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# FOR HIS GLORY

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It is the Glory of Jesus that He is the Messiah, the Sent One—and now, behold, He sends all His servants to be messiahs or *missionaries* to mankind! Christ Jesus was sent to reveal the Father; sent to reclaim the wandering souls of men; sent to seek and to save the lost—and this is *exactly* what every true Christian is sent into the world to do—we are commissioned to reveal God in our every act and word! We are commissioned to win back rebellious hearts! We are commissioned to save the sons of men and bring them up out of the horrible pit into which their sins have cast them! — CHS, 1879



## WHAT KIND OF LOVE IS THIS?

By Charles H. Spurgeon

The first effort of the wise preacher is to break up his hearer's hearts—that is, the servant of Christ who teaches the Gospel, whatever he may be called, is a sower of seed—and though it may appear useless to sow seed upon rocks, we are bound, while acting as evangelists, to sow the Seed everywhere.

Broadcast is our Master's rule—"Go you into all the world and preach the Gospel to every creature." Hence in our Lord's parable of the sower, a handful of seed fell upon the highway where the birds devoured it, and another handful fell upon the rocky soil where it sprung up, but tomorrow perished because it had not depth of earth.

It was no business of the sower to select the soil. He was to sow as he went along, for so his Master told him. But I think he would not be blamed, but commended, if he threw *double* handfuls over there where the soil was evidently rich and well prepared!

As a sower he was to sow broadcast and leave the Seed to fall where it might under the guardian care of Him who sent him to sow. But when he became a farmer, he would have further duties, and among the rest, that of breaking up the fallow ground that he might no longer sow among thorns.

We have so often sown on the rock, and have been so frequently disappointed because of the hardness of the unrenewed heart that much time must be spent by the pastor, as a lover of men's souls, in trying, by the power of the Holy Spirit, to break up the hard earth—to make it so that it will be receptive of the Seed, and ready to nurture the Living Grain after it has fallen there.

There are many Truths of God which are used in this plowing, and driven in like sharp plowshares to break up the heart. Men must be made to feel that they have sinned and they must be led to repent  
*(See What Kind on page 2)*

## OUR GOD IS...WHAT CAN WE SAY?

By C. H. Spurgeon

"Blessed be God," I said, to a dear one today, "for our great God, that He loves us in great troubles." "And," she replied, "blessed be His name that nothing is *too little* for Him." So I say tonight! Blessed be His name for breaking the little bars of our yoke, and for removing the great yokes by such small but effectual means! We most admire those little touches which are so Omnipotent!

The magicians of Egypt turned water into blood, or pretended to do so, and they brought forth frogs—but when once Aaron began to make the dust into tiny *life*, they could not counterfeit the wonder, and they said, "This is the finger of God!" Frequently by minute marvels God reveals Himself most clearly to the secret souls of His people, and they hear, in His still small Voice, more of His mind than in His thunder and mighty wind!

Dear Friends, if you have passed through any great and special deliverances, you will join with me in feeling that the  
*(See The Presence of God on page 3)*

### *Inside:*

Heard the One About the Red Sea Was Only Six Inches Deep?	3
Letters to Mike Gendron of Proclaiming the Gospel	5
Glorifying God in the Fire - George Whitefield (1714-1770)	7
The Faith of Christ - A.W. Pink (1886-1952)	11

## WHAT KIND OF LOVE IS THIS?

(Continued from page 1)

of sin. They must receive Christ, not with the head, only, but with the *heart*—for with the heart man believes unto righteousness.

There must be emotion—we must cut into the heart with the plowshare of the Law. A farmer who is too tender-hearted to tear up and harrow the land will never see a harvest! Here is the failing of certain Divines—they are afraid of hurting anyone's feelings, and so they keep clear of all the Truths which are likely to excite fear or grief. They have not a sharp plowshare on their premises, and are never likely to have a stack in their barn.

They fish without hooks for fear of hurting the fish, and fire without bullets out of respect to the feelings of the birds! This kind of love is real cruelty to men's souls. It is much the same as if a surgeon should permit a patient to die because he would not pain him with the knife, or by the necessary removal of a limb.

It is a terrible tenderness which leaves men to sink into Hell rather than distress their minds! It is a diabolical love which denies the eternal danger which assuredly exists, and argues the soul into presumption because it thinks it a pity to excite terror and so much more pleasant to prophesy smooth things.

Is this the spirit of Christ? Did He conceal the sinner's peril? Did He cast doubts upon the unquenchable fire and the undying worm? Did He lull souls into slumber by notes

of flattery? No, but with honest love and anxious concern He warned men of the wrath to come and bade them repent or perish!

Let the servant of the Lord Jesus in this thing follow his Master, and plow deep with a sharp plowshare which will not be balked by the hardest clods! This we must school ourselves to do. It may be contrary to our impulses, and painful to our feelings, but it must not be left undone to gratify our love of ease, and our desire to please our hearers.

If we really love the souls of men, let us prove it by honest speech which costs us pain—by earnest warning which it is more grievous for us to utter than others to hear! This part of our work is essential to man's welfare, and can by no means be omitted. The hard heart must be broken, or it will refuse the Savior whose Glory lies very much in His being sent to bind up the broken-hearted.

There are some things which men may or may not have and yet may be saved—but those things which go with the plowing of the heart are indispensable, and therefore, men must have them or hopelessly perish! The heart must be broken up—there must be a holy fear, and a humble trembling before God! There must be an acknowledgment of offenses committed, and a penitent petition for mercy. There must, in a word, be a thorough plowing of the soul before we can expect that the Seed should bring forth fruit!—Adapted from *The C. H. Spurgeon Collection*, Ages Software.—Sermon #1470, Volume 25—*A Question for Hard-Hearted Hearers*—Read/download entire sermon at <http://www.spurgeongems.org>.

**DO YOU PRAY THAT THE HOLY SPIRIT WILL  
PREPARE THE HEARTS OF HEARERS BEFORE  
YOUR PASTOR PREACHES? DO YOU ASK THE  
HOLY SPIRIT TO PREPARE YOUR HEART?  
DO YOU ASK HIM TO PREPARE  
YOUR PASTOR'S HEART?**

**“My sins, my sins, my Savior! How sad on You they  
fall. Seen through Your gentle patience I tenfold  
feel them all. I know they are forgiven, but still  
their pain to me is all the grief and anguish they  
laid, my Lord, on Thee.”—CHS, Volume 44, Sermon #2566—  
A TEST FOR TRUE SEEKERS**

### MAY I SPEAK ABOUT FAITH? HOW ABOUT PRAYER?

I mourn that I have not trusted my Lord more fully and I lament that I have not attempted greater things in reliance upon His Word. But I have no question that Faith is right, and I am sure that it will always be justified by results. Speaking deliberately, as though I were bearing witness concerning my fellow man in a court of justice, I have no word to say by way of questioning the Faithfulness, Goodness and Truthfulness of my Lord! I am bound to declare that He has heard my prayers, not once or twice, but *always* and has been gracious to the voice of my cry! Why do I speak thus? Why must the objectionable, “I,” be introduced? Because I cannot ask anyone else in the audience to stand up and speak without disturbing the order of our service! But if I could do so, my Brothers and Sisters here by the hundreds would, each one, offer similar testimony!—CHS

If you required further confirmation of your Faith beyond the three Truths which I have laid before you, namely, the *Promise* itself, the *Nature* of God, and the *Efficacy* of prayer, I could ask many in this house, today, to give their personal testimony as to the result of Faith in God and supplication to Him. We can speak positively, for we speak from actual trial of Faith and prayer. I have now reached middle life and, having known the Lord from my youth up, I can speak from 28 years experience. Through the favor of God I have led a very happy life by Faith in His name. I have not been without many trials, sicknesses and difficulties—and some of these are daily with me—but in all things Faith sustains me. I bear my witness that confidence in man is utter folly and brings sorrow to the soul! But I am more than ever certain that confidence in God is always wise, never leads to disappointment and never causes regret.—CHS

## *The Presence of God...*

(Continued from page 1)

Presence of God is often vividly perceived.

I fear that the Presence of God is not often felt as it ought to be at a dinner table when a number of people are met together, and are enjoying themselves. But I remember my feeling the Presence of God at a dinner table on a memorable occasion. There was a very large sum of money to be paid for the building of the Orphanage, and I was up with certain friends at Regent's Park—dining at the house of one of our Brothers. I there mentioned that I was short of some 2,000 pounds to meet an account which would very soon be due, but that I was sure that God would graciously give it, for it was His work, and He would supply its needs in answer to prayer.

We were discussing as to whether it was not rather bold to speak too positively about answers to a prayer of such a kind, and while we were still discoursing, there came a telegram from the Tabernacle to me, saying, "A person unknown has called and left 2,000 pounds in bank notes for the Orphanage." I read the telegram to the friends assembled and their gratitude and astonishment abounded!

My dear old friend, Dr. Brock, who is now with God, said, "Put down your knives and forks and let us bless the name of the Lord." And he stood up and poured out his heart in a most wonderful manner in devout thankfulness to the Answerer of Prayer! We all heartily joined in that act of devotion. The Lord was there—we felt His Presence as much as if it had been a sacramental supper, for the Lord had drawn so near to us.

If someone had said to us just then, "Well, you know, this is a coincidence, a mere coincidence," we would have laughed, and I, for one, would have said, "It is a very blessed coincidence, and I hope it will go on coinciding, for truly it coincides with the Promise and with my Faith in God."

The devil does not give his followers such coincidences! Let me say that I have prayed, and God has heard me, and we can boldly say, "Now I know the Lord, for He has broken the bars of my yoke in answer to prayer, and I have felt Him near."

Yes, and we feel Him so near that often we are obliged to utter words of praise!

—Adapted from *The C. H. Spurgeon Collection*, Ages Software.—Sermon #1462, Volume 25—*The Yoke Removed and the Lord Revealed*—Read/download entire sermon at <http://www.spurgeongems.org>.

## HEARD THE ONE ABOUT THE RED SEA WAS ONLY SIX INCHES DEEP?

By Charles H. Spurgeon

See what the Israelites did when they had been in Egypt making bricks without straw and seeing their male children destroyed by a merciless tyrant. It was a happy, happy time for them when, at midnight, they came out of Egypt! Do you wonder, after they had crossed the Red Sea and Pharaoh and his chariots had all been drowned in the midst of it, that when they saw their enemies dead upon the shore, Miriam took her timbrel and all the daughters of Israel went forth with music chanting, "Sing unto the Lord, for He has triumphed gloriously. The horse and his rider has He thrown into the sea"?

"Be quiet, good women! The philosophers have discovered that God is the 'totality of existence' and that He has no personality and, consequently, never interferes with the fixed laws of matter! You must not believe that He drowned those Egyptians by His own act and deed! It was an extraordinary *natural* phenomenon which occasionally happens just about that time and place! You ought, rather, to wonder at the marvelous laws of gravitation by which these Egyptians have sunk under the water."

Thus some superfluously wise fool might have prated to the women of Israel! But what would they have thought of him? What would Miriam have said to that? Modern philosophers explain all miracles away and Colenso, with a slate, figures the whole story of the Exodus into thin air! What would Moses have said to him for a bishop? In the presence of that miracle, with their shoulders still red with the lash, their faces still grimed with the brick dust and conscious that they had been in bondage and *knew* it—and were now free and that none but the Eternal Jehovah could have set them free—the sons of Jacob would have pitched the philosophers into the Red Sea along with the Egyptians! I almost wish they were there, for they are of no use among us nowadays!

Infinite Mercy lets the creatures live, but we shall not cease from our glorying in our God because of what they call their criticism! In our case is fulfilled the Promise, "They shall know that I am the Lord when I break the bars of their yoke." Beloved, if you do not know the Lord personally, do not talk about Him, nor pretend to know Him! But if you *know* Him, be not afraid of being called dogmatic because you speak confidently! Read the Epistles of John and see how the beloved disciple harps upon that word. He says, "We know." "We know." "We know." "We know." The word occurs, perhaps, 40 times in those short Epistles! Know what you know, and when you know it, do not be driven from it, but let the Text be fulfilled in your experience, "*They shall know* that I am the Lord when I have broken the bars of their yoke."

If your sins have been forgiven; if you have been brought up out of the horrible pit, and out of the miry clay; if you have been delivered from the power of sin, so as "to perfect Holiness in the fear of the Lord"; and if you have been blessed in Providence with answers to prayer, and many a time rescued as from between the lion's jaws, then say, "The Lord lives and blessed be my Rock—and I will walk by Faith in Him. As for others, let them say what they will, and doubt what they please; my soul follows hard after the Lord, for His right hand upholds me."

—Adapted from *The C. H. Spurgeon Collection*, Ages Software.—Sermon #1462, Volume 25—*The Yoke Removed and the Lord Revealed*—Read/download entire sermon at <http://www.spurgeongems.org>.

**PRAY FOR GRACE  
TO BE HOLY!**

**Study of Ephesians 4:28****STOP STEALING, WORK HARD, AND GIVE—Part 2**

The employee who goofs off on the job is stealing time from his employer. A Christian employee can steal by using company time to evangelize others. If the company he works for specifies how the time is to be used and an employee uses the time for something else, it is stealing.

One can also steal another person's thoughts and ideas. In writing and speaking we call this plagiarism. And preachers can be guilty of this too. If a man preaches a sermon whose development has come largely from others and credit is not given and the implication is given that the thoughts and ideas are one's own, it is stealing.

Now let us consider something which underlies all that we have been saying about stealing. The reason that there can even be such a thing as stealing is because God in His Word teaches the right of ownership. In other words, for stealing to be possible, there must first of all be the right for people to call things their own. And this is exactly what we find in the Bible. The Eighth Commandment found in Exodus 20:15 says, "You shall not steal." This Commandment assumes that it is right for people to have material possessions.

Now someone may ask, "Doesn't everything belong to God?" Of course it does. But at the same time, God says that He has given the earth to man. In Genesis 1:28 we read that God said to Adam and Eve, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

Personal property is a biblical concept. Anything that is obtained by legitimate means may rightly be said to belong to the one who has obtained it. For instance, your car does not belong to anyone else. It belongs to you. The Bible says that is right and good. For anyone else to take your car is stealing.

At the end of our verse, the subject of giving to others is addressed. The very idea of giving also proves right of ownership. One cannot be said to give something to someone else unless it first of all belonged to him. And with the right of ownership comes the right to give it away if one pleases. Of course the Christian is to be generous with what he has. But, what he has which has been obtained by legitimate means, he is free to do with as he wants.

Before we leave this part of the verse let us realize that there is an even more fundamental sin which lies behind the sin of stealing. It is the more general sin of selfishness. All people want things. But stealing goes way beyond that. Stealing says, "I want something that belongs to someone else, and I want it without working for it." The thief wants the maximum by doing the minimum.

The thief thinks only of himself. He does not consider that he is depriving others of what is rightfully theirs. The thief has no respect for others. He says only, "I should have more. I deserve more. I will take what I want."

And going hand-in-hand with selfish self-centeredness in the thief is laziness. He is unwilling to obtain what he wants by legitimate means. He does not want to work hard. He dislikes work. He is LAZY. And this too is serious because the Bible

teaches that God has made man in His own image. And with that image come talents and abilities to think and work. From our modern society, some might get the idea that work is a necessary evil. The idea seems to be that work is necessary, but that our goal should be to come to the place where we don't have to work. We will have more to say about this under our next point.

But before we more to that next point, let us look at another reason why Paul gave this command to stop stealing to Believers. Nothing is more harmful to the life of the body of Christ than selfishness. True Christian love and fellowship involve putting the other person before yourself. But the one with the selfish mentality of the thief who is looking only for his own interests will never do that. It is the attitude behind stealing, that horrible selfishness, that can destroy true intimate fellowship in the church. How sad when a person has the attitude that nobody else matters. But that is the very philosophy of the thief.—PF

Lord willing, more next month.

**PRAY GOD WILL USE GRACE REFORMED  
CHURCH OF THE LORD JESUS  
TO BRING REVIVAL IN NORTH DAKOTA.**

**PRAY THE LORD WILL USE  
SPURGEON GEMS TO  
DRAW MANY TO  
JESUS CHRIST.**

**"Catholicism is a false system. It is not the church of Christ, it is the church of anti-Christ. If you follow Catholic theology you'll go to Hell. I am not saying that to be unkind but to be truthful. Being truthful is the only way to be kind. People need to come out of that system. It is a system that exalts Mary and it is a system of paganism mingled with pseudo-Christianity."**—John MacArthur (10/27/03)

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

**Pray for God's called pastors, that they might open their mouths boldly to make known the mystery of the Gospel of Christ Crucified!**  
—Ephesians 6:20

## Letters to Mike Gendron Of Proclaiming the Gospel:

ptg@pro-gospel.org ~ www.pro-gospel.org  
PO Box 940871, Plano, TX 75904

D. R., Oceanside, CA, writes:

God will bless you abundantly for remaining faithful. Your particular ministry is so urgent. I have Catholic friends—most are not receptive at all to hearing the Truth of God, but occasionally there are those that listen to The Holy Spirit and the Truth gets through.

Pastor D.P., Colfax, IL, writes:

God has called you to this ministry for such a time as this. Keep up the great work because there are not many doing what you are doing and because the Lord is coming soon. Our prayers and support are with you.

B. B., Santa Rosa Beach, FL, writes:

I am glad that you print many of the negative responses to your ministry efforts. Although sad, it really shows the depths of deception and bondage that the false church has on the faithful. Hopefully, many who do not feel it necessary to evangelize lost Catholics will realize just how zealous they are for their error. My we be as zealous for the Truth of God!

J. O., Plano, TX, writes:

I know how much criticism you get and how much opposition you receive. I also know how many of us have looked at you and thought that you should “soften” the approach or “lighten up,” or stop being so overly critical. It is so easy for those of us getting fat “in the nest.” We are great at Monday morning quarterbacking, but not very good at getting out on the field of battle. We also don’t see the urgency of which the Bible and Jesus, Himself, spoke. We do not understand that people are truly “dying.” I praise God for you and encourage you in your fight. Please know that you will, some day, be able to say these words better than most—“I have fought the good fight, I have finished the race, I have kept the Faith.”

T. J., Watauga, TX, writes:

What Jesus said would happen in the end times is unfolding right before us. Apostates like Scott Hahn are rounding up the goats and Jesus is calling His sheep. One Brother at our church is going down to the Catholic Cathedral and preaching to folks as they come out of the Mass.

B.S., Internet, writes:

I’m impressed. How do *you* know what the Bible means? 1900 years of uninterrupted exegesis and you know more than the Catholic Church? I’ve studied the Bible for 45 years and without the Church’s guidance, there would be much confusion. The Bible is unclear. The Church isn’t.

Brother Mike responds:

The Bible is unclear to those who are perishing because they have been blinded by the prince of this world (2 Cor 4:3-4). If you continue to seek guidance from blind guides, instead of the Bible, you will end up in the ditch (Matt 15:14). You must turn from those deceitful men who corrupted your religion and follow the Lord Jesus Christ. Otherwise the veil that covers your heart will remain (2 Cor 3:18). You must do as the Psalmist did, “Let my cry come before You, O Lord; give me understanding according to Your Word. Let my supplication come before You; deliver me according to Your Word” (Psa 119:169-170).

M. & T. M., Amarillo, TX, write:

We always cease from whatever we are doing to read your newsletter cover to cover. We were awfully saddened to hear about the Monsignor speaking at the Baptist church—unbelievable, yet not unbelievable. We will continue to pray faithfully for you, for it sounds as though you are prey. Continue to stand steadfastly. We were humbled as well as encouraged to hear of the boldness the Holy Spirit gave you both. We thank God He placed such a love in our hearts for you. We always desire to help your ministry in some way, but our meager efforts always fall short of our desire. Anytime we are able to tell others of your ministry we do so, for we feel it is vital.

D.T., Lexington, KY, writes:

Few people understand the absolute critical need for your message in these perilous times. Thank you for the splendid work you are doing and for your prompt response to my call for help.



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

### “Seven Supernatural Virtues in Christ’s Blood

That we may set the higher value upon the blood of Christ, I shall show you seven rare supernatural virtues in it:

1. *It is a reconciling blood.* “You who were sometime alienated, and enemies, yet now has He reconciled through death” (Col 1:21). Christ’s blood is the blood of atonement. Nay, it is not only a sacrifice but a propitiation (1 John 2:2), which denotes a bringing us into favor with God. It is one thing for a traitor to be pardoned, and another thing to be brought into favor. Sin tore us off from God; Christ’s blood cements us to God. If we had had as much Grace as the angels, it could not have worked our reconciliation. If we had offered up millions of holocausts and sacrifices, if we had wept rivers of tears, this could never have appeased an angry Deity. Only Christ’s blood ingratiates us into God’s favor and makes Him look upon us with a smiling aspect. When Christ died, the veil of the Temple was rent. This was not without a mystery, to show that through Christ’s blood the veil of our sins is rent which interposed between God and us.

2. *Christ’s blood is a quickening blood.* “Whoso drinks my blood, has eternal life” (John 6:54). It both begets life and prevents death. “The life of a thing is in the blood.” (Lev 17:11). Sure enough, the life of our soul is in the blood of Christ. When we contract deadness of heart, and are like wine that has lost the spirits, Christ’s blood has an elevating power; it puts vivacity into us, making us quick and lively in our motion. “They shall mount up on wings as eagles” (Isa 40:31).

3. *Christ’s blood is a cleansing blood.* “How much more shall the blood of Christ purge your conscience!” (Heb 9:14). As the merit of Christ’s blood pacifies God, so the virtue of it purifies us. It is the king of heaven’s bath. It is a laver to wash in. It washes crimson sinner milk white. “The blood of Jesus cleanses us from all our sin” (1 John 1:7). The Word of God is a looking glass to show us our spots, and the blood of Christ is a fountain to wash them away (Zec 13:1).

But this blood will not wash if it is mingled with anything. If you go to mingle anything with Christ’s blood, either the merits of saints or the prayers of angels, it will not wash. Let Christ’s blood be pure and unmixed, and there is no spot that it will not wash away! It purged out Noah’s drunkenness and Lot’s incest. Indeed, there is *one* spot so black that

Christ’s blood does not wash away, and that is the sin against the Holy Spirit. Not but there is virtue enough in Christ’s blood to wash it away, but he who has sinned this sin will not be washed. He condemns Christ’s blood and tramples it under foot (Heb 10:29).

4. *Christ’s blood is a softening blood.* There is nothing so hard that cannot be softened by this blood. It will soften a stone. Water will soften the earth, but it will not soften a stone; but Christ’s blood softens a stone. It softens a heart of stone. It turns a flint into a spring. The heart, which before was like a piece hewn out of a rock, being steeped in Christ’s blood, becomes soft, and the waters of repentance flow from it. How was the jailer’s heart dissolved and made tender when the blood of sprinkling was upon it! “Sirs, what must I do to be saved?” (Acts 16:30). His heart was now like melting wax. God might set what seal and impression He would upon it.”—From Thomas Watson’s (1620 – 1686) ‘The Mystery of the Lord’s Supper’ based on Matthew 26: 26-28. Printed by Soli Deo Gloria Publications, Morgan, PA, 1997. Pages 148-150.

“What does it mean to have a God, or, what is God? I answer—God is that from which we are to expect everything good to which we are to take refuge in all times of need. Therefore, to have a God is simply to trust and believe in Him. It is, as I have often said, only the heart’s confidence and faith that make both God and an idol. If your faith and confidence are right, your God will be right, too.

“On the other hand, if your confidence is fake and wrong, you do not have the true God; for these two, faith and God, are correlative concepts. Therefore I say that your God in reality is that around which you entwine your heart and on which you place your confidence.”—**Martin Luther**

Let me tell each of you who may be reading this, that I truly love Jesus Christ. But for His Grace, I could not say it, or write it, or *think* it. I have loved Him for such a short time, just 26 years—He has loved me for *eternity*—before the world was created, Jesus Christ loved *me!* How I pray that every person who may be reading this has been loved from before “the foundation of the world” by my Master!—Emmett O’Donnell

**PRAY FOR ALLAN ROMAN  
AS HE LABORS FOR OUR MASTER.  
<http://www.spurgeon.com.mx/>**

**REMEMBER MIKE GENDRON  
IN YOUR PRAYERS.  
<http://www.pro-gospel.org/>**

## *Glorifying God in the Fire...*

By George Whitefield (1714-1770)

Fire, my Brethren, not only burns and purges, but, as you know, it separates one thing from another. What would we do without fire? It tries metal to purge it, and God Almighty knows we are often purged more in one hour by a good sound trial than by a thousand manifestations of His Love. It is a fine thing to come purified, to come pardoned out of the furnace of affliction!

And God, in order to do this, is pleased to put us into one fire after another, which makes me love to see a good man under afflictions because it teaches something of the work of God in the heart.

I remember some years ago, when I first preached in the north of England, at Shields near Newcastle, I went into a glass-making house and, standing very attentive, I saw several masses of burning glass of various forms. The workmen took one piece of glass and put it into one furnace, then they put it into a second and then into a third. When I asked why they put this in so many fires, they answered, "O, Sir, the first was not hot enough, nor the second, and, therefore, we put it into the third, and that will make it transparent."

It occurred to me this would make a good sermon: O, thought I, do these men put glass into one furnace after another that we may see through it? O may God put me into one furnace after another, that my soul may be transparent—that I may see God as He is!

My Brethren, we *need* to be purged! We are apt to want to go to Heaven upon a featherbed, but many go lying upon beds of pain and languishing which is the King's Highway to there. You know there are some ways in London called the King's Road—and they are finely graveled. But the King's Road to Heaven is covered with crosses and afflictions. We are all apt to think well of being Christians—until we are put into one furnace after another!

"Think it not strange," says the Apostle, "*concerning the fiery trial which is to try you*" (1 Peter 4:12). What must I do? Why, since I must be in the fire, I must thank my corruptions for it; God will not put you or me into the fire if there were not something to be *purged away!* The grand thing is to learn to glorify God in the fire—"*Therefore glorify the Lord in the fires*" (Isa 24:5).

When do we glorify Him? When we endeavor to get such Grace from the Lord that we may not dishonor Him when we are under the cross, and therefore, we glorify God in the fire when we quietly endure it as a chastisement.

We glorify God in the fire when we bear it patiently. It is a dreadful thing when we are saying with Cain, "*My punishment is greater than I can bear*" (Gen 4:13). The language of a soul that glorifies God in the fire is this: "Shall I, Lord, shall I, a sinful man, complain for the punishment of my sins?"

It is a glorious thing when we can say, "Lord, I groan; Lord I groan; but Lord Jesus, I appeal to You; You know I do not *grumble*."

We glorify God in the fire when we say, "Lord don't let the fire go out until it has purged away all my dross." We glorify God in the fire when we are not grumbling, but humbly submitting to His will.

In a word, we glorify God in the fire when we exercise patience, meekness, humility—learning more to distrust ourselves, and having a deeper knowledge of our own weakness—and of God's Omnipotence and Grace.

Happy are we when we can look back and say, "Thus have I been enabled to glorify God in the fire!"

## FROM THE MOUTH OF A CHILD

By C. H. Spurgeon

*"But I will hope continually, and will yet praise You more and more."  
Psalm 71:14.*

Possibly there is some afflicted one here in so low a state, so far pressed by poverty or bodily pain that he is saying—"I cannot praise God anymore; I am ready to despair." Dear Brother, Sister, may God give you full resignation to His Will, and the greater your troubles, the sweeter will be your song! I met in an old preacher a short but sweet story which touched my heart: A poor widow and her little child were sitting together in great need, both feeling the pinch of hunger, and the child looked up into the mother's face and said—"Mother, God won't starve us, will He?" "No, my child," said the mother, "I do not think He will." "But, Mother," said the child, "If He does, we will still praise Him as long as we live, won't we, Mother?" May those who are gray-headed be able to say what the child said, and to carry it out! "Though He slay me, yet will I trust in Him." We have received good at the hands of the Lord—shall we not also receive evil? "The Lord gave, and the Lord has taken away; blessed be the name of the Lord." "I will yet praise You more and more."—(See #998, Volume 17—MORE AND MORE—By the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and more than 525 Spanish translations, visit: [www.spurgeongems.org](http://www.spurgeongems.org))

# A SERIOUS QUESTION, FOLKS!

By Charles H. Spurgeon

What will it be to meditate upon your dying bed of having known the Truth of God, but having never, in any way, assisted to spread it? What will it be to die with eternity just before you and to reflect, “I have been a member of a Church many years, but I have never brought in a single convert. I sat in my pew and I knew the Divine Secret, but I never even told a child of it. Neither by pen nor tongue did I make Jesus known. I left that to the minister. I knew there were good people about who cared for men’s souls, but I had no such feeling—I kept myself to myself and felt no anxiety about my neighbors. I had very little care as to whether souls were saved or not. I was glad when I heard of an increase in the Church, but not very particularly so. I was rather sorry when things were down—not so sorry that I lost my appetite, or lay awake 10 minutes. I did not trouble myself more than I could help, for I was foolish enough to dream that the best thing I could do was to consult my own interests and I fancied that my chief end was to enjoy myself forever.”

## AND WILL THIS BURST YOUR BUBBLE?

Now, I can imagine such a person sorely beset with horrors when he comes to die and struggling hard to get anything like a glimpse of hope. His whole life has been that of selfishness—how can he be a Christian? Conscience will ask him, “Is this Christ-like, this keeping back of the Divine Bread from the perishing millions; this concealing of the Light of God? Surely you are no follower of the Crucified!” How will such conduct look at the Last Great Day? The Lord Jesus will say to some, “I was hungry and you gave Me no meat: I was thirsty and you gave Me no drink.” Now mark, these sentences refer to *temporal* bread and water, but they must be more emphatic, still, when they relate to *spiritual* things! If the Lord Jesus shall say, “There were hungering souls and you professed to know the Gospel, but you gave them no meat. There were thirsty souls and you professed to have drunk of the Water of Life and you gave them no drink,” can there be any answer? Will not such persons stand speechless—dumbly confessing the justice of the sentence, “Depart, you cursed!”

## SOME PRACTICAL SOLUTIONS:

I shall close by mentioning one or two methods by which we may avoid this sin. I am speaking, now, to you who have believed in Jesus and are truly His own disciples. First, take care that you make an open profession of your faith. Come out from the world and unite with the people of God. If you do not make a profession, I do not see how you can be found innocent of the charge of concealing the Lord’s Words. When you have done that, keep yourself clear of sinful silence by very often speaking to others of the things of God.

I was greatly pleased this week when a Brother minister said to me, “A man has just joined our Church; a rough man who mixed in company that was not likely much to improve him and yet he has been really made a new man. He was accustomed to go round to houses with small casks of beer for a large brewery and among the rest he called at a certain house where the servant is a member at the Tabernacle. She had not seen him more than once or twice before she began to ask him whether he knew the Savior and to question him about his soul. And when he called each month she spoke to him, again, till at last he who had never thought of religion, nor entered a place of worship at all, was brought to the feet of Jesus and has become an honor to the Church of which he is a member.”

This minister said, “I hope all your members do as that servant does.” I told him I knew a great many of you did, but no doubt some of you did not. You who do not may well fidget upon your seats as you take home the hint! From now on, at every opportunity, speak of Jesus to those around you lest you be found guilty of concealing the Words of the Holy One! Some of you cannot *spea*k very much because you are naturally diffident and slow of speech. Try and overcome the infirmity, but if you cannot do so, do not conceal the Words of the Most High on that account, but *write letters* of personal entreaty. You can do this, can’t you? Some of you can write very well, indeed, and you write so much that it is much easier for you to write than for friends to read! As you can write so well, write for Jesus Christ—write earnestly and lovingly for Jesus!

You can also circulate what has been written by other people, though I do not think it so good a thing to do as writing, yourself. You may send tracts and sermons, but let them be such as you may hope that people will read. Sometimes you may write out part of a tract and it will attract them all the more for being your own handwriting. Another thing may be done. If you feel that when you have spoken and written you have still not done much, help other people who have greater gifts. A great deal may be done by imitating Aquila and Priscilla who helped Apollos. It is not given to everybody to preach to large numbers, or to preach at all—but you can often pick out a young man and say, “I will help him in his education and encourage him in his first efforts.” You can always help young men by filling the offering box, which supports the College. [Seminary.]

(See *Proclaim the Words of God!* on page 9)

# PROCLAIM THE WORD OF GOD!

(Continued from page 8)

I married a gentleman on this platform, some time ago, who said to me, “I wish I could preach, but I will tell you what I will do. I will support a man to preach—I will find the money and you will find the man.” I told him I must have him speak, too, as best he could. He said he would, but he wished to have somebody to speak better. Men of wealth should copy this example. Help the tract distributors; help the city missionaries; help all those who publish the Word of the Lord! [If the Holy Spirit is thus burdening you, a great print/audio ministry is Mt. Zion Publications, a ministry of Mt. Zion Bible Church, in Pensacola, Florida. Write them at 2603 W. Wright St., Pensacola, FL 32505, USA.]

And lastly, and this morning most to the point, there are the heathen perishing for lack of knowledge. Millions of voices call out of the darkness to you, “Come over and help us! You have the Light of God, bring it to us! You have the Living Bread, come and feed us! We perish, we perish, we perish.” Brothers and Sisters, the heathen are perishing! Will you let them perish? I wish that some young men here would go for missionaries. One of the leaders of a missionary society cheered my heart last week when he took out of his pocket an old sermon of mine, marked and crossed and scored. He said, “You will like to see this, Mr. Spurgeon.” “What about it?” I asked. “That was given to me by a young man who has joined our mission. He read that sermon and marked the passages which touched his heart and now he is at work in China.

I looked upon that sermon with great delight! I think I felt more pleased with that old sermon *than if I had received a wreath of gold*. I felt gratified that I had brought a young and fervent heart to devote itself to the Lord Jesus Christ. Give me the same joy, each of you! And if you cannot go among the heathen, personally, help others to do so! Give, this morning, a liberal collection and may God accept it at your hands for Christ’s sake. Amen. Adapted from *The C. H. Spurgeon Collection*, Ages Software.—Sermon #1471, Volume 25—*Concealing the Words of God*—read/download the entire sermon at <http://www.spurgeongems.org>

## FREE WILL

“A man’s free will cannot cure him even of a toothache, or of a sore finger and yet he madly thinks it is in its power to cure his soul! The greatest judgement which God Himself can, in the present life, inflict upon a man is to leave him in the hands of his own boasted free will.”

**Augustus Toplady** 1740-1778 ( English Gospel preacher & song writer)

## WHAT WORK MUST BE DONE TO BE SAVED?

“Have I then no work to do in this great matter of salvation?” NONE. What work can you work? What work of yours can buy forgiveness or make you fit for the Divine favor? What work has God bid you to work in order to obtain salvation? NONE. His Word is very plain and easy to be understood, “*To him who works not, but believes on Him that justifies the ungodly, his faith is counted for righteousness*” (Rom 4:5). There is but one work by which a man can be saved. That work is not yours, but the work of the Son of God. That work is finished.” **Horatius Bonar** 1808-1898 (Scottish Presbyterian Preacher and song writer)

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PRAY DAILY FOR OUR  
BROTHERS AND SISTERS  
IN PRISONS. PRAY FOR  
THEIR SPOUSES AND  
CHILDREN.

CHRIST IS GLORIOUS—  
LET US MAKE HIM KNOWN!

# Jesus Christ “The Branch”

## Zechariah 6:12

*Behold, the Man whose name is the Branch!*

### Part 2A: Branch of Jesse (Isaiah 11:1-5, 10)

By Daniel E. Parks, Pastor

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[1] *There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots.* [2] *The Spirit of the LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD.* [3] *His delight is in the fear of the LORD, and He shall not judge by the sight of His eyes, nor decide by the hearing of His ears;* [4] *but with righteousness He shall judge the poor, and decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked.* [5] *Righteousness shall be the belt of His loins, and faithfulness the belt of His waist. ...* [10] *And in that day there shall be a Root of Jesse, who shall stand as a banner to the people; for the Gentiles shall seek Him, and His resting place shall be glorious.*

*Branch* is here used in the sense of a “physical descendant”, as in a family tree, either as a limb from a trunk or a sprout from a root. Jesus Christ is said in Holy Scriptures to be “The Branch” of two different persons: Jesse (in the present passage) and his son David (Jeremiah 23:5 / 33:15). It would be hard to find in Holy Scriptures a father and son who differed more in regard to their station in life. And so it is with regard to Christ being the Branch of each. Christ as the “Branch of David”, who was King of Judah, emphasizes His *royalty*. But Christ as the “Branch of Jesse”, who was a very lowly person, emphasizes His *humility*.

We probably would know little or anything about Jesse were it not for his illustrious son David. For example, although the name *Jesse* appears forty-seven times in Scriptures, the present passage and a quotation from it in Romans 15:12 are the only two instances in which *David* is not cited in the context. Jesse apart from his association with David was born and lived and died in obscurity.

Jesse therefore was like a tree that grew in the middle of a forest and was rarely seen by anyone, and fell during a devastating storm, leaving nothing but its stump and root.

But in this last regard we are reminded that “there is hope for a tree, if it is cut down, that it will sprout again, and that its tender shoots will not cease” (Job 14:7). And the branch that sprouts from its stump and root may become greater than its predecessor ever was, and be seen and admired by many men.

So it is with Jesus Christ, “The Branch of Jesse”!

**I. Christ as the Branch rose from lowly beginnings** (v.1): “from the stem of Jesse”.

1. *Christ, like Jesse, was born in a lowly place.* Like “Jesse the *Bethlehemite*” (1 Samuel 16:1, 18; 17:58), Jesus was born “in Bethlehem of Judea” (Matthew 2:5). This little hamlet was so insignificant that Jehovah described it as “*little* among

the *thousands* of Judah” (Micah 5:2).

2. *Christ, like Jesse, followed a lowly occupation.* Jesse was a shepherd (1 Samuel 16:11; 17:15); Christ is a Shepherd of lowly souls (John 10:10ff; 1 Peter 2:25). A shepherd in Israel was, as David the shepherd confessed, “a poor and lightly esteemed man” (1 Samuel 18:23), and “every shepherd is an abomination to the Egyptians” (Genesis 46:34). So it is also with Christ the Shepherd, for “He was despised, and we did not esteem Him” (Isaiah 53:3).

3. *Christ, like Jesse, was lowly in social status.* King Saul repeatedly denigrated Jesse’s social status by calling David the “son of Jesse” (e.g., 1 Samuel 20:30). Jesus’ enemies denigrated Jesus’ social status in asking “Is this not the carpenter’s son?” (Matthew 13:55). Furthermore, they said of the place in which He was raised: “Can anything good come out of Nazareth?” (John 1:46); “Search and look, for no prophet has arisen out of Galilee” (John 7:52).

4. *However, Christ’s lowliness, unlike Jesse’s, was voluntary* (Philippians 2:6-8): “He, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation .... He humbled Himself.” His people are therefore assured that “you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich” (2 Corinthians 8:9).

**II. Christ the Branch of Jesse is also the Root of Jesse** (vv.1 & 10 respectively). (Likewise, Christ identifies Himself as “the *Root* and the *Offspring* of David” in Revelation 22:16.) Christ came from Jesse’s root; Jesse came from Christ his Root. Christ as Jesse’s *Branch* speaks of His *humanity*; Christ as Jesse’s *Root* speaks of His *deity*. Christ as the *God-Man* is both the *Father* and a *Son* of Jesse.

Isaiah also tells us that this “Root of Jesse ... shall stand as a banner to the people; for the Gentiles shall seek Him, and His resting place shall be glorious” (v.10). Paul the apostle explains this verse for us in writing, “Isaiah says: ‘There shall be a Root of Jesse; and He who shall rise to reign over the Gentiles, in Him the Gentiles shall hope’” (Romans 15:12). Christ the Root of Jesse is to God’s people the Banner we raise high before the world, and the Hope and Rest of all who seek Him.

CONCLUDED NEXT MONTH  
LORD WILLING

**BROTHER AND SISTERS,  
PRAY DAILY  
FOR YOUR PASTOR.**

# THE FAITH OF CHRIST

By A. W. Pink

“Without controversy great is the mystery of godliness: God was manifest in flesh” (1Tim 3:16). Yes, so “great” is this “mystery” that when faith attempts to view it, our eyes are dazzled: only as we contemplate it through the very words of Holy Writ shall we be preserved from the blindness which carnal speculation inevitably imparts. “The Word became flesh.” The Second Person in the Holy Trinity took upon Him the form of a Servant. The Eternal Son took holy humanity into union with Himself. Though that humanity was not, in itself, a person; though it never had a separate existence, yet was it endowed with all the elements and qualities of a human personality. Christ was not only God, but man, having a human spirit, soul and body. As such, Christ lived the life of a perfect man. Speaking by the Spirit of prophecy He declared, “I have set the Lord always before Me: because He is at My right hand, I shall not be moved” (Psa 16:8).

In becoming flesh, our blessed Lord took upon Him a *dependent* nature, and therefore, did He for thirty-three years live a life of faith upon His heavenly Father. The acting of that faith in all its diversified phases may be clearly seen portrayed to our wondering view in those Psalms, which beyond all gainsaying, contain the experiences of Christ in the days of His flesh. “There is not a grace or fruit of the Spirit possessed by His people in measure which the Lord did not possess without measure. And these, it must be borne in mind, were active graces, drawn out and called into continual exercise by the same Holy Spirit who had communicated them.

“Faith in all its acting, hope in all its anchoring, love in all its flowing, patience in all its enduring, humility in all its submitting, prayer in all its supplications, praise in all its adoring, obedience in all its yielding, holiness in all its flame and worship in all its fervor—all, all these Graces and fruits of the Holy Spirit may be seen shining forth as with beams of heavenly light in the personal experience of our blessed Lord in those Psalms in which He speaks. They were, as it were, framed for Him by the Holy Spirit before He came into a time state, that they might be not only prophetic of His sufferings for the benefit of His Church, but be the spiritual utterance of His own holy soul in the days of His flesh” (J.C. Philpot, 1862).

As the Sponsor and Surety of God’s Elect, the Lord Jesus entered the place of their responsibility. To be the Kinsman-Redeemer of His people, really and truly “of one” (Heb 2:11) with the many sons He was to bring to Glory: “in all things it behooved Him to be made like unto His brethren,” (Heb 2:17), and thus to be brought into that condition wherein He should trust in God, and act in that dependency upon Him which the nature of man, while exposed to troubles, does indispensably require. He who was rich, for our sakes became poor; He who had brought into existence the universe by the fiat of His will, now became subject to the commandments of the Father; He who upholds all things by the Word of His power, entered the place of complete dependency and cried to the Strong for strength.

Not only in the Psalms, but in the Prophets, too, has the Holy Spirit given us to hear some of the holy breathings of Him who became Man, completely dependent upon God. Most blessedly is this brought before us in Isaiah 50. There we find the Mediator saying, “The Lord God has given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakens morning by morning, He wakens My ear to hear as the learned. The Lord God has opened My ear and I was not rebellious, neither turned a way back...The Lord God will help Me, therefore shall I not be confounded” (vv 4, 5, 7). What light this casts upon the lowly place which the Creator of angels had taken! How blessedly it makes known to us His amazing condescension! How perfectly He conducted Himself as the Father’s Servant (Isa 42:1). Well could He say, “Learn of Me, for I am meek and lowly in heart” (Matt 11:29). (To be continued next month, Lord willing).

## IT WILL BE!

If there should stand before us a row of empty vessels bearing the names of Babylon overthrown, the Jews converted, the nations evangelized, the idols abolished, and so forth, we must by no means be disheartened, for all these vessels of Promise shall be filled in due time. The Church of the present day is feeble and her supplies are quite inadequate to the enterprise before her, yet as out of one pot of oil many vessels were filled which were far greater than itself—so by His poor and despised Church, through the foolishness of preaching, the Lord will fulfill His august designs, and fill the universe with praise! “Fear not, little flock; for it is your Father’s good pleasure to give you the Kingdom.”—

**CHS**

“There are some matters concerning which ignorance and indifference are both tragic and fatal. One such matter is the answer to the question, ‘What is a Biblical Christian?’ In other words, according to the Scriptures, when does a man, woman, boy or girl have the right to the name, ‘Christian’? One must not make the assumption lightly that he or she is a true Christian. A false conclusion at this point is tragic and fatal.

“Therefore I want to set before you four strands of the Bible’s answer to the question, ‘What is a biblical Christian?’: 1. A Christian is a person who has faced realistically the problem of his own personal sin. 2. A Biblical Christian is one who has seriously considered the Divine remedy for sin. 3. A Biblical Christian is one who has wholeheartedly complied with the terms for obtaining God’s provision for sin. 4. A Biblical Christian is a person who manifests in his life that his claims to repentance and faith are real.”—From WHAT IS A BIBLICAL CHRISTIAN? by Pastor Albert N. Martin, Trinity Baptist Church, Montville, New Jersey

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✂

**Our prayer for you:**

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



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

**In this issue...**

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

## THE PARTICULAR AND EFFECTUAL ATONEMENT OF CHRIST

By A. W. Pink (1888-1952)

Which exalts Christ more? Which demonstrates more the value and efficacy of Christ's Atonement—that which effectually secures the actual salvation of every one for whom it was made—or that which ends in the great majority of those for whom He shed His precious blood being eternally punished in Hell? Surely none with any spiritual discernment can fail to see which view is more glorifying to the Redeemer! And if we call to mind the *nature* of His satisfaction, that it was a paying of their debts, a suffering the Law's curse in their place in order that they might go free. And when we remember that the Judge of all *accepted* this Atonement, was satisfied with the price the Sponsor paid, then, where would be God's honor, His justice, His faithfulness, were He, notwithstanding, to yet punish millions of those for whom His Son bled and died? If Christ died for all men universally, then all men universally *must be saved*. There is no other possible alternative, except to say that God will punish *twice*, first in the Person of the Surety, and then in the persons of many in whose place He is supposed to have stood.

We sincerely trust that neither writer nor reader is lacking in compassion to his fellow creatures, yet we must not allow our pity for men to lead us to adopt any principle which is dishonoring to the Divine perfections and subversive of Christ's satisfaction. Others may speak for themselves, but the writer would not dare trust his salvation to a Savior who was unable to save those for whom He died. If it were true that Christ shed His blood for those who are now in Hell, what guarantee would be left me that I shall not go there? An atonement that fails to atone, a sacrifice that fails to deliver, is worthless! To say that salvation is possible to all, if all would receive Christ, is to ignore those unequivocal words of the Savior in John 6:44, "*No man can come to Me, except the Father which has sent Me draw him.*"

To say that salvation depends upon the sinner's own acceptance of Christ would be like offering a sum of money to a blind man upon condition that he would see, or offering to ransom a prisoner on the provision that he burst his way out of a steel-walled cell.