

FOR HIS GLORY

Volume 17, Issue 7

July, 2014

I bless God for a simple Gospel, for it suits me and thousands of others whose minds cannot boast of greatness or genius. It equally suits men of intellect and it is only quarreled with by pretenders. The man who lacks breadth of mind and depth of thought is the man to quibble at the Wisdom of God. An affected creature who is little above an idiot will brush his hair backwards, put on his spectacles, wrinkle his brows and amend the Infallible Word of God, but a man who really has a spacious mind is usually child-like, and like Sir Isaac Newton, is glad to sit at Jesus' feet! Great minds love the simple Gospel of God, for they find rest in it from all the worry and the weariness of questions and doubts. It is an excellent thing that the Gospel is taught us by degrees. It is not forced home upon men's minds all at once, but it comes thus, "Precept upon Precept, line upon line, here a little and there a little." God does not flash the everlasting daylight on weak eyes in one blaze of glory—but there is, at first, a dim dawn and the soft incoming of a tender light for tender eyes—and so by degrees we see.—CHS.



THE CONDITIONS OF POWER IN PRAYER

By Charles H. Spurgeon

"And whatever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. And he that keeps His commandment dwells in Him, and He in him. And hereby we know that He abides in us, by the Spirit which He has given us."
1 John 3:22-24.

In the third place, the Text suggests the necessity of child-like trust—"And this is His Commandment: that we should believe on the name of His Son Jesus Christ." Everywhere in Scripture faith in God is spoken of as necessary to successful prayer. We must believe that God Is, and that He is the rewarder of them that diligently seek Him, or else we have not prayed at all! In proportion to our faith will be the success of our prayer. It is a standing rule of the Kingdom, "According to your faith, so be it unto you." Remember how the Holy Spirit speaks by the mouth of the Apostle James? "If any of you lack wisdom, let him ask of God, that gives to all men liberally, and upbraids not; and it shall be given him. But

let him ask in faith, nothing wavering; for he that wavers is like a wave of the sea driven with the wind and tossed; for let not that man think that he shall receive anything of the Lord."

The Text speaks of faith in the name of His Son Jesus Christ, which I understand to mean faith in His declared Character, faith in His Gospel, faith in the Truth concerning His Substitution and Salvation. Or it may mean faith in the Authority of Christ, so that when I plead with God and say, "Do it in the name of Jesus," I mean, "Do for me as You would have done for Jesus, for I am authorized by Him to use His name. Do it for me as You would have done it for Him." He that can pray with faith in the name of Jesus cannot fail, for the Lord Jesus has said, "If you ask anything in My name, I will do it." But there must be *faith*, and if there is no faith we cannot expect to be heard. Do you understand that?

The verse before the Text says, "If our heart condemn us not, then have we confidence toward God; and whatever we ask, we receive of Him." He

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When a Wicked Protestant Heard the Gospel!

By C.H. Spurgeon

"...He is able even to subdue all things unto Himself" (Phil. 3:21)

In the conversion of sinners natural depravity is an opposing force. Men are set upon their sins and love not the things of God. Neither will they hearken to the voice of Mercy. My Brethren, to remove all our fears concerning our Lord's ability to save, the word is here used, "He is able"—not only to raise all things from the dead, but "*to subdue* all things to Himself." Here again I would bid you take the encouragement the Text presents you. If there is opposition to the Gospel, *He* is able to subdue it.

If in one man there is a prejudice; if in another man the heart is darkened with error; if one man hates the very name of Jesus; if another is so wedded to his sins that he cannot part from them; if opposition has assumed in some a very determined char-

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Wicked Protestant!

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acter—does not the Text meet every case? “He is able to subdue *all things*,” to conquer them, to break down the barriers that interpose to prevent the display of His power, and to make those very barriers the means of setting forth that power the more gloriously.

“He is able even to subdue all things.” O take this to the Mercy Seat, you who will be seeking the souls of men this month! Take it to Him and plead this Word of the Holy Spirit in simple, childlike faith. When there is a difficulty you cannot overcome, take it to Him, for He is “able to subdue.”

Note next that the language of our Text *includes all supposable* cases. He is able to “subdue *all things* unto Himself.” Not here and there one, but “*all things*.” Brethren, there is no man in this world so fallen, debased, depraved, and willfully wicked that Jesus cannot save him—not even among those who live beyond the reach of ordinary ministry! He can bring the heathen to the Gospel, or the Gospel to them; the wheels of Providence can be so arranged that Salvation shall be brought to the outcasts.

Even war, famine, and plague may become messengers for Christ, for He, too, rides upon the wings of the wind. There lived some few years ago in Perugia, in Italy, a man of the loosest morals, and the worst conceivable disposition. He had given up all religion. He loathed God, and had arrived at such a desperate state of mind that he had conceived an affection for the devil, and endeavored to worship the Evil One! Imagining Satan to be the image and embodiment of all rebellion, free-thinking, and lawlessness, he deified him in his own mind, and desired nothing better than to be a devil himself!

On one occasion, when a Protestant missionary had been

in Perugia preaching, a priest happened to say in this man’s hearing, that there were Protestants in Perugia, and the city was being defiled by heretics. “And who do you think Protestants are?” he asked. “They are men who have renounced Christ and worship the devil!” A gross and outrageous lie was this, but it answered far other ends than its author meant! The man, hearing this, thought, “Oh, then, I will go and meet with them, for I am much of their mind.”

And away he went to the Protestant meeting, in the hope of finding an assembly who propagated lawlessness and worshipped the devil! He there heard the Gospel and was saved! Behold in this and in 10,000 cases equally remarkable, the ability of our Lord to subdue all things unto Himself! How can any man whom God ordains to save escape from that Eternal Love which is as Omnipresent as the Deity itself? “He is able to subdue all things to Himself.” If His sword cannot reach the far-off ones, His arrows can—and even at this hour they are sharp in His enemy’s hearts.

No boastful Goliath can stand before our David! Though the weapon which he uses today is but a stone from the brook, yet shall the Philistine be subdued! If there should be in this place a Deist, an Atheist, a Romanist, or even a lover of the devil—if he is but a man, mercy yet can come to him! Jesus Christ is able to subdue him unto Himself! None have gone too far, and none are too hardened! While the Christ lives in Heaven, we need never despair of any that are still in this mortal life—“He is able to subdue all things unto Himself.”—(See #973, Volume 17—**THE POWER OF CHRIST ILLUSTRATED BY THE RESURRECTION**—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and more than 550 Spanish translations, visit: www.spurgeongems.org)

LORD, HELP ME!

If after any service you pour forth showers of penitential tears because the service was imperfect, there is evidently a strong soul of obedience within you. When you can neither repent, nor believe, nor love as you wish to do, you are repenting, believing and loving with a strength which is more true than apparent. It is the will with which we act which is the strength of the action. And when the will is so powerful that it makes us mourn because we cannot find how to perform its bidding, then are we strong according to the Divine measurement of strength. Contrite weakness is spiritual strength.

When a man is thoroughly weak—not only partially but altogether weak—then is he strong. When apart from the Lord Jesus, he is utter weakness, and nothing more—then it is that he is strong. Let me persuade you to make a full confession of weakness to the Lord. Say, “Lord, I cannot do what I ought to do—I cannot do what I want to do—I cannot do what I used to do—I cannot do what other people do—I cannot do what I mean to do—I cannot do what I am sure I shall do—I cannot do what I feel impelled to do. And over this sinful weakness I mourn.” Then add, “Lord, I long to serve You perfectly, yet I cannot do it. Unless You help me I can do nothing aright. There will be no good in my actions, my words, my feelings, or my desires unless You continue to fill me with Your own holy energy. Lord, help me! Lord, help me!”—CHS

THE CONDITIONS OF POWER IN PRAYER

(Continued from page 1)

he will. There are strange holdings back to who has a clear conscience comes to God such men when they feel they know not how with confidence, and that confidence of or why they cannot pray effectual fervent faith ensures to him the answer of his pray- prayers in certain cases, though they might er! Childlike confidence makes us pray as desire to do so. Like Paul, when he essayed none else can; it makes a man pray for to go into Bithynia, and the Spirit allowed great things which he would never have him not, so there are requests which we asked for if he had not learned this confi- would naturally like to put up, but we are dence; it makes him pray for little things bound in spirit. There may apparently be which a great many are afraid to ask for, nothing objectionable about the prayer, but because they have not yet felt towards God the secret of the Lord is with them who fear the confidence of children. I have often Him, and He gives secret intimations when said that it needs more confidence in God and where His Chosen may hope to prevail. to pray to Him about a little thing than He gives you the Promise that He will hear about great things. We fancy that our great your believing prayer, you being a man or things are somewhat worthy of God's re- woman who walks with Him, filled with His gard, though in truth they are little enough Spirit; but He does not, at the same time, to Him! And then we imagine that our little give you faith about everything that every- things must be so trifling that it would be body likes to put before you; on the contrary almost an insult to bring them before Him, He gives you a discretion, a judgment, and a whereas we ought to know that what is wisdom—and the Spirit makes intercession very great to a child may be very little to in the saints according to the Will of God.— its parent—and yet the parent does not (For all the conditions of power in prayer, see #1103, Volume 19—THE CONDITIONS OF POWER IN PRAYER—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and more than 550 Spanish translations, visit: www.spurgeongems.org)

You heard your little boy the other day crying bitterly; his mother called him, and asked what ailed him? It was a splinter in his finger. Well, that was a small affair; you did not need to call in three surgeons to extract it, or raise a hue and cry in the public press! Bring a needle, and we will soon set it right! Oh, but what a great thing it was to that pretty little sufferer as he stood there with eyes all wet with tears of anguish; it truly was a great concern to him! Now, did it occur to that boy that his pain was too small a thing for his mother to attend to? Not at all! What were mothers and fathers made for but to look after the little needs of little children? And God, our Father, is a good Father; He pities us as fathers pity their children, and He condescends to us. He knows the number of the stars, and calls them all by their names, yet He heals the broken in heart, and binds up their wounds! The same God who kindles the sun has said, "I will not quench the smoking flax." If you have but confidence in God, you will take your great things, and your little things to Him, and He will never belie your confidence—for He has said they who trust in Him shall never be ashamed or confused, world without end. Faith must succeed!

It is sometimes imagined that men who have prevalence in prayer can pray for what they like, but I can assure you any one of these will tell you that that is not so. You may call upon such a man and ask him to pray for you, but he cannot promise that

SPURGEON

ON PUBLIC PRAYER

Public prayer is no evidence of piety! It is practiced by an abundance of hypocrites! But *private* prayer is a thing for which the hypocrite has no heart—and if he gives himself to it for a little time, he soon finds it too hot and heavy a business for his soulless soul to persevere in—and he lets it drop! He will sooner perish than continue in private prayer. O for heart-searching about this! Do I draw near to God alone? Do I pray when no eyes see, when no ears hear? Do I make a conscience of private prayer? Is it a delight to pray? For I may gather that if I never enjoy private prayer I am one of those hypocrites who will not always call upon God.

TURN TO THE WOUNDS OF YOUR LORD!

By C. H. Spurgeon

IF YOU NEED COMFORT, crave no sign but TURN TO THE WOUNDS OF YOUR LORD.

You see what Thomas did. He needed faith and he looked for it in Jesus wounded! He says nothing about Christ's head crowned with Glory. He does not say that he must see Him "girt about the paps with a golden girdle." Thomas, even in his unbelief, is wise. He turns to his Lord's wounds for comfort. Whenever your unbelief prevails, follow in this respect the conduct of Thomas and turn your eyes straightway to the wounds of Jesus. These are the founts of never-failing consolation, from which, if a man does once drink, he shall forget his misery and remember his sorrow no more. Turn to the Lord's wounds. And if you do, what will you see?

First, you will see the tokens of your Master's Love. O Lord Jesus, what are these wounds in Your side and in Your hands? He answers, "These I endured when suffering for you. How can I forget you? I have engraved you upon the palms of My hands. How can I ever fail to remember you? On My very heart the spear has written your name." Look at Jesus, dead, buried, risen, and then say, "He loved me and gave Himself for me!" There is no restorative for a sinking faith like a sight of the wounded Savior. Look, Soul, and live by the proofs of His death! Come and put your finger, by faith, into the print of the nails and these wounds shall heal you of unbelief. The wounds of our Lord are the tokens of His Love.—Adapted from *The C.H. Spurgeon Collection, Version 1.0, Ages Software—Sermon #2061, Volume 34—The Evidence of Our Lord's Wounds.*

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

The Sin of Pride

By Lee Roy Shelton, Jr.—1923-2003

Let us view some examples of pride as given in the Bible, and thereby see how pride works and why God hates it so (Prov 8:13; 16:5). The first one we will consider is *spiritual* pride. We see this exemplified in the life of Cain in Genesis 4. God had revealed unto Cain and Abel that the only approach to a Holy God was to be upon the basis of the shedding of blood—upon the basis of *Substitution*, and that in God's appointed way—by the offering of a lamb. Scripture says that Abel came this way, admitting he was a sinner, offering his blood-sacrifice.

But Cain in the *pride of his heart* brought of the fruit of the ground. By bringing an offering of his own hands, he thus said to God that he was not a sinner, and that God had judged him wrongly. And did you know that man is *still saying* the same thing today? “No need for me to come by the way of blood redemption—for I am not the sinner God says I am.” Yes, spiritual pride lifts a man up to defy God saying he is not a sinner.

In Mark 10 we read the story of the rich young ruler who came running to the Lord asking, “What shall I do that I may inherit eternal life?” When our Lord answered him, the rich young ruler replied, “Master, all these have I observed from my youth.” Here again we see spiritual pride, but in another form. This man's heart had deceived him into believing that he had not committed adultery because he had not committed the outward act, not knowing that *heart* adultery is, in the eyes of God, the same sin. Pride had deceived him into believing that because he had not killed anyone he was free of this law, not knowing that *hatred* of one's brother and *unlawful anger* is murder in the sight of God. Pride had deceived his heart into believing that he had never stolen anything—not knowing that *covetousness* is stealing, and this was the sin of his heart.

My Friend, have you ever cried out against the spiritual pride of your heart? Have you ever laid bare your heart before God, confessed it, knowing that it can only be cleansed before God by the precious blood of Christ? O, cry out against pride, the pride of your heart. Confess it, and cry after Christ for deliverance from it by His precious blood! If not, then surely this heart-sin, though not seen by man, will doom you to Hell.

BUT, “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9).

(First used in this publication in the year 2004.)

Spurgeon Speaks On the Lord's Supper

“But their eyes were restrained that they should not know Him.”

Luke 24:16.

These disciples, when they saw the Master, *hastened to tell others about it*. It was the dead of the night, I suppose, by the time they recognized their Lord. Our Lord Jesus had none of the prejudices of the High Church fraternity against breaking bread in the evening. That has always seemed to me to be the oddest of their freaks—that they will persist in contending that the Lord's *Supper* ought to take place early in the morning!

They ought not to call it a “supper”—they should call it a breakfast. I never could understand a certain class of Christians, great sticklers, too, for Scripture, who always will have the Lord's Supper in the morning of the day, without any precedent, that I know of, for turning an evening meal into a morning one. I grant there is no importance whatever in the time—the only importance that I speak of is putting an importance on a *wrong* time—which those do who say it *ought* to be in the early part of the day.

We say that whenever Believers meet together they may break bread in remembrance of their Lord! If, however, there is one time more like the first occasion, it certainly is the evening of the day.

Though it was late, the two disciples set off on a seven-and-a-half mile journey, in the dead of night, to tell others that they had seen the Lord! If ever you find Christ to the joy of your heart, go and tell His people about it! Yes, and tell sinners, too, and put yourself to inconvenience to do it.

Nowadays we are willing to testify if we can do it very comfortably—but I love to hear of those good Brethren who will walk many miles on Sunday to preach the Gospel—who are willing to sacrifice ease and comfort so that they may do good to others, just as these did. Oh, for more enthusiasm in telling of the Savior's Love and hearing of it!

We need nice cushions and very comfortable pews, don't we, nowadays? But when we were first converted we would *stand anywhere* in the crowd if we could but hear the Savior's name. I remember when I would have gone over hedge and ditch to hear about my Master, or to preach about Him, too.

May our earnest love to Him never grow cold, and our enthusiasm never depart. May a midnight's walk be nothing to us if we may but declare, even to unbelieving brethren, what we have seen of our blessed Lord! It is a good message, and it is a good errand to go upon, when we go to tell of Jesus—and it will bring good to our own souls.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1180, *Jesus Near But Unrecognized*—Volume 20—Read/download entire sermon on www.spurgeongems.org.

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UNDERSTANDING ROMAN CATHOLICISM

By Rick Jones

DEGREES OF SIN

The Catechism indoctrinates Catholics with the notion that there are varying degrees of sin:

“Sins are rightly evaluated according to their gravity.” (Page 454, #1854)

First are venial sins:

“One commits venial sin when, in a less serious matter, he does not observe the standard prescribed by the moral law, or when he disobeys the moral law in a grave manner, but without full knowledge or without complete consent.” (Page 456, #1862)

Then there are mortal sins:

“Mortal sin . . . results in the loss of charity and the privation of sanctifying grace, that is, of the state of grace. If it is not redeemed by repentance and God’s forgiveness, it causes exclusion from Christ’s kingdom and the eternal death of Hell...” (Page 456, #1861) (See also Page 264, #1014; Page 269, #1033; Page 270, #1035 and Page 270, #1037)

With the threat of “the eternal death of Hell” hanging over your head, several important questions need answers, like:

- What specifically constitutes a mortal sin?
- How much repentance does it take to get one forgiven?
- How do I know when one is forgiven?
- Why is the Bible silent on the subject?

Tragically, the Catechism does not provide answers to any of these questions.

What does the Bible teach?

When we turn to God’s Holy Word, we get a totally different picture:

“Whosoever commits sin transgresses also the Law: for *sin is the transgression of the Law*” (1 John 3:4). Since we have all broken a command of God, the Bible declares that we are all sinners.

“For *all have sinned*, and come short of the glory of God” (Rom 3:23).

Because of sin we all deserve to die and suffer the torment of Hell:

“*The wages of sin is death*” (Rom 6:23).

God’s Word makes no distinction as to the gravity of certain sins. It simply states that the wages of sin is death. But God in His great Divine Grace and love, sent His Son, Jesus Christ, to die on the Cross to pay the price for all sin once and for all:

“But this man (Jesus), after He had offered one sacrifice for sins forever, sat down at the right hand of God” (Heb 10:12).

True salvation is only available through Jesus Christ because only He could shed sinless blood to pay the penalty for all sin:

“In whom we have redemption through His blood, even *the forgiveness of sins*” (Col 1:14).

“For this is My blood of the new testament, which is shed for many for *the remission of sins*” (Mat 26:28).

While God does expect His children to confess their sins to Him, once sins are confessed and forgiven, God makes a wonderful promise:

“And their sins and iniquities will I remember no more” (Heb 10:17).

Jesus is demoted again

Here again, honor is stolen from Jesus Christ. Because of the Lord’s selfless act of love on the Cross, He alone deserves credit for remitting the sins of all mankind. Catholicism, though, demotes the Lord and robs Him of the honor and glory that He alone deserves by declaring that lowly sinners can help pay for varying degrees of sins through their good works.

Conclusion

Again, you must choose. Will you remain in bondage to Catholicism by believing that some sins are worse than others and that continual good works are needed to pay for these various degrees of sin? Or will you trust God’s Word, that Jesus died to pay the price for all sin, once and for all?

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures” (1 Cor 15:3).

Encourage your Pastor—attend all Prayer Meetings!

PRAY FOR GOD’S ELECT IN PRISONS.

Pray for Divine Grace to do all you do for His honor and Glory.

PRAY FOR GRACE TO BE HOLY!

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

Some years ago, in Honan, I was talking with an eminent Chinese scholar from Shansai. He seemed very near to the Kingdom. “I am convinced,” he said, and there were tears in his eyes as he spoke, “that there can be no Salvation for us sinners except through the Redeemer, Jesus Christ.” He told me that he had been led to look into the Scriptures as a result of the terrible massacre which had taken place in the governor’s yamen at Taiyuanfu in 1900. He happened to be in the courtyard, he said, when about sixty missionaries were driven in and herded together, awaiting execution. What impressed him most of all about these people, he declared, was their amazing fearlessness. There was no panic, no crying for mercy...they waited on death with perfect calmness.

He went on to say that just before the carnage began, a golden-haired girl of about 13 years of age went and stood before the governor. “Why are you planning to kill us?” she asked, her voice carrying to the farthest corner of the courtyard. “Haven’t our doctors come from far-off lands to give their lives for your people? Many with hopeless diseases have been healed; some who were blind received their sight, and health and happiness have been brought into thousands of your homes because of what our doctors have done. Is it because of

this good that has been done that you are going to kill us?” The governor’s head was down. He had nothing to say. There was really nothing he could say. She continued: “Governor, you talk a lot about filial piety. It is your claim, is it not, that among the hundred virtues filial piety takes the highest place. But you have hundreds of young men in this province who are opium sots and gamblers. Can they exercise filial piety? Can they love their parents and obey their will? Our missionaries have come from foreign lands and have preached Jesus to them, and He has saved them and given them power to live rightly and to love and obey their parents. Is it then, perhaps, because of this good that has been done that we are to be killed?”

By this time the governor was writhing. Each word seemed to touch him to the quick. It was far more than a defense, that brave speech; it was a sentence. It was the girl who sat in judgment, and the governor stood at the bar. But the drama lasted only for one brief moment. A soldier, standing near the girl, grasped her by her hair, and with one blow of his sword severed her head from her body. That was the signal for the massacre to begin.

“I saw fifty-nine men, women, and children killed that afternoon,” went on

the scholar. “Even in the very moment of death every face seemed to hold a smile of peace. I saw one lady speaking cheerfully to a little boy who was clinging to her hand. Then her turn came, and her body fell to the yamen floor. But the little fellow, without the sign of a whimper on his face, stood straight upright, still holding fast his mother’s hand. Then another blow, and the little mangled corpse lay beside that of the mother. Is it any wonder, therefore, that such marvelous fortitude should have led me to search your Scriptures and to have compelled me to believe that the Bible is in very truth the Word of God?”—From *By My Spirit*, by Missionary to China, Jonathan Goforth. Zondervan Publishing House, Grand Rapids, MI. 1942.

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“SINNERS NEED A MIRACLE”

If a man is near-sighted, he only needs corrective glasses; but if he is **BLIND**, he needs a miracle only God can give—**SIGHT!** If a man is sick, he only needs medicinal aid; but if he is **DEAD**, he needs a miracle only God can give—**LIFE!** If a man has a weak heart, perhaps changing his diet and habits will improve his condition; but if he has a **STONY HEART**, a deceitful, desperately wicked heart, he needs this miracle—“*A NEW HEART also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and you shall keep My judgments, and do them* (Ezek 36:26-27).

Knowing these things to be true and knowing the desperate, depraved condition in which Adam’s fall has plunged all mankind, I believe, preach, and insist upon one solemn certain fact—“**SALVATION IS OF THE LORD.**” Let every son of Adam who reads these words come (like the leper in Matthew 8) to Christ, and worship Him, saying, “**LORD, IF YOU WILL, YOU CAN MAKE ME WHOLE!**”—**AND HE WILL!!**

Pastor Henry Mahan

STUDY OF EPHESIANS 4:28**STOP STEALING, WORK HARD, AND GIVE —PART 6**

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.

That brings us to the second part of the verse which gives us the positive virtue which we are to strive for: “but rather let him labor, working with his hands what is good.”

There is a common misconception, even among Christians, that having to work is a punishment or a judgment from God. It is believed that in an ideal state, man would not have to work. But that is not correct. The Bible teaches that God gave man work to do even before he fell into sin. It was a gift from God to give man a sense of purpose. In Genesis 2:15 we read, “Then the LORD God took the man and put him in the Garden of Eden to tend and keep it.” The difference after the Fall is that labor became *difficult* for man. As a punishment for sin God said to Adam in Genesis 3:17-19, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’: Cursed is the ground for your sake; in toil you shall eat of it all the days of your life. Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field. In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return.”

Let's consider a few additional Scriptures: Proverbs 14:23—“In all labor there is profit, But idle chatter leads only to poverty.” Proverbs 19:15—“Laziness casts one into a deep sleep, And an idle person will suffer hunger.” Proverbs 31:27—“She watches over the ways of her household, And does not eat the bread of idleness.” Ecclesiastes 10:18—“Because of laziness the building decays, And through idleness of hands the house leaks.”

And a very interesting passage in which Paul is giving Timothy instructions about how the Church is to relate to widows, says this of the younger widows in 1 Timothy 5:13—“And besides they learn to be idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not.” Here the implication is the old cliché that “idle hands are the devil's workshop.” Not working at something productive gave the younger widows opportunity to become gossips and busybodies.

No one was a better example of practicing what he preached than the Apostle Paul. In one of his letters to the Corinthians, Paul spends a whole chapter speaking of how proper it is for those who preach the Gospel to receive an income from it. Yet, he made tents to help support himself in the work of spreading the Gospel! To the Thessalonians he writes in 2 Thessalonians 3:8, “nor did we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you.”

Scripture always commends and encourages hard work. It honors God when people use the capabilities He has given them in a productive way. Proverbs 13:11—“Wealth gained by dishonesty will be diminished, But he who gathers by labor will increase.” Paul tells the Thessalonians about the kind of life they ought to seek for themselves in 1 Thessalonians 4:11—“that you also aspire to lead a quiet life, to mind your own business, and to work with your own hands, as we commanded you.” I find it interesting and instructive here that Paul specifically mentions working with your own hands. Of course, this does not mean that working at a desk or at a job that does not demand physical labor is not honoring to God. But it does expose the erroneous thinking which looks at physical labor as somehow demeaning or below a person's dignity.

The Apostle has some very strong statements in this regard. In the same context to the Thessalonians which we have previously seen in which Paul tells of his own laboring, he goes on to say this: 2 Thessalonians 3:10-12—“For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat. For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies. Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread.” These are strong words for the lazy who will not work! —PF

Letters to Mike Gendron of Proclaiming the Gospel:

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

Linda K., writes—Sir, I am a Protestant convert to the Catholic Faith who now teaches the Catechism. You are a disgruntled, poorly catechized ex-Catholic who essentially perpetuates lies about the teachings of the Catholic Church. An apology to Catholics is in order. I found your radio interview very offensive on Crosstalk regarding the canonization of the popes. You should contact Scott Hahn and Father Mitch Pacwa who truly know the Catechism. The only place I find sound and consistent teaching is in the Catholic Church. I do not know why you left the Church, but, I know I am home, and glad to be Catholic. Sincerely,

Brother Mike replies—Linda, If you will reread your email you will notice two things: 1) you never mentioned Jesus, the Name above all names, and 2) you wrote about your religion and the Catechism while never mentioning the Bible or a relationship with Jesus. The interview I gave on the canonization of the popes was true and accurate according to Scripture and the Vatican. I said the Vatican looks for two miracles associated with someone before they are named a saint, while the Bible declares someone a saint because of one divine miracle of regeneration. Catholic “saints” must die before they are canonized, while biblical saints must be alive physically and spiritually before they can be called a saint. I pray you will spend time pursuing a relationship with the true Jesus by studying His Word as your supreme authority for faith and practice. Sincerely, Mike.

Robert C., writes—Mike, You should know Catholics are not taking your slander and abuse sitting down. They are hitting back with both fists. In *Catholic Answer* forums, some apologists take your misleading articles and statements and point out your distortions and outright lies. They are very helpful since you are so skilled with your deceit and lies. You are a true enemy of Christ and his one true church.

M. G., Albuquerque, NM, writes—On my way to worship this morning, I passed by a Catholic Church as people were exiting from the sacrifice of the mass. I noticed the priest speaking to the people so I got out to speak to him. I asked him if he had a few minutes because I wanted to share some good news. After sharing the Gospel, I called him to repent and believe the Gospel. I reminded him that there is only one Mediator and that Jesus abolished the priesthood when He offered up Himself once for all sin (Hebrews 10). This man was provoked to hostility, and began to rebuke me for saying such a thing, that I was heading for condemnation and needed to repent, and that if I didn't understand the Hebrew and I didn't know what I was talking about. At one point, I told him his path was the path to destruction. He grabbed my arm and shoved me and became more irate. The Lord was my shield the whole time, and I offered him your Greatest News tract and he rejected it with a despising look. A few onlookers watched in sort of shock. I continue to pray for boldness for all who name the Name of Christ.

Sister Jane Gendron replies—Hi M. G., Your email made me smile because of the camaraderie we share with you. Your story is like so many we experience! We praise God for your willingness

to be a humble servant in delivering the Lord's only message of salvation. Regardless of the priest's response, you were successful because you delivered the Gospel. Your letter is an encouragement to all of us. Jane Gendron

J. S., Lake Superior, MI, writes—My son-in-law at age 17 asked the priest why should he confess his sins to him. He told the priest he was going to pray directly to God. The priest slapped him across the face. He turned and walked away and never returned to the Catholic Church.

Anonymous, Minneapolis, MN, writes—“Keep this garbage to yourself. Shame on you, you would attach this crap to our car window while we are inside our Catholic Church having Sunday service. That's so cowardly, like a snake in the grass.”

Mike's Comment—This is a typical response from Catholics who find the Word of God in our Gospel tracts on their windshields. It is ironic that they think whoever put it on their car was a coward and yet they sent the letter anonymously.

M.C. Auburn, WA, writes—Hello Mike, I appreciate being able to hear you more frequently through your weekly podcast. Although I don't come from a Catholic background, what I have appreciated most about your ministry is your exposure of the false gospel of Roman Catholicism, your examination of the apostasy, compromise, and ecumenism that seems rampant in the professing church in America, and your equipping of myself and others to be able to lovingly engage Catholics with the biblical gospel. I am continually disturbed by the number of professing Christians who consider Catholics to be “Christian” and who do not consider them to be in need of evangelism. There is, therefore, a great need for the education that you provide to the church at large.

Anonymous, writes—Mr. Gendron, Once again you prove you do not know Catholicism when you say it teaches that Christ is killed again and again in the mass. You are lying and misrepresenting the one true church.

Brother Mike's reply—*I only quote the official documents of the Catholic Church. On page 102 of Volume 1 of the Vatican Council II Conciliar and Postconciliar Documents, we read, “For in the sacrifice of the Mass Our Lord is immolated when he begins to be present sacramentally.” The word “immolate” means to kill or offer as a sacrifice. Sincerely, Mike.*

**PRAY GOD WILL BLESS
MIKE & JANE GENDRON.**

IS YOUR HEART RIGHT?

By A. W. Pink, 1889-1952

[Last month we ended Brother Pink's articles with his telling us there are "distinctive seasons, critical hours, which call for more than common vigilance over the heart." We conclude, this month, by His Grace, with those times listed.]

1. *In times of Prosperity.* When providence smiles upon us and bestows temporal gifts with a lavish hand, then has the Christian urgent reason to keep his heart with all diligence, for that is the time we are apt to grow careless, proud, earthly. Therefore was Israel cautioned of old, "And it shall be, when the LORD thy God shall have brought thee into the land which He swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; *Then beware* lest thou forget the LORD" (Deut 6:10-12). But they heeded not that exhortation for "Jeshurun waxed fat, and kicked" (Deut 32:14).

Many are the warnings furnished in Scripture. Of Uzziah it is recorded, "when he was strong, his heart was lifted up to his destruction" (2 Chron 26:16). Of the king of Tyre God said, "thine heart is lifted up because of thy riches" (Ezek 28:5). Of Israel we read, "And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and olive yards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in Thy great goodness. *Nevertheless* they were disobedient, and rebelled against Thee, and cast Thy law behind their backs, and slew Thy prophets which testified against them to turn them to Thee" (Neh 9:25, 26). And again, "Of their silver and their gold have they made them idols" (Hosea 8:4); "according to the goodness of His land they have made goodly images" (Hosea 10:1); "According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten Me" (Hosea 13:6).

Sad indeed are the above passages, the more so because we have seen such a tragic repetition of them in our own days. O the earthly-mindedness which prevailed, the in-dulging of the flesh, the sinful extravagance, which were seen among professing Christians while "times were good!" How practical godliness waned, how the denying of self disappeared, how covetousness, pleasure and wantonness possessed the great majority of those calling themselves the people of God. Yet great as was their sin, far greater was that of most of the preachers, who instead of warning, admonishing, rebuking, and setting before their people an example of sobriety and thrift, criminally remained silent upon the crying sins of their hearers, and themselves encouraged the reckless spending of money and the indulgence of worldly lusts. How, then, is the Christian to keep his heart from these things in times of prosperity?

First, by seriously pondering the dangerous and ensnaring temptations which attend a prosperous condition, for very, very few of those that live in the prosperity and pleasures of this world escape eternal perdition. "It is easier (said Christ) for a

camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt 19:24). O what multitudes have been carried to Hell in the cushioned chariots of earthly wealth and ease, while a comparative handful have been whipped to Heaven by the rod of affliction.

Remember too that many of the Lord's own people have sadly deteriorated in seasons of worldly success. When Israel was in a low condition in the wilderness, then were they "holiness unto the Lord" (Jer. 2:3); but when they fed in the fat pastures of Canaan they said, "We are lords; we will come no more unto Thee" (Jer 2:31).

Second, diligently seek grace to heed that word, "If riches increase, set not your heart upon them" (Psa. 62:10). Those riches may be given to try thee; not only are they most uncertain things, often taking to themselves wings and flying swiftly away, but at best they cannot satisfy the soul, and only perish with the using. Remember that God values no man a jot more for these things: He esteems us by inward graces, and not outward possessions: "in every nation he that feareth Him, and worketh righteousness, is accepted with Him" (Acts 10:35). Third, urge upon thy soul the consideration of that awful Day of Reckoning, wherein, according to our receipt of mercies, so shall be our accountings of them: "For unto whomsoever much is given, of him shall be much required" (Luke 12:48). Each of us must yet give an account of our stewardship: of every dollar we have spent, of every hour wasted, of every idle word uttered!

2. *In times of Adversity.* When providence frowns upon us, overturning our cherished plans, and blasting our outward comforts, then has the Christian urgent need to look to his heart, and keep it with all diligence from replying against God or fainting under His hand. Job was a mirror of patience, yet his heart was discomposed by trouble. Jonah was a man of God, yet he was peevish under trial. When the food supplies gave out in the wilderness, they who had been miraculously delivered from Egypt, and who sang Jehovah's praises so heartily at the Red Sea, murmured and rebelled. It takes much grace to keep the heart calm amid the storms of life, to keep the spirit sweet when there is much to embitter the flesh, and to say "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD" (Job 1:21). Yet this is a Christian duty! To help thereunto.

First, consider, fellow-Christian, that despite these cross providences, God is still faithfully carrying out the great design of electing love upon the souls of His people, and orders these very afflictions as means sanctified to that end. Nothing happens by chance, but all by Divine counsel (Eph. 1:11), and therefore it is that "all things work together *for good* to them that love God, to them who are the called according to his purpose" (Rom 8:28). Ah, beloved,

(See *Is Your Heart Right?* on page 11)

“For God So Loved the World ...”

John 3:16

“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”

In this short verse, and the doctrine in it, we see the glorious truth that God loved *graciously, perfectly, eternally, extensively, incomparably, sacrificially, and purposefully*.

I. God loved *graciously*. This fact is indicated by the conjunctive “for” at the beginning of our text. It connects this text with the preceding text (vv 14f): “as Moses lifted up the serpent in the wilderness [Num 21:5-9], even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” God, in His love and grace to afflicted Israelites, provided the means by which they would be physically healed. And God, in His love and grace to the world, provided the means by which it would be spiritually saved.

II. God loved *perfectly*—because “God is love” (1 John 4:8, 16) in His very nature. We here we stress the fact that the verb in “God loved” (John 3:16) and the object in “God is love” are of the same word in the Greek text. This Greek word is *agapē*. You probably are aware of this Greek word, but do you know what *agapē* is?

Agapē is described in 1 Corinthians 13:4-8 as being perfect. *Agapē* also describes God who is *Agapē*. For example, “*Agapē* suffers long and is kind;...*Agapē* never fails.” Therefore, God who is *Agapē* is long-suffering and kind to the world He loved, and will not fail to save it. God’s love to the world He loved always succeeds, endures forever, and is perfect!

III. God loved *eternally*. This fact may not be readily apparent when we read “God so loved the world.” But it is important to note that the verb in this phrase is not in the *present* tense, as in “God loves the world”—although He indeed does. Neither is the verb in the *future* tense, as in “God will love the world”—although He indeed will. Rather, the verb is in a form of the *past* tense (actually the *aorist*), declaring that “God loved the world.”

And in Jeremiah 31:3 God declares to all whom He loves, “Yes, I have *loved* you with an *everlasting* love....” God’s love is everlasting all the way into both the past and the future. God’s love has neither commencement nor ending in time, and is therefore eternal. The world loved by God is never hated by Him!

IV. God loved *extensively*—for “God loved the world.” No one deserves God’s love, for in and of ourselves we all are the sort of people He justly hates (see Psalm 45:7 / Hebrews 1:9): “workers of iniquity” (Psa 5:5), “those who speak falsehood” (Psa 5:6), “the bloodthirsty” (ibid.), “the deceitful man” (ibid.), “the wicked” (Psa 11:5), “the one who loves violence” (ibid.), “a false witness who speaks lies” (Prov 6:19), “one who sows discord among brethren” (ibid.). If God loved even *one* such sinner, this would be infinitely more love than our entire race merited. But God is not content to love one, or even a few. “God loved the world”—a whole world of people who are, in and of themselves, ungodly people deserving both God’s hatred and wrath!

The fact that “God loved the world” is a great encouragement: His love transcends all earthly boundaries and barriers, and

is not confined to one group of people. God loved people regardless of their *ethnicity*, for the congregation of His loved ones is “a great multitude which no one could number, of all nations, tribes, peoples, and tongues” (Rev 7:9; cp. 5:9). And God loved people regardless of their *gender*—both males and females. And God loved people regardless of their earthly *status*: both high and low, both rich and poor, both cultured and barbaric, both slaves and freemen—and even “outcasts” and “untouchables.” And God loved people regardless of their *sin*, including the sexually immoral, drunkards, idolaters, coveters and lusters, thieves and robbers, murderers, and even the *chief* of sinners.

V. God loved *incomparably*. This is indicated by “God so loved the world.” The word “so” is so tiny, but its import is so great. Indeed, it seems to defy meaning. God loved the world so *greatly, so magnificently, so marvelously, so wondrously, so gloriously*—like everything else God does! It is no wonder that they who know God’s love sing:

*Could we with ink the ocean fill, and were the skies of parchment made,
Were every man a scribe by trade, and every stalk on earth a quill,*

*To write the love of God above would drain the ocean dry,
Nor could the scroll contain the whole, though stretched from sky to sky.*

VI. God loved *sacrificially*. “For God so loved the world that He gave His only begotten Son.” There is nothing dearer to God than His only begotten Son, Jesus Christ. Jesus Christ is dear to God *solely*, for He is God’s “only begotten Son.” And Jesus Christ is dear to God *eternally*, for the Son declares that even before the foundation of the world “I was daily His delight” (Prov 8:30). And Jesus Christ is dear to God *manifestly*, for the Father declares of Him, “You are My beloved Son; in You I am well pleased” (Luke 3:22; et.al.)

Nevertheless, God so loved the world that He sacrificially gave that which is most dear to Him, in order that the Son might sacrificially give Himself for them. Paul the Apostle declares: “God did not spare His own Son, but delivered Him up for us all” (Rom 8:32); “God demonstrates His own love toward us, in that while we were still sinners, Christ died for us” (Rom 5:8). Christ’s sacrifice in the place and stead of His people is a demonstration of God’s sacrificial love to them! God sacrificially gave His Son for the benefit of the world He loved, and the Son sacrificially gave Himself for their salvation.

VII. God loved *purposefully*—and His purpose was the salvation of the world that He loved: “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.”

To believe in Jesus Christ is, in the two verses immediately preceding our present text, identified with looking

(See For God So Loved the World on page 11)

“For God So Loved the World”

(Continued from page 10)

to Him with the eye of faith for salvation (vv 14f): “as Moses lifted up the serpent in the wilderness [so that the afflicted could look to it and be healed], even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life.”

Note well that salvation is to only those who believe in Jesus Christ. We do not read that salvation is to those who keep the Ten Commandments or the Law of Moses, observe Sabbath days, get baptized, do penance, join a church, or any other work that men tell us to do for salvation. Salvation is for believers in the Lord and Savior Jesus Christ—and them only!

~~~~

We here warn you against those who say that “God loved the *world*” means “God loved *every one alike*.” They tell people indiscriminately that “John 3:16 means that God loved *you*; that you may substitute your name for the word *world* in John 3:16.”

They know this is not true! For example, they know that God Himself declared, “*Jacob I have loved, but Esau I have hated*” (Mal1:2 / Rom 9:13). Despite knowing this, we can imagine them saying to Esau, as they say to all others, “Smile, God loves you—for God loves everyone! When you read John 3:16, change the word *world* to your name, so that it reads ‘For God so loved Esau ...’

Hear me well! Neither Esau nor all the other unrepentant and unbelieving wicked people whom God declares that He hates (see them in point IV above) are in the world loved by God, and to which He gave His only begotten Son for their salvation!

Furthermore, there is more than one world on this earth. And the world loved by God is distinguished from *another* world in the High Priestly prayer of Jesus Christ to His Father recorded in John, Chapter seventeen. That *other* world is the world for which Jesus Christ refused to pray, and the world from which God removed His people, and gave to Christ in order that He might save them (John 17:6-9): “I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me [see Ephesians 1:3-6]....they have believed that You sent Me. I pray for them. *I do not pray for the world but for those whom You have given Me, for they are Yours.*”

They who misrepresent God’s love to His world should remember that among the people God *hates* and *abominates* is “a false witness who speaks lies” (Prov 6:16-19).

All who are in this world loved by God will confess: “In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins....And we have known and believed the love that God has for us....We love Him because He first loved us” (1 John 4:9f, 16, 19). Is this your confession?

Daniel E. Parks

Redeemer Baptist Church  
74 Cane Carlton, Frederiksted, VI 00840  
(Saint Croix, US Virgin Islands, USA)

**PRAY OUR MASTER’S  
HOLY SPIRIT  
WILL USE  
BROTHER PARKS’  
WRITINGS TO TEACH  
MANY OF JESUS CHRIST!**

**PRAY FOR YOUR  
PASTOR  
AND CHURCH  
OFFICERS.**

**PRAY FOR GRACE  
TO NOT  
COMPROMISE.**

(Continued from page 9)

## IS YOUR HEART RIGHT?

it will wonderfully calm thy troubled breast and sustain thy fainting heart to rest upon that blessed fact. The poor worldling may say, “the bottom has dropped out of everything,” but not so the saint, for the eternal God is *his* refuge, and underneath him are still the “everlasting arms.” Then, “Let not your heart be troubled, neither let it be afraid” (John 14:27). The very afflictions which are so painful unto flesh and blood are designed for our spiritual blessing: God chastens for “*our profit*” (Heb 12:10).

It is ignorance or forgetfulness of God’s loving designs which makes us so prone to chafe under His providential dealings. If faith were more in exercise we should, “Count it all joy when ye fall into divers temptations” or “trials” (James 1:2). Why so? Because we should discern those very trials were sent to wean our hearts from this empty world, to tear down pride and carnal security, to refine us. If, then, my Father has a design of love unto my soul, do I well to be angry with Him? If not now, later, you will see those bitter disappointments were blessings in disguise, and will exclaim “It is good for me that I have been afflicted” (Psa 119:71).—*From Studies in the Scriptures*, September, 1933—  
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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>may be able to comprehend  
with all the saints what *is* the  
width and length and depth  
and height—  
<sup>19</sup>to know the love of Christ  
which passes knowledge;  
that you may be filled with  
all the fullness of God.  
(Eph 3:17-19 NKJV)



**Pray for your mail carrier.**

**In this issue...**

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

OH,  
THE  
POWER  
OF  
GOD!

Have you ever seen a Christian in trouble, a true Christian? I have read a story of a man who was converted to God by seeing the conduct of his wife in the hour of trouble. They had a lovely child, their only offspring. The father's heart doted on it perpetually, and the mother's soul was knit up in the heart of the little one. It lay sick upon its bed, and the parents watered it night and day. At last it died.

The father had no God—he tore his hair, he rolled upon the floor in misery, wallowed upon the earth, cursing his being, and defying God in the utter casting down of his agony. There sat his wife, as fond of the child as ever he could be; and though tears would come, she gently said, "The Lord gave, and the Lord has taken away. Blessed be the name of the Lord." "What?" said he, starting to his feet, "you love that child! I thought that when that child died it would break your heart. Here am I, a strong man—I am mad! Here are you, a weak woman, and yet you are strong and bold. Tell me what it is that possesses you?"

Said she, "Christ is my Lord; I trust in Him. Surely I can give this child to Him who gave Himself for me." From that instant the man became a Believer. "There must," said he, "be some truth and some power in the Gospel which could lead you to believe in such a manner, under such a trial." Christians! try to exhibit that spirit wherever you are, and prove to the worldling that in your experience, at least, "Christ is the Power of God and the Wisdom of God!"—Adapted from *The C.H. Spurgeon Collection*, Version 1.0, Ages Software—Sermon #132, Volume 3—*Christ—The Power and Wisdom of God.*—read/download all 63 volumes at [www.spurgeongems.org](http://www.spurgeongems.org)