
◆ FOR HIS GLORY ◆

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Religiousness which can color itself with an appearance of the supernatural is very taking with many. Some folks are fond of apostolic succession—it professes to come from heaven. No doubt the notion originated in Cloudland! Others are fascinated by Popery. His holiness the Pope is accounted to be a great cistern, full of grace which is distilled in streams and runs through capacious pipes called cardinals—and then through smaller tubes styled bishops. At last, by the still smaller pipes of the priests, it comes to the people! No pretext was ever more paltry than this and yet many are deceived by it! There is no peace in it for thoughtful minds.—CHS, 1886



IS BAPTISM SECTARIAN?

By C. H. Spurgeon

Notice how thoroughly *faithful* Ananias was. He said, [to Saul of Tarsus—Acts 22:16] “Arise, and be baptized, and wash away your sins.” The tendency with many good evangelists is to say nothing upon that point. The main thing is to get this man to be a believer in the Lord Jesus Christ, but to say, “Arise, and be baptized”—is not that far less important? Brothers, we have nothing to do with altering Christ’s message—we are bound to deliver it as a whole—without addition or diminution! The tendency everywhere is to say, “baptism should not be mentioned—it is sectarian.” Who said so? If our Lord commanded it, who dares to call it sectarian? We are not commanded to preach a *part* of the gospel, but the *whole* of the gospel—and Ananias did this. Is it not written, “He that believes and is baptized shall be saved”? Why omit one clause? I question whether God’s blessing has not been withheld from some teachers and preachers because they have failed to repeat their message in its entirety.

A brother will write to me next week and say, “I am sorry that I cannot circulate your sermon because you allude to baptism.” My dear brother, if you cannot circulate the sermon, I must be content without your kind help—but I cannot amend the Lord’s Word to please the best man upon earth! What prominence is given to baptism here! We would greatly err if we believed in baptismal *regeneration*, or even in the efficacy of washing in water for the removal of sin—but, on the other hand—we are not to place in the background an ordinance which, by the language of Scripture, is placed in the forefront! Ananias said to Paul, “Arise and be baptized, and wash away your sins.” And this tallies with that other text, “He that believes and is baptized shall be saved.” In both of these passages the Lord puts a special honor upon baptism and it would be ill for us to neglect that which He so evidently esteems.

Do not make any mistake and imagine that immersion in water can wash away sin—but *do* remember that if the Lord

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ONLY JESUS!

By C. H. Spurgeon

There is a story that I have told you before but I must tell it to you again, for I do not know anything better. A young man in Edinburgh went out and he thought he would speak about Jesus to the first person that he met with. He met a Musselburgh fishwife carrying a great load on her back. I cannot speak Scotch—I have not that useful acquirement—so I will put the conversation into English. He said to her, “Here you are with your burden.” “Yes,” said she. “Well,” he said, “did you ever feel a *spiritual* burden?” “Yes,” said she, “that I did, long ago, long ago, and I soon got rid of it. For I did not go the same way to work that John Bunyan’s pilgrim did.”

“Oh,” thought the young man, “I hoped that I had met with a Christian woman, but she must be a great heretic to talk in that way.” “Now,” said she, “Bunyan’s evangelist that he speaks of was not half a gospel preacher. He was one of the usual sort. He was not clear in the gospel. For when he met

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IS BAPTISM SECTARIAN?

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puts this outward profession, side by side with the washing away of sins, it is not a trifling matter! Remember that other text, “With the heart man believes unto righteousness, and with the mouth confession is made unto salvation”? Faith must be followed by *obedience*, or it cannot be sincere—do, then, what Jesus bids you. That is not, however, my point. I want to urge upon you that you should always speak the Lord’s Word faithfully and be true to that which the Lord reveals to you, even to the jots and tittles. In these days there is much talk about, “undenominationalism,” and in that talk there is much to be admired. But the danger is lest we should on all hands begin to pare away a little from the Word of God for the sake of an imaginary unity.

The suggestion is that one is to give up this—and another is to give up that. But I say to you—give up nothing which your Lord commands! In all charity believe that your brother desires to hold only Christ’s truth, but make sure that you hold it, yourself, whether he holds it or not. This is the best “undenominationalism” in the world—every man to be faithful to his convictions and *true to his Master* out and out—and then to give his brother in Christ credit for doing the same. In this way we may expect the Master’s blessing.

Lastly, observe the RESULT of what Ananias said. The results were IMMEDIATE, for Paul received his sight at once, was comforted at once, and baptized at once! But the results were most *extensive*, for this Paul became a preacher of the gospel to every land! As the apostle of the Gentiles, he brought multitudes to Jesus! It was a splendid work that Ananias did that morning, for to this day the testimony of Paul to the cross of Christ is ringing over Europe and throughout the whole world! Where would we have been as a nation if it had not been for the apostle of the Gentiles? Our Lord Jesus Christ was pleased to raise up, in Paul, an especially useful instrument of blessing to the sons of men. I might almost say that among those that are born of woman, there has not been a greater than the apostle Paul! It was necessary that Ananias should link him on to the Church of God by instructing him in the faith and initiating him by baptism.

Go you, then, my brothers, wherever God sends you, for you know not what may be within a man, a woman, or a child whom you shall bring to Jesus! Everybody is not a Paul, but yet you may find a Paul among your converts. The pearl fisher standing on the rock plunges deep into the sea—he does not know whether or not he shall bring up a pearl that will decorate an emperor’s diadem. But he searches the deeps in that hope and why should he not bring up such a treasure as well as anybody else? No matter though the fisherman, himself, may be coarse, ragged and rugged, yet he may light upon a priceless pearl!

And you, whoever you may be, I charge you, in the name of the Eternal God, plunge yourself into your work with whole-hearted devotion and you shall yet discover some hidden jewel which shall adorn Immanuel’s diadem! So may it be with you, dear friends, for Christ’s sake. Amen.

SPURGEON ON TOTAL DEPRAVITY . . .

I know I am speaking to some self-righteous men—some who say, “It is a shame to tell men they are depraved. *I am not.*” Well, we think if their lives were written, it might be proved they were. “It is a shame,” they say, “to tell men that they cannot get to heaven by their good works, because then they will be wicked.” It is an odd thing, though, that the more this truth is preached, the better people are. Preaching good works as the way to heaven always makes drunkards and thieves—but preaching faith in Christ always produces the best effects.

. . . AND TO THE ARMINIAN

That is a grand old Calvinistic psalm, “*His mercy endures forever.*” What Arminian can sing that? Well, he *will* sing it, I dare say, but if he is a thorough-going Arminian he really cannot enjoy it and believe it. You can fall from grace, can you? Then how does His mercy endure forever? Christ bought with His blood some that will be lost in hell, did He? Then how does His mercy endure forever? There are some who resist the offers of divine grace and all that the Spirit of God can do for them, yet disappoint the Spirit and defeat God!? How, then, does His mercy endure forever? No, no, this is no hymn for *you*—this is the Calvinist’s hymn! This is the hymn which you and I will sing as long as life shall last and going through the dark valley of the shadow of death we will make the shades resound with the joyous strain—

*“For His mercy shall endure,
Ever faithful, ever sure.”*

A Study of Ephesians

UNITY IN THE FAMILY OF GOD

Last time we began looking at the prayer Paul prays in Ephesians 3, and we saw some principles of prayer in verse 14. That brings us to verse 15 and something else that Paul teaches us in the opening of his prayer. And for this point I owe a great deal to Pastor Charles Spurgeon.

Having spoken at the end of verse 14 of the Father of our Lord Jesus Christ, Paul goes on in verse 15 to say, “from whom the whole family in heaven and earth is named.” This is a very important phrase. All by itself it shows how ridiculous some theories are that have arisen among Christians which say that God has two different people. Some believe that God looks upon His chosen people of Israel from Old Testament times as one group of His people, and those who come to Christ since His atoning sacrifice as another people. We have already studied, in this epistle, passages which make it very clear that God does not view Old Testament Jewish saints as being in some different category than New Testament believers. In Ephesians 2:14 we read that the wall which once divided Jews and Gentiles is now down and that those who believe in Christ, today, are no longer, “strangers from the covenants of promise.” The two, Jewish and Gentile believers, are, “both reconciled to God in one body.” Now in chapter 3, Paul simply states the same thing by referring to believers of all time, both Jew and Gentile, as “the whole family.”

It is interesting to note in our passage that Paul does make a distinction among believers. But it is not one of race or the time period in which one lived. The distinction he makes is in *location*. There are believers in heaven and believers on earth. But though they are in different locations, they are one family. Furthermore, the fact that Paul refers to the two groups together as, “the whole family,” indicates that one is not complete without the other. You don’t have the whole family unless you take all the saints who are in heaven and all the saints who are on earth.

Let us consider some aspects of the truth that believers in heaven and believers on earth make up the whole united family of God. One is that their names are all written in the same book. To the church at Sardis, the Lord Jesus said in Revelation 3:5, “He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.” Here, the Lord refers to a “Book of Life” in which are written the names of all His people. The name of the feeblest believer who ever lived is written in the same book as those of the prophets and apostles and martyrs of the faith.

All believers of all times and locations have the same covenant head. Every person shares one covenant head in common in Adam. In Adam all die, says the Scripture. In eating the forbidden fruit, Adam sinned on behalf of all men and, therefore, all men, by that one sin, became sinners. But God has done an amazing thing. Just as all those whom Adam represented became sinners by Adam’s sin, so in Christ, all those He represented became righteous. “For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous” (Rom 5:19). Jesus is the covenant Head for all God’s elect.

The unity of believers in heaven and on earth is further seen in that all have the same Father. No one but God can save a soul. Each conversion is a miracle performed by the regenerating work of the Holy Spirit. He plants in each one the incorruptible seed, and makes each one a partaker of the divine nature. Now, the believers in heaven have their new natures more developed than those on earth. But it is not a different nature. The sinner who has been saved for one minute has the very same life of God in his soul as those who have been in heaven for thousands of years.

The relationships we have to one another as brothers and sisters in the family of God will not change. Those believers whom we loved who have gone to heaven before us are just as much our brothers and sisters in the Lord, now, as they were on earth. Their location has changed, but their relationship has not.

The believers in heaven are in the immediate presence of God. How unspeakably great is their joy. But brethren, though we do not yet see Him face to face as they do, yet we have the same love of God upon us. He loves the saints below just as much as the saints above. He loves each of you who trusts in Christ as much as He loves Abraham and the apostle, Paul. In fact, He loves each of you as much as He loves the Lord Jesus Christ (John 17:23)!

And though we do not yet see God, face to face, we have the same immediate access to Him at all times that the saints in heaven have. Through the same Lord Jesus Christ, we can come boldly to the throne of grace with confidence that we are received. Not even our sin, the great separator, divides us from our brethren above. All have been made near by the blood of Christ.

Another way in which we see the unity of the part of God’s family in heaven with those still on earth is in the effects of ministry. How many prayers of the saints who are now in heaven are still being answered on earth? I am not saying, as do Roman Catholics, that we can ask for the prayers of dead saints. I’m talking about the prayers which those saints prayed when they were on earth. How many a friend or parent or church worker has prayed for loved ones and for the work of Christ in people’s hearts—and the answers come *after* they have gone home to heaven?

In like manner, the service of the saints now in heaven continues to influence. Are not the works of Moses and Peter, and all the writers of Scripture powerfully affecting us today? Are not the writings and works of Luther and Calvin, and the books written by godly men still being greatly used with saints on earth right now?—PF

ONLY JESUS!

(Continued from page 1)

with the poor pilgrim, weary with his burden, he said to him, 'Do you see that wicket gate?' 'No,' said the man, 'I do not see it.' 'Do you see that light over the gate?' 'Well,' he said, 'I think I do.' 'Now,' he said, 'you run that way with your burden.' Why man," said she, "that was not the way to do at all. What had that man to do with the wicket gate or with the light over it?

"The gospel does not say run to a gate or a light. What he should have said was, 'Do you see that cross? Look at that and your burden will fall from your shoulder.' I looked straight away to the cross and not to the wicket gate. And at the cross I lost my burden. Now," said she, "what did Pilgrim get by going round to the wicket gate? He tumbled into the Slough of Despond and was like to have lost his life there." "Ah," said the young man, "did you never go through the Slough of Despond?" "Ah, yes!" she said, "I have been through that slough many a time. But, let me tell you, it is much better to go through it with your burden off than it is with your burden on."

And so it is. I do not want any of you to attempt to flounder through the Slough of Despond with your burden on. I want you to have done with the Slough of Despond and the wicket gate and all that bother and just look to Christ, alone! For salvation lies in a look at Him, and there is salvation in none other. Peace comes to sinners by nothing else but faith in Jesus. All else is vain, be it what it may. Frames and feelings, sinking and rising, doings and fretting—all these may go for nothing. Believe in Jesus Christ and you shall be saved! This is God's short way to heaven, and blessed is he who knows how to take it!

Christians Follow Their Master, Jesus Christ— Or They Ain't!

By John Flavell, 1630-1691

"He that says he abides in Him ought himself, also, so to walk even as He walked" (1 John 2:6). Many reasons might be given in proof of that "ought." It is utterly vain for any man to profess he is a Christian unless he furnishes evidence that it is both his desire and endeavor to follow the example which Christ has left His people. As one of the Puritans put it, "let him either put on the life of Christ, or put off the name of Christ. Let him show the hand of a Christian in works of holiness and obedience, or else the tongue and language of a Christian must gain no belief or credit." God has predestinated His people "to be conformed to the image of His Son" (Rom 8:29)—a work which is begun here and perfected after death. But that work is not *consummated* in heaven unless it is *commenced* on earth! We may as well hope to be saved without Christ, as to be saved without conformity to Christ.

*"Why was I made to hear Your voice,
And enter while there's room;
When thousands make a wretched choice,
And rather starve than come?"*

NOTABLE QUOTES OF CHARLES H. SPURGEON

"*And when they were come into the house, they saw the young Child with Mary, His mother, and fell down and worshipped Him.*" The old Reformers used to say, 'Here is a bone that sticks in the throat of the Romanists, and they can neither get it up nor down, for it does not say, 'They saw Mary and the young Child.' The young Child is put *first*—they came to see *Him*—and it does not say that, 'they fell down and worshipped *them*.' If ever there was an opportunity for Mariolatry, surely this was the one—when the Child was, as yet, newly-born, and depended so much upon His mother. Why did not the magi say, 'Ave Maria!' and commence at once their Mariolatry? Yes, but these were *wise* men—they were not priests from Rome; otherwise they might have done it."—1893, Sermon #2325

"Then we may be spotted, dear friends, in trade. I suppose that a man has good need to be wide awake in order to stay honest. A man can soon do a wrong thing in business by simple negligence, and unless he keeps both his eyes open, his very servants may be doing, in his name, that which will be injurious to the honor of their master. Dear friends, trade away all you can—go and prosper in it—but mind that you do not get spotted! Then there are politics. You know what party politics are. We are all trying to get in another set of maggots to eat the cheese! That is about all it amounts to—first turn out one lot and then turn in another. It comes to little more than that! Even in the pursuit of really good matters of policy, do you know any Christian who goes into politics who is the better for it? If I find such a man, I will have him stuffed, if I can, for I have never seen such a specimen yet! I will not say, do not attend to politics, but I do say, do not let them spot you."—1893, Sermon #2313

"I feel rebuked, myself, sometimes, for not watching for my Master when I know that at this very time, my dogs are sitting against the door, waiting for *me*—and long before I reach home, there they will be, and at the first sound of the carriage wheels, they will lift up their voices with delight because their master is coming home! Oh, if we loved our Lord as dogs love their masters, how we should catch the first sound of His coming—and be waiting, always waiting—and never happy until at last we should see Him!"—1893, Sermon #2302

REFLECTIONS

Gems gleaned by Jim and Kappy Robinette
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THE HOLY SPIRIT

In the experience of the church, the first century was one continuous flow of revivals which the Holy spirit molded from its vast variety of situations, circumstances, impossibilities, instruments and conditions, into great healing streams. The leading revivalists were “men of like passions as we are,” subject to errors, sins and temptations—but the Holy Spirit used them in spite of their limitations and failings. As they preached, the Holy Spirit accompanied the Word with power and it became the “savor of life” unto many. The deadness and barrenness which had prevailed in the church, and the indifference and immorality which had abounded in the world, could not withstand the surge of spiritual life which flowed through mere men, but issued from a divine source! Whole communities were affected and transformed! Great churches were reformed and invigorated! Vast countries took on a new aspect. From this movement of God’s Spirit, new missionary enterprises were born, philanthropic institutions blossomed forth and ecclesiastical foundations were consolidated. The repercussions of the movement not only traversed continents but also periods and ages, giving cause for generations to come to praise God, and securing for them a goodly heritage.”—Eifion Evans, British broadcaster.

GROWTH IN GRACE

Another mark of “growth in grace” is *increased faith and love towards our Lord Jesus Christ*. The man whose soul is “growing” finds more in Christ to rest upon every year, and rejoices more that he has such a Savior. No doubt he saw much in Him when first he believed. His faith laid hold on the atonement of Christ and gave him hope. But as he grows in grace, he sees a thousand things in Christ of which at first he never dreamed. His love and power; His heart and His intentions; His offices as Substitute, Intercessor, Priest, Advocate, Physician, Shepherd and friend unfold themselves to a growing soul in an unspeakable manner. In short, he discovers a suitability in Christ to the needs of his soul, of which the half was once not known to him. Would anyone wish to know if he is growing in grace? Then let him look within for increased knowledge of Christ.—From *Holiness*, by J. C. Ryle, Published by Charles Nolan Publishers, 2001, Moscow, ID

**PRAY FOR YOUR SPOUSE.
 PRAY FOR YOUR CHILDREN.
 PRAY FOR THE ELDERLY.**

HILL COUNTRY DEVOTIONAL

By Pastor Albert E. Shults (Deceased)

YOU MUST CHOOSE!

Joshua 24:14-15 says, “Now therefore, fear the Lord, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the river and in Egypt. Serve the Lord! And if it seems evil to you to serve the Lord, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the river, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the Lord.”

The preacher said in Hebrews 9:14, “How much more shall the blood of Christ, who through the Eternal Spirit, offered Himself without spot to God, purge your conscience from dead works to serve the living God?”

God loves us so much that He has allowed us to choose whom we will serve in this life. What or our choices—culture, money, image, power, reputation?—And we could go on and on. What do we worship—sports people, business, family, success or other things? It seems that we make many of the listed items above our idol or idols.

The Lord has said that we must choose God, for He will not be in second place within our hearts and minds. In fact, Jesus answered the lawyer concerning the greatest commandment in God’s law in Matthew 22:37, “You shall love the Lord your God with all your heart, with all your soul, and with all your mind.” And Jesus added one more commandment when He said in Matthew 22:39, “And the second is like it: You shall love your neighbor as yourself.”

Joshua had it right as Jesus stated. God requires us to choose and gives us the freedom to choose what our gods will be. What choice are you going to make? God, or worldly idols? The Lord offers you a choice and requires you to choose. What will it be, the true God or the false gods of this world. Beloved, choose!

Reasons for Praising God (Conclusion) An Exposition of Psalm 18:46-50

By Daniel E. Parks

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Verse 49: “Therefore I will give thanks to You, O LORD, among the Gentiles, And sing praises to Your name.”

Paul the apostle cites this verse in Romans 15:9 as referring to the conversion of the Gentiles, and immediately afterward (vv 10-12) to the saints—both Jews and Gentiles—singing the praises of God together.

1. Christ sings praises to God among the nations (Heb 2:11f): “He is not ashamed to call them brethren, saying: ‘I will declare Your name to My brethren; in the midst of the assembly I will sing praises to You.’”

2. Saints sing praises to God among the nations (Rev 5:9): “And they sang a new song, saying: ‘You are worthy...for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation.’”

Verse 50: “Great deliverance He gives to His king...” The word, “deliverance,” is plural in the Hebrew text, signifying that God saves from many harmful things, and to many blessed states and privileges, throughout all time past and present and future (as in 2 Cor 1:10), and in many different ways (but through only one Savior). The adjective, “great,” indicates further that God’s salvations are not only numerous in number, but also huge and ample in kind.

1. God gave such great deliverances to His earthly king, David, who had earlier confessed “So shall I be saved from my enemies...” (vv 3ff).

2. God gave such great deliverances to His universal king, Jesus Christ, who has been enthroned even though all the nations and all their rulers have joined against Him (Psa 2:1-6).

“...And shows mercy to His anointed, To David and his descendants forevermore.”

1. God has indeed shown mercy to the literal David and his physical descendants (as evidenced throughout this psalm and in 2 Sam 7:12-16): “When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be My son...My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. And your house and your kingdom shall be established forever before you. Your throne shall be established forever.” This prophecy was *physically* fulfilled in Solomon (1 Kings 5:5; 8:17-20).

2. God has indeed shown mercy to the Messianic David and His spiritual descendants. As the prophecy of 2 Samuel 7:12-16 was physically fulfilled in Solomon, it was fulfilled in Jesus the Christ, “Son of David” (Matt 1:1; 22:41-45). God’s elect are to Christ “His seed” (Isa 53:10) and “a posterity [who] shall serve Him” (Psa 22:30). The relationships between Christ and His seed, and the blessings of God to Christ and His seed, are set forth in various Old Testament prophecies foretelling the coming of Christ as their “David”:

i. Jeremiah 30:9: “But they shall serve the LORD their God, and David their king, whom I will raise up for them.”

ii. Ezekiel 34:22-31: “therefore I will save My flock, and they shall no longer be a prey; and I will judge between sheep and sheep. I will establish one shepherd over them, and he shall feed them—My servant David. He shall feed them and be their shepherd. And I, the Lord, will be their God, and My servant David a prince among them...”

iii. Ezekiel 37:24-28: “David My servant shall be king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them. Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children’s children, forever; and My servant David shall be their prince forever...”

iv. Hosea 3:5: “Afterward the children of Israel shall return and seek the LORD their God and David their king. They shall fear the LORD and His goodness in the latter days.”

NOTABLE QUOTES OF CHARLES H. SPURGEON

“Affliction is God’s black dog that He sends after wandering sheep to bring them back to the fold!”—1893, Sermon #2299

“You shall read the evening of life in the morning of life, and you shall decide what your evening is to be by what your morning is! God help you, who are beginning life, for if God begins with you and you begin with God, your life will be one of happy usefulness which will have a truly blessed end!”—1893, Sermon #2291

“Only begin to praise God and you will find that he who praises God for mercy will never be long without a mercy for which to praise Him.”—1893, Sermon #2314

Do You Believe This?

By C. H. Spurgeon

“Do you believe this?”
John 11:26

I would to God, dear friends, that all of us who call ourselves Christians would, every now and then, go over the Bible and rehearse the great doctrines, in order, before our minds. We need to stop at each one of them and ask our heart and mind, “Do you believe this?”

Take, for instance, that great and earliest of doctrines, the election of grace. “Whom He did foreknow, He also did predestinate to be conformed to the image of His Son.” “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ; according as He has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.” Pause over these texts and consider their evident meaning, and then say to your own hearts, “Do you believe this?”

Some believers in Christ do not attempt to accept this doctrine, but even call it horrible! And others speak of it as so mysterious and unpractical that it is not to be preached in public! I would invite such to honestly look the doctrine in the face and see whether they believe it or not, for if they do not, they may as well take a pen and cross out of the Word of God all passages which plainly teach it! They would not want to do this, and yet they do that which amounts to the same thing! When a man is afraid of a doctrine, or ashamed of it, he has grave cause to suspect that he does not believe it!

Take another grand truth of God—“A man is justified by faith and not by the works of the law.” “Being justified by faith, we have peace with God through our Lord Jesus Christ.” “He that believes in Him is not condemned.” The perfect pardon of the believer—the complete justifying power of the righteousness of Christ to them that believe is plainly taught in the Bible—“Do you believe this?” If you do, why do you go every day and perpetually call yourself a “miserable sinner,” when you are so no longer, but a blood-washed saint and a happy child of God? Why do you talk about your sin as if it were not forgiven, and speak of yourself as if you were still “an heir of wrath, even as others,” whereas you are justified in Christ Jesus and accepted in the Beloved? Look at the Scriptural truth of God and at your conduct, and then say to yourself, “Do you believe this?”

Suppose you turn to the Scriptures and read of the union of Christ to His people, “I in them, and you in Me, that they may be made perfect in one.” “I am the vine, you are the branches.” When you thus read, inquire of your heart, “Do you believe this?” Do you believe that all who live unto God are one with Christ? Do you believe this? If so, why are you troubled as to your acceptance with God since you are one with Christ? Why do you think that you shall ultimately perish if you are one with Him? Will Christ lose the members of His body? Shall it be that one after another, the limbs of His mystical frame shall rot away and die? Has He not said, “Because I live you shall live also”? “Do you believe this?”

It may be that brothers and sisters will say of a certain truth of God that this is a high doctrine, or a mysterious doctrine which seems almost too good to be true—but all this is wide of the mark. The one question is—Is it *revealed*? “King Agrippa,” said Paul, “Do you believe the prophets? I know that you believe.” So would I say to each one of you—if you believe the prophets and the apostles, why do you not believe, one by one, those great truths of God which He has spoken by them? And if you believe them to be *revealed*, how dare you cast a slur upon them as being this, that, and the other? I will not ask you to believe *my* statement, nor the statements of theologians and divines, but turn to the infallible Bible, itself, and see what is written there—and then ask yourself, “Do you believe this?”

As you meet with such-and-such a statement of Holy Writ, do not cut it down nor quibble at it, nor twist it, nor try to see if some eminent commentator has not evaporated the very soul out of it! But believe it just as you find it, and if you cannot do so, stop until you can and cry out to God for further light until you can, without hesitation, answer the Savior’s question and say, with Martha, “Yes, Lord.” How this inquiry, well managed and pressed home, will enlarge the range of faith! How it will strengthen its grasp and hand-hold! How rich would our souls become! Upon what meat would our inward confidence be fed if we would but treasure up each crumb of revealed truth!

Search the Scriptures and take the teaching of the Word of God in detail, line by line, and word by word—and then ask your soul, “Do you believe this?” Ask for an anointing from the Holy One that you may know all things and understand with all saints what are the heights and depths, and know the love of Christ which passes knowledge. There will be profit connected with this, our first point, if each one will conscientiously catechize his mind and say, “Do you believe this particular doctrine of the Word of God!

Brother Mike, If I Hadn't Once Believed It Myself, This Would Be Funny!

Caren P., Internet , writes: “As a Catholic, I am really grieved and upset by your comments in your article on the *Safe Haven* website [Brother Mike Gendron’s website address is now: <http://www.pro-gospel.org>.] You state, ‘The RC Church teaches sins are washed away with baptismal waters, forgiven through the absolution of a priest, paid for by the sacrifice of the Mass, and purged away by the fires of purgatory.’ If you knew anything about the RC Church, you would know that this statement you made is TOTALLY untrue. Baptismal water does not wash away sin, it is only the symbol of the sins being washed away by the blood of Jesus on the cross. God forgives sins, using the priest as his representative. The priest does not forgive sins. Attending the celebration of the Eucharist cannot and does not forgive any sins. There is no fire in hell or purgatory. Purgatory is the temporary absence of God from the sinner, and hell is the permanent absence of God from the sinner. I hereby request that you immediately remove this error-laden and offensive article.”

Brother Mike answers: Let us see if the statements I made are untrue by taking a look at the Catechism of the Catholic Church. “**Baptism not only purifies from all sins**, but also makes the neophyte...an adopted son of God” (1265). “Indeed bishops and priests, by virtue of the sacrament of Holy Orders, **have the power to forgive all sins**” (1461). “The **Eucharist** cannot unite us to Christ without at the same time **cleansing us from past sins** and preserving us from future sins...I should always receive it so that it may always forgive my sins” (1393). “**Purgatory is a cleansing fire**...for certain lesser faults, we must believe that before the Final Judgment, there is a **purifying fire**” (1031).

As you can see, I stated Catholic teaching truthfully. Each one of these doctrines deny the sufficiency of Christ’s atonement and has blinded you from the truth of the gospel. May God enable you to see, and so be saved.—As published in the May/June, 2000, issue of *Proclaiming the Gospel* in the column, *Seeking His Truth—Letters to the Editor*, P.O. Box 940871, Plano TX 75904. Editor—Evangelist Mike Gendron.

We Commend Ourselves As God Did— By Deeds, Not Words

By Charles Haddon Spurgeon

*“But God commended His love toward us, in that
while we were yet sinners, Christ died for us.”*

Romans 5:8

I shall have nothing new to tell you. It will be as old as the everlasting hills, and so simple that a child may understand it. Love’s commendation. “God commended His love toward us, in that while we were yet sinners, Christ died for us.” God’s commendation of Himself and of His love is not in words, but in *deeds*. When the Almighty God would commend His love to poor man, it is not written, “God commended His love towards us in an eloquent oration.” It is not written that He commended His love by winning professions—but He commended His love toward us by an *act*, by a *deed*—a surprising deed, the unutterable grace of which eternity itself shall scarcely discover! He “commended His love toward us, in that while we were yet sinners, Christ died for us.”

Let us learn, then, upon the threshold of our text, that if we would commend ourselves it must be by deeds and not by words. Men may talk fairly and think that thus they shall win esteem. They may order their words aright and think that thus they shall command respect. But let them remember, it is not the wordy oratory of the tongue, but the more powerful eloquence of the hand which wins the affection of “the world’s great heart.” If you would commend yourself to your fellows, go and *do*—not go and *say*. If you would win honor from the excellent, talk not, but *act*. And if before God you would show that your faith is sincere, and your love to Him real—remember, it is no fawning words, uttered either in prayer or praise, but it is the pious deed, the holy act which is the justification of your faith and the *proof* that it is the faith of God’s elect. Doing, not saying—acting, not talking—these are the things which commend a man.

Let us imitate God then, in this. If we would commend our religion to mankind, we cannot do it by mere formalities, but by gracious *acts* of integrity, charity, and forgiveness which are the proper discoveries of divine grace within. “Let your light so shine before men that they may *see* your good works, and glorify your Father which is in heaven.” “Let your conversation be such as becomes the gospel of Christ.” And so shall you honor Him and “adorn the doctrine” which you profess.

IS GOD MANIFESTED IN YOUR CHURCH?

By Charles H. Spurgeon

“Thus shall they know that I, Jehovah, am with them, and that they are My people, says the Lord God.”
(Ezek. 34:30)

How shall they know it? In this one way—by the presence of God among us! If God works among us, then shall even our adversaries say, “Jehovah-Shammah,” the Lord Is There. A tree is known by its fruit, and the rule applies even to God, Himself. God is known among us by the acts that He does. He reveals His presence to His people by His deeds of grace. I want you to look back through the chapter and then ask whether we have or have not, as a church, the marks of Jehovah’s presence by which we are attested to be His people.

The first mark is *the gathering in of the scattered*. See verse eleven. “Thus says the Lord God; Behold, I, even I, will both search for My sheep and seek them out. As a shepherd seeks out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep.” I am bound to bear witness that in the midst of us many have been sought out and saved who but a little while ago were wandering far away from Christ! Whenever I give notice that I will see friends who wish to join the church, I am cheered by the many who present themselves. They fly as doves to their windows! They tell me glad news of their conversion—news which makes my heart leap for joy! The Lord calls some who were grossly ignorant of the gospel, to whom it came as a fresh light from heaven. And He calls others who knew the truth of God, but slighted it, and turned away from it year after year!

He removes hard-heartedness and indifference by His grace. His own voice calls men and they come to Him. Many conversions are among us at this time—not only from my own preaching of the Word of God, otherwise might I speak with less freedom—but from the school, the mission-stations, the street-preaching, the tract-distributing, and from every form of effort. Frequently, when I have spoken with a number of new converts, I have found the larger proportion not brought to Jesus Christ by my words from this platform, but brought to Him by you, dear brothers and sisters, who have laid yourselves out to win souls. I am but one and you are many—there should be more fruit to the Lord from 5,000 of you than from me! I have desired this, and prayed for it, that you all may be useful. May God multiply you and make you spiritual parents, every one of you, till we may quote the words of Solomon’s Song and apply them to you—“They are like a flock of sheep which go up from the washing, of which every one bears twins, and there is not one barren among them.”

“Herein is my Father glorified, that you bear much fruit.” So said your Lord, and you will not forget His words—*conversions* are the sure sign of the immediate presence of the Lord. I pray Him to give us a token of His being with us, this morning, in your conversion, O wounded heart! May some poor trembler come to Jesus! May some penitent plead the promise, “I will heal that which is broken.” May some wanderer look to the cross and live! The Lord has promised that He will search His sheep and seek them out—and He has fulfilled that word in our midst—therefore He is with us! If I had to stand here and say to you, “Brethren, there are no conversions, none are brought to repentance and faith,” then might we hold days for fasting and humiliation. And we might, each one, weep his eyes out because the glory has departed. But the Lord has not left us! No ear has heard the awful words within the holy place saying, “Let Us go hence.” Glory be to His name, His hand is still stretched out for miracles of grace!

DEFENDING THE TRUTH

By Robert Haldane, 1768-1851

In these days of boasted liberality it may appear critical and contentious to oppose with zeal the errors of men who have acquired a name in the Christian world. The mantle of charity, it will be said, ought to be thrown over mistakes that have resulted from a free and impartial investigation of the truth of God, and if not wholly overlooked, they should be noticed only with a slight expression of disapproval.

Such, however, was not the conduct of the apostle Paul. He spared neither churches nor individuals when the doctrines they maintained tended to the subversion of the gospel. And the zeal with which he resisted their errors was not inferior to that with which he encountered the open enemies of Christianity! He affirms that the doctrine introduced into the Galatian churches was “another gospel,” and twice pronounced a curse against all by whom it was preached. Instead of complimenting the authors of this corruption of the gospel as only abusing in a slight degree the liberty of free examination, he decides that they should be cut off as troublers of the churches!

Let not believers be more courteous in expressing their views of the guilt and danger of corrupting the gospel than faithful and compassionate to the people of Christ who may be injured by false doctrine! It is highly sinful to exchange compliments at the expense of the truth of God!

Letters to Mike Gendron of Proclaiming the Gospel:

D.B., Wheatland, ND, writes—I listened to all 6 of your *Remembering the Reformation* CDs and appreciate the way you refuse to compromise the Word of God. I grew up a very dedicated Catholic but have been attending a Baptist Church for the past 11 years. Lately our church has taken a bold stand for Scriptural truth with an emphasis on church history and reformed theology. As a result, we lost over half our congregation, many of them having a tough time believing that God chooses whom He will save. So I am learning that it is not only Catholics who need to hear a bold proclamation of the truth of God! Many Protestants also believe a compromised gospel. Your article on, “Does the Christian Church Need to be Evangelized?” was so very well-presented that I shared it with friends and family. Thanks for making your resources so readily available.

M.A., Woody Point, Australia, writes—I thank God for your ministry and the information you make available to educate us on the Catholic situation. Roman Catholicism is, indeed, a complex work of the devil. Your statement that Catholic clergy are the greatest of wolves who try to look like sheep, hits the nail on the head.

C.S., Australia, writes—All this division and confusion in Protestantism is because they do not have an infallible Magisterium. A teaching authority is essential in understanding Scripture. When you have every Tom, Dick, and Harry thinking they have a divine right to interpret Scripture, the end result is chaos. Adopting the Bible as the sole rule of faith without a teaching authority is a recipe for disaster. I know this first hand as I attended 10 different non-Catholic denominations over a span of 12 years until I saw the fallacy of putting my trust only in the Bible, without a teaching authority. The fullness of the gospel can only be found in the Catholic Church.

Brother Mike answers—Much of the confusion in Protestantism is caused by denominations which have rejected God’s Word as the supreme authority for faith and practice. The end result is the same for Protestants and Catholics—apostasy—the departure from the faith of the apostles. Your argument for a teaching authority is flawed when you see the apostle Paul commending the Bereans for using the authority of Scripture to test the veracity of his teaching (Acts 17:11). Christian unity can only be found among those who believe and proclaim the true gospel. It is these people who have been condemned by Roman Catholic councils and anathemas.

T.F., Mount Waverley, Australia, writes—I now have all of your tracts on display in my shop’s tract rack. May the Holy Spirit use them to reach those reading them. Your message on how the Vatican and Islam might one day merge as part of a one world religion was ground-breaking. You are the first prophecy teacher to mention that. The way you put up PowerPoint bullets with pictures is very effective. I am quite sure God will bring much good out of your seminars in Australia, especially when the attendees use your materials and insights.

Lynn, Internet, writes—I loved your very needful article, *Does the Christian Church Need to be Evangelized?* Absolutely wonderful stuff. However, with the strong emphasis on the Emerging Church philosophy, you could also mention the role of “feelings” that is becoming so prominent these days. In every respect this article hits a home run. I’m passing it along to friends and family. Oh Brother in the Lord, may God keep you tender and humble and useful in His hands. He has given you great understanding and insight.

M. M., Sheridan, WY, writes—My fiancée is Catholic, but I cannot join his church. I feel like I’m not holy or worthy because I am forbidden from taking communion at his church. Every time I go to church with him, I get an ugly feeling inside. It just feels like a bunch of ritualistic deceitfulness. I think confession with a priest is crap. I have not shared this with my boyfriend because he gets very defensive.

Brother Mike answers—If you have truly been converted to Christ, you must honor your Savior by breaking off the engagement. You cannot be yoked with an unbeliever (2 Cor 6:14-18). Call our ministry [972-495-0485] and we will counsel you with God’s Word.

D.C., Carol Stream, IL, writes—Thanks again for coming to Village Bible Church! Man, your insight is so amazing! We met in small groups after you left last night, and the discussion was great. Thank you for the edification! As the missions chairman, I can say that because of your presentation, many of us now realize that the mission field is next door. We are now equipped in love to realize that our neighbors are just as lost as the people across the ocean.

Kathy, Internet, writes—The power of the Holy Spirit has gently pulled me out from under the filthy skirts of the Catholic Church after 40 years. I ask that you pray for me and my family as we heal from the pain of this strong delusion and deception. It is in my heart to evangelize Catholics, allowing God to develop in me the skills I will need to fulfill His calling in my life without the enemy holding me back. I have suffered at the hands of abusive nuns and priests and forgiven them, but I feel called and led to do something. I cannot continue to sit around because Jesus is coming soon.

M.W., Priest River, ID, writes—Thank you for your service to Jesus Christ and for being a part of the Stealing the Mind Bible Conference. I’m still trying to absorb it all. I especially want to thank you, Mike, both for your anointed message and your trust in the Lord. I must confess my confidence in the body of Christ to be men of integrity is challenged at times. You put together the Equipping the Saints package of materials for me and trusted the Lord for payment. Your faith strengthened my faith in the Lord and reminded me that He still moves among His people.

GOD'S WORD

Stephen Charnock, 1628-1680

The gospel in itself is like Christ's voice—the gospel with the Spirit is like Christ's power raising Lazarus! Other men might have spoken the same words, but the power of rising must come from above. It is then successful when an inward unction drops with the outward dew, when the veil is taken from the heart, and the curtain from the Word—and both meet together, both Word and heart—then Christ kisses with the kisses of His mouth, and the man embraces it with the affections of his heart. The light in the air is the instrument by which we read, but the principle of that light is in the sun in the heavens.

The Word of God is a rod, a breath, but efficacious in smiting and slaying the old man, as it is the rod of Christ's mouth, the breath of His lips, (Isa 11:1), a rod like that of Moses to charm us, but as it is the rod of His strength, (Psa 60:2), a weapon, but only "mighty through God," (2 Cor 10:4), a seed, but brings not forth a plant but by the influence of the sun. The Word of God has this efficacy from the bleeding wounds and dying groans of Christ. It is by making His soul an offering for sin that He sees the travail of His soul in His new-born creatures. By His blood are all the promises of divine grace confirmed—by His blood they are operative. The Word whereby we are begotten was appointed by God, confirmed by Christ and the Spirit which begets us was purchased by the same blood.

To conclude—the Word of God declares Christ, and the Spirit excites the heart to accept Him. The Word shows His excellence, and the Spirit stirs up strong cries after Him. The Word declares the promises, and the Spirit helps us to plead them. The Word administers reasons against our reasoning, and the Spirit edges them. The Word shows the way, and the Spirit enables to walk in it. The Word is the Seed of the Spirit, and the Spirit the Quickener of the Word. The Word is the graft, and the Spirit the Engrafter. The Word is the pool of water, and the Spirit stirs it to make it healing.

THE DOCTRINES OF THE IMPUTATION OF SIN TO CHRIST, AND THE IMPUTATION OF HIS RIGHTEOUSNESS TO HIS PEOPLE

John Brine, 1703-1765

I am to show in a positive sense how Christ was made sin. And He was made sin in the same manner as we are made the righteousness of God in Him. Which is imputatively. Blessed is the man to whom the Lord imputes righteousness without works.

Imputation is reckoning, accounting, or placing to account and esteeming thereupon. The Act of Imputation, therefore, whether of sin or righteousness, makes no internal change in the object of the act. For it is not a transient act, but it is an inward act of the mind which cannot produce a physical change in the object upon whom it passes. And consequently the imputation of sin to Christ was not, nor could be productive of any internal change in Him.

Notwithstanding the placing to His account, in the divine mind, our guilt, or criminal actions; He remained innocent, pure and spotless in Himself. This one thing being duly attended to will enable us to answer various of the trifling objections which are raised against the Doctrine of the Imputation of our Sins to Him beyond any solid reply.

Some have objected that if sin, itself, were imputed to Christ, He must have been defiled by it. But that is a great mistake, for sin as imputed, defiles not. If it did, the imputation of it would be impossible with God, not only with respect to Christ, but also sinners, themselves, because infinite purity cannot put forth any act which would render the object of that act morally impure. If the imputation of sin to the guilty creature does not pollute him, which is a certain truth, how should the imputation of it to the Holy Jesus defile Him?

Imputation is not transfusion. In the latter, a person becomes the subject of that which is transfused. But in the former, no one becomes the subject of that which is imputed, by the act of imputation. And therefore, though the transfusion of sin, if that could be, which it cannot, would necessarily defile, the imputation of it does not pollute the object of that act. And consequently, the imputation of sin to the Blessed Jesus did not, nor could not pollute His Holy Nature!

NONE BUT JESUS! NONE BUT JESUS!

By Charles H. Spurgeon

I can scarcely imagine that any man in this world who takes to himself the title of a priest—except he take it in the sense in which all God’s people are priests—I cannot imagine that a priest can enter heaven! I would not say a thing too stern or too severe. But I do most thoroughly believe that an assumption of the office of priest is so base an usurpation of the priestly office of Christ that I could as well conceive of a man being saved who called himself God, as conceive of a man being saved who called himself a priest.

If he really means what he says, he has so treasured upon the priestly prerogative of Christ that it seems to me he has touched the very crown jewels and is guilty of a blasphemy, which, unless it is repented of, shall surely bring damnation on his head. Shake your garments, you ministers of Christ, from all priestly assumption! Come out from among them—touch not the unclean thing! There are no priests, now, specially to minister among men. Jesus Christ—and He only—is the Priest of His Church, and He has made all of us priests and kings unto our God, and we shall reign forever and ever!

If I should have any person here so weak as to depend for his salvation upon the offerings of another man, I implore him to forego his deception. I care not who your priests may be. He may belong to the Anglican or to the Romish Church. Yes, and to any church under heaven. If he claims to be anything of a priest more than you can claim yourself—away with him! He imposes upon you. He speaks to you that which God abhors, and that which the Church of Christ should abhor and would detest, were she truly alive to her Master’s glory!

None but Jesus! None but Jesus! All other priests and offerings we disdain. Cast dirt upon their garments—they are not and they cannot be priests! They usurp the special dignity of Jesus!

**PRAY FOR GRACE
TO BE HOLY.**

EMERGENCY NUMBERS

All emergency numbers may be dialed direct. No operator assistance is necessary.

All lines are open to heaven 24 hours a day, 7 days a week.

Feed your faith, and doubt will starve to death!!!

GOD bless you this week as you run up a BIG long distance bill using these emergency phone numbers:

When in sorrow, call John 14.

When men fail you, call Psalm 27.

If you want to be fruitful, call John 15.

When you have sinned, call Psalm 51.

When you worry, call Matthew 6:19-34.

When you are in danger, call Psalm 91.

When GOD seems far away, call Psalm 139.

When your faith needs stirring, call Psalm 23.

When you grow bitter and critical, call
1 Corinthians 13.

For the secret to happiness, call
Colossians 3:12-17.

For ideas of Christianity, call Colossians 2.

When you feel down and out, call
Romans 8:31-39.

When you need peace and rest, call
Matthew 11:25-30.

When you need Christian assurance, call
Romans 8:1-30.

When you leave home for labor or travel, call
Psalm 121.

When your prayers grow narrow and selfish, call
Psalm 67.

For a great invention/opportunity, call Isaiah 55.

When you need courage for a task, call Joshua 1.

How to get along with fellow men? Call
Romans 12.

If you are depressed, call Psalm 27.

If your pocketbook is empty, call Psalm 37.

If you are losing confidence in people, call
1 Corinthians 13.

If people seem unkind, call John 15.

If discouraged about your work, call Psalm 126.

If you find the world growing small and yourself great, call Psalm 19.

PERSEVERENCE

By Charles H. Spurgeon

The man who is righteous before God has a way of his own. It is not the way of the flesh, nor the way of the world; it is a way marked out for him by the divine command in which he walks by faith. It is the king's highway of holiness; the unclean shall not pass over it: only the ransomed of the Lord shall walk there, and these shall find it a path of separation from the world. Once entered upon the way of life, the pilgrim must persevere in it or *perish*, for thus says the Lord, "If any man draws back, My soul shall have no pleasure in him."

Perseverance in the path of faith and holiness is a *necessity* of the Christian, for only "he that endures to the end shall be saved." It is in vain to spring up quickly like the seed that was sown on the rock and then, by-and-by, to wither when the sun is up. That would but prove that such a plant has no root in itself. But, "the trees of the Lord are full of sap" and they abide and continue, and bring forth fruit, even in old age, to show that the Lord is upright. There is a great difference between nominal Christianity and real Christianity, and this is generally seen in the *failure* of the one and the *continuance* of the other.

Now, the declaration of the text (Job 17:9) is the truly righteous man *shall* hold on his way—he shall not go back; he shall not leap the hedges and wander to the right hand or the left! He shall not lie down in idleness, neither shall he faint and cease to go upon his journey—but he "shall hold on his way." It will frequently be very difficult for him to do so, but he will have such resolution, such power of inward grace given him, that he will hold on his way with stern determination, as though he held on by his teeth, resolving never to let go!

Perhaps he may not always travel with equal speed—it is not said that he shall hold on his *pace*, but he shall hold on his *way*. There are times when we run and are not weary, and when we walk and are thankful that we are not faint. Yes, and there are periods when we are glad to go on all fours, and creep upwards with pain, but still we prove that "the righteous shall hold on his way."

Oh, that the Lord would speedily accomplish the number of His elect! Oh, that Christ might see of the travail of His soul and be satisfied! O my dear Readers, how I wish that you would all believe in the Lord Jesus unto eternal life! If you do not believe in Him, yet I pray that you will do so this very day, and then this very day you may share with me the exulting delight that God has chosen you from before the foundation of the world. The Lord bless you, for Jesus' sake!—CHS

For the first few years of this publication, I wrote a column in each issue. It was called "Funny Bunnies," first, and then, later, "SCRIBBLE..." I stopped writing it, I think, in 2008, because it was becoming a source of vainglory for me.

As I type this, [June 5] I am in San Antonio's Rehabilitation Institute, taking three hours of intensive physical and occupational therapy daily. There is no way to tell you how thankful I am for all the wonderful Spirit-filled cards and letters so many of you have sent. By His grace I am better, and for the first time in 90 days, I am able to stand with help from my physical therapist!

Lord willing, when you read this, Ann and I will have been married 44 years! Our anniversary was the 24th of June. Forty-four years is pretty significant in itself, but when you consider 35 of those years (since August 3, 1981) I have been, by God's grace, a "gimp," then you must realize the grace **given to Ann** to cope with me for this long.

August 3, 1981—Kono, Hawaii—one failed body surf and the rest is history. Thirty-five years later this **gift from our Lord** is still taking care of me. Still helping me dress. Still waiting on me; literally. I praise God for Ann. I admire Ann. But most of all, by God's grace, I love her "madly" as Duke Ellington would say. By God's grace she is my wife and my friend. I look forward to that day when we will sing praises to our Master *together in His very presence*.

The article on page eight from Brother Mike Gendron's ministry is so typical of how ignorant many Roman Catholics are about their religion. Here is a person who tells Brother Mike what he is writing is a lie—and all Brother Mike is doing is pointing out what the Roman Catholic *official* Catechism states that every Roman Catholic *must believe*.

I was one—as the head on that article plainly states. But I never got into any arguments about my "faith" as a Catholic. I was always a man-pleaser. If you disagreed with me, fine—let's talk about your insurance needs—that's what was important to me.

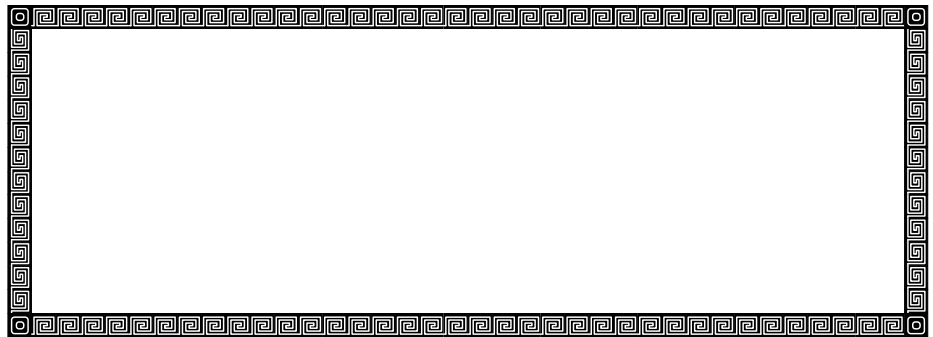
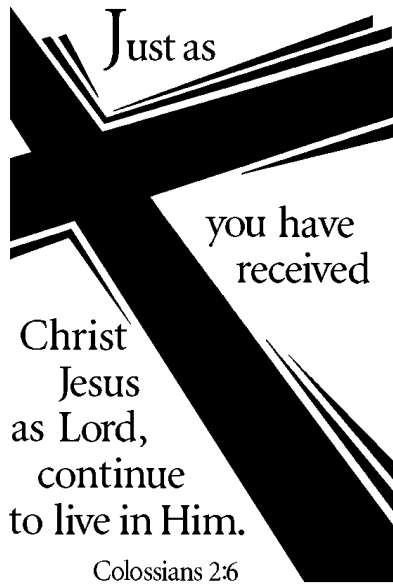
Brother Spurgeon's article on **page 12** brought back painful memories of terrible sin I committed for most of my life—the idolization of Roman Catholic "priests." I grew up, it seems, with a priest always around the house. I spent two years in a "seminary" my sophomore and junior years in *high school* being taught and fed by priests.

The only "thing" I idolized more than a Catholic priest was Mary. During that time at the seminary I would sneak out of the dorm each night, and go and kneel and pray in front of a huge statue of Mary. The priests knew about it—they even allowed, eventually, several of us to do this as more and more followed my example. I am sure if you had asked the priests, they would have assured you that we were *not praying to that concrete*—but if you had asked *me*, as a 15-year old, I would have told you the truth. We were!

I have said it before, and I say it again—by God's grace *I know* from what depths of sin He has saved me—see Luke 7:47.

(EOD)

**For HIS Glory
Prison Ministry
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This FHG issue is a modified version of the July, 2006 issue.

In This Issue...

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

THE DOCTRINE OF ELECTION CAUSED OUR MASTER TO REJOICE!

By Charles H. Spurgeon

“In that hour Jesus rejoiced in spirit, and said, I thank You, O Father, Lord of heaven and earth, that You have hid these things from the wise and prudent, and have revealed them unto babes: even so, Father; for so it seemed good in Your sight.”

Luke 10:21.

But why does Jesus Christ thank God? What is His special objective in thanking Him? Well, He thanks Him for a great truth of God that some of you do not like. I cannot hide it, whether you like it or not. *Jesus thanks His Father for the Doctrine of Election*—“I thank You, O Father, Lord of heaven and earth, that You have hid these things from the wise and prudent, and have revealed them unto babes: even so, Father; for so it seemed good in Your sight.” With whom does the choice of men lie? With God! And in His choice His Son greatly rejoices! So let it be with us—let Him do what He wills, and let us rejoice in Him! “Though He slay me, yet will I trust in Him.” Let Him do whatever He wills, I know that it is right. It is not for us to judge God’s conduct, but to let God’s conduct be to us the rule of our life, the rule of right—nor does He stand at your bar, or mine, to ask us what He shall do, or what He shall not do. “He gives not account of any of His matters.”

And over the head of us all there rolls the thunder of this Word of God—“I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.” No claim can be set up by the creature! None have any merit whatever before Him, and therefore with that absolute sovereignty which He claims as God, He distributes His favors according to this rule, “Shall I not do as I will with My own?”

But many hearts cannot bow to that law of God—the iron sinew of their neck will not bend to a God who is God! A nominal god is all very well, but a real God of infinite power and divine sovereignty is rejected by many, but not by His dear Son! He says, “I thank You, O Father, Lord of heaven and earth.” We who truly know the Lord, adore the God of electing love! He cannot do wrong. He must be right. And if He chooses to let the wise and prudent be blinded, while He opens the eyes of babes, we thank Him. What we do not understand, we accept with reverent adoration.