointed, and in whom all the promises are "Yea and Amen." Then that which God had spoken to Abraham, more than two thousand years before, became a blessed reality, for "the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."

Edersheim's writings are here published based on Textual references, making them a valuable reference source in your Bible studies. (Versions posted for your Kindle, Nook, iPad, and computer.)

FAITH AND MISSIONS

The Christian Church lives by faith, that is, faith in opposition to a squeamishness which I see springing up nowadays as to the selection of instruments. Let me be understood. I hear it is said, "Why allow these men to preach in the street? Is it not a pity that illiterate persons should preach at all? Some of them are very ungrammatical, and really, what they say at the very best is very so-so. Is it not better that none should go out but the best trained men?" Then, for missions, it is said the very best picked men, only, should be sent forth. As to young men, full of zeal, not having had experience, and not having learned all the classics, and being well up in mathematics—it is of no use thinking to send them!

Many a Church, indeed, thinks that all her officers ought to be rich, all her ministers learned, all her agents Masters of Arts, at least—if not Doctors of Divinity. This was not so in olden times. Thus it was not when the Church of God grew mightily, for of old the Church of God had FAITH—in what? Why, faith in *weakness*! Faith in the things that *were not*! Did she not believe, "Not many noble, not many wise men after the flesh, not many mighty are called; but God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised?"

It is very memorable that in the catacombs of Rome among those remarkable inscriptions which are now preserved with so much care as the memorials of the departed saints—it is rare to find an inscription which is all of it spelt correctly! This proves that the persons who wrote them—who were no doubt the very pick of the Christian flock—could neither write nor spell correctly! And yet *these* were the men who turned the world upside down. When Wesley began *his* career, our Churches were nearly dead with the disease called, "proprieties," but Mr. Wesley employed men, some of whom were quite unlettered, to go about to preach—and by those men this *nation* was revived!—CHS.

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“Fear Not”

Genesis 46:3

The Lord appeared to Jacob “*in the visions of the night*” to say to him “*fear not.*” Jacob’s fear had to be removed. It is both displeasing and dishonoring to God for us (“*the sons of Jacob*”) to walk in carnal fear (Mat 6:19-33).

Afraid to Obey

Fear is an indication of a quarrel with God’s will. Jacob must go down to Egypt by God’s command; but he was afraid. He was afraid to obey God’s command. We must not judge him too harshly. Who has not been guilty of the same offense? God will never send us where He will not go with us. God will not require us to do anything He will not enable us to do. No Believer will ever meet a trial or temptation in the path of obedience through which God will not sustain him (1 Cor 10:13; 1 Thes 5:24). His word to His servant is, “*Fear not.*”

Peaceful Assurance

The Lord removed Jacob’s fear in the most tender and gracious manner imaginable. Our God always deals with His children in Grace. What a picture we have here of God’s Grace dealing with poor, fearful Jacob, and with us. He removed Jacob’s fear by letting him know that He knew him. “*God spake unto Israel in the visions of the night, and said, Jacob, Jacob.*” In essence, He said, “I know you, I know what you are going through, and I know what lies before you.”

Then He caused Jacob to know by experience that he was in communion with God. When the Lord spoke to Jacob, Jacob spoke to God and said, “*Here am I.*” That is the language of a submissive heart in communion with God (Gen 22:1; 1 Sam 3:10; Isa 6:8). Next, the Lord assured Jacob of His covenant faithfulness. He said, “*I am God, the God of your father.*” That means, “I am the God of the Covenant. The blessing I have promised I will perform. I am the God who is for you” (Rom 8:28-32). Then the Lord promised Jacob that He would

bless him in Egypt. “*I will there make of you a great nation.*”

These things should ease us of fear as we face the trials through which our heavenly Father is pleased to send us. Where God brings us, God will bless us. Peter, James, and John “*feared as they entered into the cloud*” (Luke 9:34). But they were blessed of God in that place. And we shall be blessed of God in whatever place or circumstance we find ourselves by following His direction.

Divine Promises

The Lord also assured Jacob of His Presence, saying, “*I will go down with you.*” He further promised His servant that, no matter what happened in Egypt, his inheritance in Canaan was sure. He said, “*I will also surely bring you up again.*” This is precisely what He says to us to assure, comfort, and strengthen our hearts in the face of trial. Our inheritance in Christ is sure (Rom 8:33-39).

The Lord gave Jacob one more word of promise, by which He removed his fear. God told Jacob that he would die in peace with Joseph by his side. “*Joseph shall put his hand upon your eyes.*” He has done the same for every Believer. For the child of God, death is a covenant blessing. “*So He gives His beloved sleep.*” At God’s appointed time, the Lord Jesus shall put His hand upon your eyes. It is written, “*Blessed are the dead which die in the Lord!*” Therefore, the sons of Jacob are told to cease from fear (Isa 43:1-5). For the Believer, there is no cause for fear.

By Donald S. Fortner, Pastor

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—Adapted from Pastor Fortner’s **Daily Reading of Scripture.**

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REFLECTIONS REFLECTIONS

By Jim Robinette

“Be particularly thankful, O my soul! That God has made use of you for the service of His church on earth. My God, my soul for this magnifies You, and my spirit rejoices in the review of Your great undeserved mercy. O what am I, whom You took up from the dunghill, or low obscurity, that I should live myself in the constant relish of Your sweet and sacred Truth, and with such encouraging success communicate it to others! That I may say, now my public work seems ended, that these forty-three or forty-four years I have no reason to think that ever I labored in vain! O with what gratitude must I look upon all places where I lived and labored; but, above all, that place which had my strength! I bless You for the great number of them gone to Heaven, and for the continuance of piety, humility, concord, and peace among them. Also for all that by my writings have received any saving light and Grace. O my God, let not my own heart be barren, while I labor in Your fields to bring others to holy fruit! Let me not be a stranger to the life and power of that saving Truth, which I have done so much to communicate to others! O let not my own words and writings condemn me, as void of that Divine and heavenly nature and life, which I have said so much of to the world!”—From *Dying Thoughts* by Richard Baxter. First Published in 1683. Published by The Banner of Truth Trust, Carlisle, PA 2004.

Sinful Thoughts Defile a Man.

This they do although they never come to words or deeds. Out of the heart proceed evil thoughts, murders, adulteries, etc., and these defile the man (Mat 15:19, 20). Not only murder and adultery, but the thoughts of murdering and committing adultery defiles the man, as this text says; and our Savior says the same in another text (Mat 5:22, 28). Thus Job made a covenant with his eyes that he might not think (lustfully) of a maiden (Job 31:1). So should we take heed to our ways, that we may not offend, not only with our tongues, but in our thoughts, for thoughts are the words of our hearts and their deeds; and all the words of our mouths, and the acts of our lives come from our hearts. Therefore, above all keepings, keep your heart (Pro 4:23).—From *The Sinfulness of Sin* by Ralph Venning (1621-74). Published by The Banner of Truth Trust, Carlisle, PA 2001

Reflections on Church of Rome's Prayers, Music and god...

By Charles Haddon Spurgeon

**“Golden bowls full of incense which are the prayers of the saints.”
Revelation 5:8.**

It is thought most important by some churches that there should be kept up a daily repetition of certain words and sounds. This is not done by persons selected for their eminent spirituality or prevalence in prayer, but by *officials* whose appointment is arranged on very different principles. These persons are not qualified for the function in their ordinary dress, but derive some mystic qualification from garments more or less savoring of the bleaching starch of the laundry. Then, having certain words before them, they have nothing to do but with appointed bows and scrapes to go through them—and in going through them, they believe they have offered unto God acceptable prayer!

I have always been expecting to hear that before long praying to God would come to be managed by machinery. Our friends have, for a considerable time, praised God in that way—and a little inventiveness might surely arrange the same for prayer! There is now scarcely a place of worship dedicated to Christian worship but what the most of the praise to God is done by an organization of wind and pedals—sometimes with the addition of electricity—and doubtless it is quite as consistent. And they surely would believe it quite as acceptable to God, too, that we commence to pray by wind, or water, or fire, or magnetism, or, better still, by steam!

I cannot see why what is done in many cathedrals and churches by machines which eat bread and meat, could not as equally be well done by engines consuming coals and coke. The making of sounds is a mechanical business, and needs only a little attention and we might soon have a whole service performed by figures filled with clock-works.

There is a certain note of the organ called *vox humana*, which certainly is amazingly like the human voice—and as long as you have no need of heart and soul—it cannot matter much whether the sound is made by the *vox humana* of an organ, or the real human voice. The fact is, vocal prayers are nothing in themselves, whether they are said or sung, whether they are read or intoned—it is the *heart* which alone prays acceptably. I cannot believe in a god who finds any satisfaction in the ritualistic services which I have witnessed.

I have asked myself, “What kind of a being must he be who could find pleasure in this sort of thing?” Thought is disgusted, reason sickened, intellect provoked, contemplation annoyed—only a fancy taste and a childish love of display are gratified. The god of these Popish ceremonialists must surely be a huge, almighty doll-loving baby—certainly not an intelligent Being, such as Scripture reveals to us in the God who made Heaven and Earth!

Alas, the frivolous sons of men imagine, because they go to their operas and listen to sweet music, and because in their drawing rooms they delight in the perfume which they scatter from their handkerchiefs, and because they are pleased to array themselves in silk and satin, and the like, that God is like *themselves*, and is pleased with chants, and robes, and incense! Truly, the god they make is like themselves. They know not the ever-blessed Lord! If He would be adored with glittering blue, look at the azure of the sky, or the deep blue of the sea! If He would be worshipped with lamps and candles, behold yon stars, and sun, and moon! If He would be revered with music, hark how the thunder rolls like drums in His awful march!

Is the Infinite mind to be worshipped by vain shows? O you sons of Earth, will you thus worship Him who rides on the heavens, before whom

you all are but as grasshoppers? The prayers which the Lord accepts are not the chants of functionaries, the litanies of priests, or the devout tones of a mechanical service—they must be the prayers of saints! The sweetness lies in the life, the character, the soul! The acceptance comes not unless they are the prayers of saints! And who are the saints? They are men and women whom the Lord has made holy by the power of His Spirit. They are those whose nature He has purified. They are those whom He has washed in the precious blood of Jesus, and so sanctified unto Himself! He has filled them with His Spirit and so set apart to His worship.

These persons love Him, praise Him, bow before Him with solemn awe! They lift their whole souls up in adoring love—these are they who can offer sweet incense—their thoughts, their desires, their longing, their confessions, their pleading, their praises—these are sweet to God! This is music to Him! This is perfume to His heart! This is delightful to His infinite mind, pleasant to His sacred Spirit—for God is a Spirit and they who worship Him must worship Him in spirit and in truth—and after no other fashion is a spiritual God to be worshipped!

It is certain that every child of God who has watched it will know that there is nothing which so weakens prayer as sin, and that to be a man like Elijah, who can prevail with God upon Carmel, you must walk in the Lord's ways. If you walk contrary to Him, He will walk contrary to you. In the golden bowls the sweet incense is not the prayers of hypocrites or formalists, but the prayers of *saints*. We must, by the Spirit's power, maintain the saintly character. We must walk apart from worldliness and covetousness. We must put aside uncleanness, anger, wrath, and every evil thing, or else we shall not be able to present unto the Lord such sweet odors as He delights in.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1051, Vol. 18, “*Golden Vials full of Incense*”—Read/download entire sermon on www.spurgeongems.org.

THE SELF-RIGHTEOUS

The self-righteous man knows that what he is doing cannot satisfy God, for it cannot satisfy himself! And though he may, perhaps, drug his conscience, there is generally enough left of the Divine element within the man to make him feel and know that it is not satisfactory. When he lets his heart speak, he finds it so. It is dreadful to die with no other hope than what you have done for yourselves! Oh, it is poor work, and it is poor comfort, too, to lay on a dying bed and turn over such poor rotten rags as prayers, attendances at worship, alms-giving, and religious exercises that looked so nice when we were in the dark. When the veil begins to be pulled up, and the light of eternity comes streaming in, *then* we see that we had bad motives for our good actions—that our charities were done out of ostentation—that our worship of God was only formality, and even our own private prayers, if not insincere, were yet mixed with such selfishness and inconsistency as to make them unacceptable to God.—CHS

ONENESS IN CHRIST

By Charles H. Spurgeon

Above all, the *Holy Spirit*, who indwells in every Believer, is the true fountain of oneness. Some of the Christians in this land of ours 200 years ago were strangely different in outward manners from their Brothers and Sisters of today; but when we talk with them through their old folios and books, we find, if we are the Lord's people, that we are quite at home with them. Though the manifestation may vary, yet the same Spirit of God works the same Graces, the same virtues, the same excellencies, and thus helps all saints to prove themselves to be of one tribe.

I meet an Englishman anywhere in the wide world over, and I recognize in him some likeness to myself; there is some characteristic or other about him by which his nationality is betrayed; and so I meet a Christian 500 years back in the midst of Romanism and darkness, but his speech betrays him; if my soul shall traverse space in 100 years to come, although Christianity may have assumed another outward garb and fashion, I shall still recognize the Christian, I shall still detect the Galilean brogue, there will be something which will show to me that if I am an heir of Heaven I am one with the past, and one with the future—yes, one with all the saints of the Living God.

This is a very different bond from that which men try to impose upon each other in order to create union. They put straps around the outside, they tie us together with many knots, and we feel uneasy; but God puts a Divine Life inside of us, and then we wear the sacred bonds of Love with ease. If you get the limbs of a dead man you can tie them together, and then if you send the body on a journey and the carriage jolts, a leg will slip out of its place, and an arm may be dislocated. But get a living man, and you may send him where you will, and the ligatures of life will prevent his dropping asunder. In all the truly Elect children of God who are called, and chosen, and faithful, there is a bond of Divine mysterious Love running right through the whole, and they are one, and must be one, the Holy Spirit being the life which unites them.

There are tokens which evidence this union, and prove that the people of God are one. We hear much moaning over our divisions. There may be some who are to be deplored among ecclesiastical confederacies, but in the spiritual Church of the Living God, I am really at a loss to discover the divisions which are so loudly proclaimed. It strikes me that the tokens of union are much more prominent than the tokens of division.

But what are they? First there is a union *in judgment* upon all vital matters. I converse with a spiritual man, and no matter what he calls himself, when we talk of sin, pardon, Jesus, the Holy Spirit, and such like themes, we are agreed. We speak of our blessed Lord. My friend says that Jesus is fair and lovely—so do I. He says that he has nothing else to trust to but the precious blood; nor have I anything else. I tell him that I find myself a poor, weak creature; he laments the same.

I live in his house a little while—we pray together at the family altar, you could not tell which it was who prayed, Calvinist or Arminian, we pray so exactly alike, and when we open the hymn book, very likely if he happens to be a Wesleyan, he chooses to sing, "Jesus, lover of my soul." I will sing it, and then next morning he will sing with me, "Rock of Ages, cleft for me." If the Spirit of God is in us, we are all agreed upon great points. Let me say that among true saints the points of union, even in matters of judgment, are ninety-nine, and the points of difference are only as one.

In *experimental points*, as face answers to face, so does the heart of

man to man. Only get upon experimental topics concerning soul-dealings with God—leave the letter and get to the spirit, crack the shells and eat the kernel of spiritual truth, and you will find that the points of agreement between genuine Christians are something marvelous. But this union is to be seen most plainly in union of *heart*. I am told that Christians do not love each other. I am very sorry if that is true, but I rather doubt it, for I suspect that those who do not love each other are not Christians. Where the Spirit of God is, there must be love, and if I have once known and recognized any man to be my Brother in Christ Jesus, the love of Christ compels me no more to think of him as a stranger or foreigner, but a fellow citizen with the saints.

Now I hate High Churchism as my soul hates Satan; but I love George Herbert, although George Herbert is a desperately High Churchman. I hate his High Churchism, but I love George Herbert from my very soul, and I have a warm corner in my heart for every man who is like he is. Let me find a man who loves my Lord Jesus Christ as George Herbert did, and I do not ask myself whether I shall love him or not; there is no room for question, for I cannot help myself; unless I can leave off loving Jesus Christ, I cannot cease loving those who love Him!

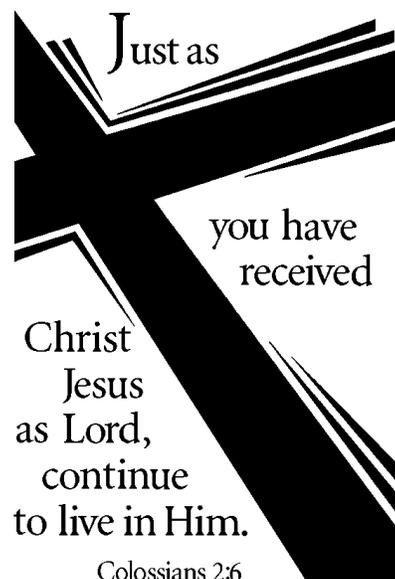
Here is George Fox, the Quaker, a strange sort of body it is true, going about the world making much noise and stir; but I love the man with all my soul, because he had an awful respect for the Presence of God, and an intense love for everything spiritual. How is it that I cannot help loving George Herbert and George Fox, who are in some things, complete opposites? Because they both loved the Master. I will defy you, if you have any love to Jesus Christ, to pick or choose among His people; you may hate as much as you will the shells in which the pearls lie, and the dross with which the gold is mixed, but the true, the precious blood-bought gold, the true pearl, Heaven-dyed, you must esteem. You must love a spiritual man wherever you may find him. Such love exists among the people of God, and if anybody says it does not, I can only fear that the speaker is unfit to judge. If I come across a man in whom there is the Spirit of Christ, I *must* love him, and if I did not, I would prove I was not in the unit at all.

Here is a Brother preaching; I do not care about that white thing he has on, but if he is a genuine Christian, he is preaching Christ Crucified; and here am I, and he may not like me because I have not that white rag on, but still I delight to preach Christ Crucified. When you come to the real lifework of the Christian, it is the same in every case, it is holding up the Cross of Christ! "Oh," you say, "but there are many Christians in the world preaching this and that, and the other." I am saying nothing of them or about them; I am saying nothing about their ecclesiastical belongings; I am saying nothing about those who merely cling to the Church; I am speaking of the *Elect*, the precious ones, the simpleminded Christ-taught men and women, and their motive of action is the same, and there is among them a true union which is the answer to our Lord's prayer.

Christ Jesus did not plead in vain—what He sought He has obtained—and the truly quickened are this day one, and shall evermore remain so.—(See Sermon #668, Volume 12—UNITY IN CHRIST—read/download, by God's Grace, all 63 volumes of C. H. Spurgeon sermons, and over 490 Spanish translations free of charge at www.spurgeongems.org.)

PRAY FOR PRESIDENT OBAMA.

For HIS Glory
Prison Ministry
Emmett and Ann O'Donnell
P.O. Box 291301
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Pray for Missionaries and our military personnel overseas.

In This Issue...

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

OPEN YOUR EYES!

By C. H. Spurgeon

*“And God opened her eyes, and she saw a well of water.”
Genesis 21:19.*

I am afraid some persons with the water at their feet, do not drink it because of the *bad directions* that are given by ministers. When a minister closes up an address to the unconverted with this exhortation—“Now, my dear Friends, go home and pray,” that is a very right exhortation; but it is given to the wrong people, and in the wrong place. I do not say to you this morning, I *dare* not say to you, as though it were the Gospel message, “Go home and pray.” I hope you will pray!

But there is another matter to come before prayer, namely, *faith in Jesus*. When Christ told His disciples to go and preach the Gospel to every creature, He did not say to them, “He that *prays* shall be saved,” though that would be true if he prayed aright, but Christ said, “he who *believes* shall be saved.” Your present duty is not praying, but *believing*. You are to look to Jesus Christ upon the Cross just as the poor serpent-bitten Israelites looked to the bronze serpent and lived.

Your praying will not do you a penny’s worth of good if you refuse to trust Jesus Christ. When you have trusted Jesus Christ, prayer will become your breath, your native air—you will not be able to live without it; but prayer, if put in the place of a child-like trust in

Jesus, becomes an antichrist. It is not going to places of worship, or Bible reading which saves. I am not depreciating these duties, but I am putting them in their proper position.

It is depending upon the Lord Jesus Christ alone which is the true vital act by which the soul is quickened into spiritual life. If you, trusting in Christ, do not find peace and pardon, the Gospel which I preach is a lie, and I will renounce it; but then the Bible would be false, also, for it is from that Book my message comes. This is the Gospel which we have received, and which Christ has sent us to preach—that whoever believes in Him is not condemned.

Now why do you hurry about after this and that? Why follow this man’s, and that man’s directions? Why look to your baptism and confirmation? Why do you go about to your Church-goings and your Chapel-goings, your Bible-readings, and your praying, your good works about this, and about the other—they are all but dross and dung if you put them in the place of Christ! But Christ Jesus, if you rest on Him, is precious, and after you receive Him, your works and your prayers shall become precious too, because they will be performed through faith in Him; but until you come to Him, they are all nothing and vanity, unacceptable in the sight of God, because you put them into the place which should be occupied by the Savior.—(See Sermon #681, Volume 12—EYES OPENED—read/download, by God’s Grace, all 63 volumes of C. H. Spurgeon sermons, and over 490 Spanish translations free of charge at www.spurgeongems.org.)