

# FOR HIS GLORY

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## LOVE OUR LORD JESUS CHRIST PUBLICLY!!

By Charles Haddon Spurgeon

Brethren, when you have adored Jesus Christ in secret, you should do the same in public by speaking well of Him, and extolling Him before others—not so much for their good as for Christ’s Glory! I must confess I enjoy a sermon, best, in which I have to speak most of my Beloved; if I have to set Him forth rather than to exhort you, I feel best pleased!

There are other things to be done besides, but this is the sweetest task. I love to spend all my preaching time in making Jesus lovely in man’s eyes, in lifting Him up on a gloriously high Throne in the esteem of those who listen to me. Brothers and Sisters, do this, yourselves, in your common talk! Make a point of turning the conversation round till it bears on Him! Frequently begin a conversation about Jesus, and let men know that you glorify Him! In such special acts of devotion to His Person, I pray you abound.

Next, we should *pray for Him!* Do you understand that? Some do not. The Psalmist says, “Prayer also shall be made *for Him* continually.” It is very delightful to pray for sinners, and pray for Believers, but there should be special prayer *for Jesus Christ*; for the extension of His *Kingdom*; that He may see of the travail of His soul, and that His Second Advent may speedily arrive! We should pray for the conversion of those who deny His Deity, and those who fall into deadly errors as to His Substitutionary Sacrifice; we should make earnest supplication for the quickening of the Love of Jesus in the hearts of the faithful, and for the turning of the disobedient to the knowledge of the Truth of God. Such prayers should be very frequent with us for His sake, and with an eye to His Glory! We pray for this and that, but surely Jesus ought to have a larger measure of our supplications!

Brethren, next to this there should be much *communion with Him*. I think I hear someone say, “Is that *serving Him?* I call it *enjoying Him!*” Yes, I know it is, and you may take it in which way you will, for He says, “If any man serves Me, let Him follow Me, and where I am there shall also My servant

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## IF HE LOVES JESUS, SHOULD I LOVE HIM?

By C. H. Spurgeon

“Until Shiloh comes; and unto Him shall the gathering of the people be.”  
Genesis 49:10.

If I were to give you a book to read about Jesus Christ, full of love to Him, and when you had read it, if I were to ask you who wrote it, I imagine you would not guess rightly what denomination the man belonged to. Perhaps you will say, “Well, there is a hint in it of Roman Catholicism now and then; but really, it is so good a book I cannot think a Roman Catholic could have written it.” “Or,” you will say, “it has a little of the Plymouth Brother here and there, and that is not a sweet flavor; but still, I hardly think they could have written it.” By-and-by you will say, “I do not know at all; I am at a loss.”

Often, after reading books which have a savor of Christ in them, I have felt a love to the author, though I may have found out, perhaps, that he was an ecclesiastical opponent of mine! I do not care! I love him if he loves my Master! Be he who he may, or from where he comes, if he loves Jesus Christ, I love him! When we are down on our knees

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I was looking back through former volumes of my sermons and I noticed how often a sermon occurs without a date upon it. I know what that denotes. It means that I was ill and in great pain. Two or three times in almost every year I have to hear the Lord preach to me in the chamber of sickness and I am unable, therefore, to preach to you. These were bitter things at the time. But I bless the Lord for them all and for raising me up again and again and renewing my strength. He will not leave me now. Cannot you also turn to your diaries and remember the loving kindnesses of the Lord and speak well of His name? All this will be to you a fire of coals and fish drawn from the deep sea.—CHS



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# PUBLICLY!!

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be”; so that you will be sure to be with Him if you serve Him, for to be near Him is one of the great essentials of true service! Remember His dying request, “Do this in remembrance of Me.” And what was that? Why, it was to observe the Lord’s Supper, which is the outward and visible sign of communion with Him!

If He attaches so much importance to the *outward* sign, how much more does He value the inner reality of fellowship with Himself? The fact is that the head which leans upon His bosom is thereby consecrated to His Love, and is rendering Him service. Walk not at a distance from Jesus, or you will grieve Him! Abide in Him, and you will bring forth fruit to Him; let no day pass without a word with Jesus; you are His spouse—can you live without a loving word from your Husband? You are of His flesh and of His bones—let unbroken communion be the very habit of your being!

Brethren, the Lord’s Supper is worship rendered to Jesus, and is mainly an act which begins and ends upon Him; you commemorate His death, you set forth His flesh and blood; your union and communion with Christ are not so much meant to benefit others, as to spend itself upon Him! Therefore attend to it for His sake; let your eyes be fixed upon only Him! Whatever others may think of your raptures and delights in Jesus—however much they may call them emotional and unpractical—remain content with having done it unto Him!

We may do to Christ personal service, next, by being willing to *bear reproach* for His sake. When you are willing to take upon yourself the defense of a man’s character; to throw yourself so completely into him that the reproaches of them that reproach him fall upon you—you have rendered to that man no mean proof of love. Oh, Brothers and Sisters, if, when they laugh at you for Christ’s sake, you clap your hands for very glee to be counted worthy to be ridiculed for Him; if you take, joyfully, the spoiling of your goods, or the slandering of your character; if you know the meaning of this word, “Rejoice in that day and leap for joy, for so persecuted they the

Prophets that were before you”—then have you rendered personal service to Him whom you love! And then you may sit down and be thankful for having been allowed to drink of His cup, and to be baptized with His Baptism!

Further, you can show personal kindness to Christ by *caring for His Church*. The Lord had forgiven Peter, and Peter, no doubt, wished to do something to prove his love. His Lord somewhat vexed him by three times putting to him the question, “Simon, son of Jonas, do you love Me?” And when the disciple had protested his love, the Master said to him, “Feed My sheep,” and, “Feed My lambs.” Go, then, and teach the little children and instruct those of riper years! What He has taught you, teach to others, and you will be doing service to Him! He bids you consider it so, for to you who love Him, He says, “Feed My sheep.”

If you cannot serve with your tongue, there remains another mode of pleasing Jesus. Feed the hungry, clothe the naked, visit the sick, and relieve distress of every kind. “But that is not doing service for *Him*.” I have the best authority for saying that it is, for, “Then shall the King say unto them on His right hand, I was hungry and you gave Me meat; I was thirsty and you gave Me drink; sick and in prison, and you visited Me. Inasmuch as you have done it unto one of the least of these, My brethren, you have done it unto Me.”

Actual gifts to the poor, and helps afforded to those who need them are grateful love tokens to the Lord Jesus Christ. Jesus is not here, but His poor saints are; any saint is an image of Christ, but a *poor* saint is the expressive image of Christ! There is a something more about him than about the rich, in which he is even, in detail and circumstances, more like his Lord. Do, then, to your Lord’s own members what you would have done to Him if He, Himself, were here!—(See #1205, Volume 20—ALL FOR JESUS!—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](http://www.spurgeongems.org))

I tell you, Sirs, it is this that brought me to Christ. While I was yet young and thinking over matters, I saw young lads that were brought up with me, excellent in character, who left their homes to be apprenticed, and after a while the temptations of the world overcame them, and they went astray and had no religion at all.

But when I read that Christ gave His sheep *eternal life*, I looked at it as a kind of moral life insurance for my soul, and I came to Christ and trusted Him to keep me to the end. I shall suffer a grievous disappointment if I ever find out that the life of God in me is not eternal, and that the new birth does not assure final perseverance!

I did not go up to the booking office, and take a ticket for a quarter of the distance to Heaven. But I took my ticket all the way through. I trust, no, I *know*, that according to my faith, so will it be unto me. I am very glad to have my through ticket with me, and I believe that unless the train of Almighty Grace smashes up—which it never will—I shall get through to the Celestial terminus as surely as ever Divine Power can draw me there—for so it is written—“I give unto My sheep eternal life.”—CHS

PRAY DAILY  
FOR  
YOUR  
PASTOR!

PRAY DAILY  
FOR GRACE  
TO BE OBEDIENT  
TO GOD’S WORD!

PRAY FOR GRACE  
TO BE HOLY!

## SHOULD I LOVE HIM IF HE LOVES THE LORD?

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praying for the Kingdom of Christ, or standing up to sing Messiah's praise, it is wonderful how like we are to each other!

Mr. Wesley did not like Toplady, and Mr. Toplady did not like Wesley—he called him, “an old fox,” and said that he would pluck him, and have him “tarred and feathered.” But take up any hymn book you like, and you will find, side by side, Charles Wesley's, “Jesus, Lover of My Soul,” and Toplady's, “Rock of Ages, Cleft for Me”! And which is the better hymn of the two? I am sure I do not know, they are so much alike! So were these men, after all, two blessed souls, for all their mistakes and all their misunderstandings of one another!

When you get to the Cross you get together; “Unto Him shall the gathering of the people be.” When you come to talk of Him and what He did—His life and death, His atoning Sacrifice, His glorious conquest of all our foes—then are you agreed! Oh, Brothers and Sisters, we must therefore strive vigorously, and try incessantly to lift Christ up!

We want to see, during this year, a great gathering of souls; we *shall* see it if we lift Christ up! Here are a lot of steel filings among a heap of ashes; how can I separate them? There are a great many ways of trying to do it, but bring a magnet in—put a magnet into the heap—see how it draws the steel filings away!

In this congregation there are a great number of individuals, and who among them are God's Elect I do not, nor can I know. But let me preach Jesus Christ—and Jesus Christ will draw His own! “My sheep hear My voice; I know them and they follow Me; and I give unto them eternal life.” Preach Christ! That is the magnet! He will draw His own to Himself! And, dear Friends, if we want to see more conversions this year than all past years, there must be more preaching, more *constant* preaching of Christ! Christ must be in every sermon, and He must be top and bottom, too, of all the theology that is preached—“Jesus Christ and Him Crucified”—and nothing else!

I am bound to preach Jesus Christ and Him Crucified, for I do not know anything else to preach! My simplicity is my safeguard. I have often felt to be of Paul's mind—“I determined to know nothing among you save Jesus Christ and Him Crucified.” Some are wise to interpret prophecies; I am not. It is enough for me to know about the Cross! Some are able to split a hair—they can divide a hair between the north and the north-west side; I am no logician. If knowing the terrors of the Lord, I can persuade men to fly to Christ and escape from the Wrath to come; I shall fulfill my mission to my heart's delight!

Consider this, all of you Brothers in Christ called to preach the Gospel! Let each of us go back to the first principles of the Gospel and bring out again and again, the old, old story of sinners lost, and a Savior come to redeem; of guilt sinking man to Hell like a millstone; and the Savior taking all that guilt away! If you preach the blood, the precious blood of Jesus, you set forth the great soul-saving Gospel, and you do honor to Him unto whom “shall the gathering of the people be.”

And, Brothers, by the climax of destiny that is opened up, let the conduct of our daily life be disciplined. Let us aim to

gather more and more to Jesus ourselves; we cannot get too near to Him; be it ours to strive to get closer than ever we have been! Even if a cross should be necessary to raise us, let us not be afraid of the cross, so long as it brings us nearer to Jesus! You are happiest, healthiest, and holiest when you are nearest to Christ; to Him shall the continual “gathering of the people be”!

And oh, let us pray that this gathering may go on both among saints and sinners—that saints may gather *nearer* to Jesus, and sinners may gather *savingly* to Him! The Text says, “To Him shall the gathering of the people be.” It is a faithful saying, and we believe it! Death nor Hell can keep back the Lord's Elect from coming to Christ; come they must and shall, for the Divine Decree shall be accomplished, and each one for whom Jesus specially shed His blood shall be infallibly saved; saved beyond all risk—but it is *ours* to *pray* for it!

Oh, Lord Jesus, it is said, “Unto You shall the gathering of the people be.” Make it so! The gathering shall be worked by You! “He shall gather the lambs in His arms.” It is His to gather the strayed sheep; He gathers together the outcasts. Surely He is the great Gatherer! Well may they be gathered to Him when He, Himself, gathers them!—(Adapted from Sermon #1157, Volume 20—SHILOH—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](http://www.spurgeongems.org)).

## THE GOSPEL!

By C. H. Spurgeon

“Oh,” says one, “would God I could believe!” “Sir, what difficulty is there in it? Is it hard to believe the Truth? Dare you belie your God? Are you steeling your heart to such desperateness that you will call your God a liar?” “No, I believe Christ died for the ungodly,” says one, “but I want to know how to get the merit of that death applied to *my own soul*.” You may, then, for here it is—“He that *believes* in Him”—that is, he that *trusts* in Him, “is not condemned.” Here is the Gospel and the whole of it—“He that believes and is baptized shall be saved. He that believes not shall be damned.” I am but a poor weak man like you, but my Gospel is not weak! And it would be no stronger if one of “the mailed cherubim, or accorded seraphim” could take the platform and stand here instead of me! He could tell you no better news! God, in condescension to your weakness, has chosen one of your fellow mortals to bear to you this message of infinite affection! Do not reject it! By your souls' value, by their immortality, by the hope of Heaven, and by the dread of Hell, lay hold upon Eternal Life! And by the fear that this may be your last day on earth, yes, and this evening your last hour, I do beseech you, now, “steal away to Jesus.” There is life in a look at the Crucified One! There is life at this moment for you. Look to Him now, and live! Amen.—(See #1191, Volume 20—FOR WHOM DID CHRIST DIE?—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](http://www.spurgeongems.org)).

**TELL SOMEONE RIGHT NOW THAT YOU LOVE  
JESUS CHRIST!**

# ZEBULON GEMS

Gleaned from a Bulletin of ZEBULON BAPTIST CHURCH—Tom Harding, Pastor  
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## GOD THAT PERFORMS

**“I will cry unto God most high; unto God that performs all things for me.” (Psa 57:2)**

Our Savior performed all things for us. Our sin has been all put away. The righteousness with which we are clothed is complete. All that God’s infinite Justice can demand of us has been performed for us by our Substitute. Our warfare is accomplished; our sin is pardoned; there is not one thing for us to do to complete the work of Christ. This word, “performs” means “perfects.” “I will cry unto God most high, unto God who perfects all things concerning me.” David is confident that what God has said will come to pass. He is so sure of God’s purpose, that while he is fleeing for his life, he praises and blesses God that He is perfecting that which concerns him, and leading him by a sure path to the throne. The Lord God of Heaven is working every detail for our good and for His Glory. No wonder David could say, “I will cry unto God most high; unto God that performs all things for me.”—**Pastor Milton Howard**

## THE TRIALS OF A BELIEVER!

**“It is GOOD for me that I have been AFFLICTED, that I MIGHT LEARN Your ways” (Psa 119:71).**

God’s ways and God’s Word are best learned by experience and in time of trouble. When our Lord is pleased to lay His hand heavily upon us, we do not soon forget the lessons learned. When the Lord singles out a Believer or a church for special affliction and adversity, it is not for punishment, nor lack of love for them; it is for eternal blessings, and because He does love them. “Whom the Lord loves” He chastens, corrects and teaches!

When Job sat before his friends, who was afflicted? **THE ONE GOD LOVED!** When Paul stood before King Agrippa, who wore the chains? **THE ONE GOD LOVED!**

Humanly speaking, which path of life would you prefer to live on earth, that of Esau or Jacob? Esau had the life of prosperity and ease; Jacob was full of trouble and conflict, **BUT GOD LOVED JACOB!** Thank God He has loved us in Christ, and is pleased to teach us His ways by dealing with us in such a way that we are weaned from the world, and find our life, comfort and hope only in Him. A person who measures his blessings and relationship with God by his prosperity, health, happiness, and worldly comforts makes a fatal mistake.

“If you are without chastisement, whereof all are partakers, then are ye bastards, and not sons” (Heb 12:8). Paul said, “Most gladly therefore will I glory in my infirmities that the power of Christ may rest upon me” (2 Cor 12:9-10). He who sends the trial for His Glory and my good will supply sufficient Grace. Those who know the Redeemer also know that when we are weak, we are strong; when we are poor, we are rich; when we are empty, we are full; when we die, we live!—**Pastor Henry Mahan**

## Believer’s Baptism and the Death of Christ

**“Know you not that so many of us as were baptized into Jesus Christ were baptized into his death?” (Rom 6:3).**

We know that baptism does not put us into Christ. No work performed by man can do that! If we are in Christ, God put us in Him (1 Cor 1:30), and he did it in eternity, before ever the worlds were made. And though the Holy Spirit has put us into Christ in regeneration, he is never said to baptize us into Christ. So, what do Paul’s words in this place mean? Symbolically baptism puts us into Christ. But the symbolism of this ordinance is described in verses 4 and 5.

In this verse Paul is showing us the connection between Believer’s baptism and the death of Christ. Actually, the word “into” in this verse would be better translated “unto,” just as the word “for” in Acts 2:38 would be better translated “because of.” Romans 6:3 really should read, “Know you not that so many of us as were baptized unto Christ were baptized unto his death?” Baptism does not put us into Christ; but it looks to Christ. It does not put us into his death; but it has reference to his death.

Baptism, if it is true baptism, is an act of faith. It looks to Christ. It is an act of obedience to Christ. And it follows the example of Christ. As he was baptized by immersion, as an act of obedience to God, identifying himself as the Son of God, to fulfill all righteousness, so are we. Baptism has reference to the death of the Lord Jesus Christ. It is a picture of his death as the sinner’s Substitute, and of our death in Him. We died in Him representatively. And by baptism we publicly avow our faith in the Redemption He accomplished by His death, by which all righteousness has been fulfilled.

Baptism is an outward, visible picture of Grace experienced in the heart. Baptism declares that we are one with Christ, and that in Him we are dead, dead to sin, dead to the world, dead to the Law, and dead to the past. It shows a connection between the Believer and his Savior, between us and the death of Christ. As He is dead to sin, in Him we are dead to sin. As He lives unto God, in Him we live unto God. Until this Grace is experienced in the heart, baptism has no meaning. It is nothing but an empty, hypocritical, deceiving religious ritual.—**Pastor Don Fortner**

## An 80-Year Old's Testimony

**“Your words were found, and I did eat them; and Your word was unto me the joy and rejoicing of my heart: for I am called by Your name, O Lord God of hosts.” (Jer 15:16).**

Having attended Sunday school only occasionally in a mainline denominational church, I had heard of Jesus at a very young age, but after my mother came to know the Lord, she taught a child evangelism class in our home. I believed every word she taught from God's Word, but it wasn't real to me, until one evening a Sunday school teacher from a Bible-believing church took a group of us kids downtown to pass out Gospel tracts. It was resonating in a way that was indescribable, and when I returned home, as Mother opened the door she immediately exclaimed, “Honey, something's happened to you!” “I know it,” I replied.

From that time forward my bedtime prayers were no longer, “Now I lay me down to sleep....” I began to pray from my own heart. The year was 1944 and I was ten years old. My encounter with the Lord was sort of like Zacchaeus (Luke 19:5-9) when he came down from the tree to have Jesus come to his house. I was thoroughly born-again that night by His marvelous, irresistible Grace. “.....whom He called, them He also justified: and whom He justified, them He also glorified. What shall we then say to these things? If God is for us, who can be against us?” (Rom 8:30b-31)

The reason for the leading verse, Jeremiah 15:16, is because right from the beginning of the new life in Christ Jesus—yes, it was a *new life*—in John 5:24 Jesus Himself said that “He that hears My word, and believes on Him that sent Me, has everlasting life, and shall not come into condemnation; but is passed from death unto life.” So right from the beginning I had an insatiable thirst for the Bible. Walking to school, I would often read a little red book of the Gospel of John, and everything meant something even though I did not “understand” it as much as now. When Jesus said, “I am the bread of life, or I am the good shepherd, or I am the way, the truth and the life, my spirit understood what He meant, because it was meant for me. We grown-up Christians would call it appropriation. It was food for my soul, and a light unto my pathway, and has only

increased as such during the rest of my life.

Recently I read a sermon by C. H. Spurgeon on the Jeremiah Text. He gave the illustration of a person trying to read the legalese of a will. Now, if this is a will in which another person is the heir, a reader would find it quite difficult to read, and even boring. However, if the reader happens to be an heir listed in the will, well, that makes all of the difference in the world. In other words, if the reader is IN the will, suddenly the picture changes entirely, and he takes great interest. That is the way it is with Bible reading; when I came to the God-given realization that I was IN the Bible, simply because the wonderful plan of Salvation through Christ Jesus included me, and that plan was revealed from cover to cover in so many ways, plus all I needed for godly living, as well as comfort for my soul, I desired no more, and needed no less! “Your word have I hid in my heart, that I might not sin against You.”

Many years ago I heard a marvelous choir anthem by Jane Marshall, entitled, “My Eternal King.” The music itself is very compelling, but the words are so wonderful, too, and express the feelings that lie deep within my soul:

### “My Eternal King”

From 17th Century Latin

Translated by Rev. Edward Caswall

My God, I love You;  
Not because I hope for Heav'n thereby,  
Nor yet because who love You not  
Must die eternally.  
You, O my Jesus, You did me  
Upon the Cross embrace;  
For me did bear the nails, the nails  
and spear,  
And manifold disgrace.  
Why, then why, O blessed Jesus Christ,  
Should I not love You well?  
Not for the hope of winning Heav'n,  
Or of escaping Hell;  
Not with the hope of gaining aught,  
Not seeking a reward;  
But as You have loved me,  
O ever-loving Lord!  
Even so I love You, and will love,  
And in Your praise will sing;  
Solely because You are my God,  
And my Eternal King!

**Humbly, in the Love of Christ,  
Caroline Biederman, Sedona, AZ**

## WHY CAN'T BORN-AGAIN CHRISTIANS REMAIN IN THE CATHOLIC CHURCH?

By Mike Gendron of  
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This is a question we have been asked many times in our 23 years of ministry. We must answer it with the authority of God's Word. When Catholics repent and believe the Gospel of God, they are born-again, and the indwelling Holy Spirit will lead them out of spiritual darkness into the glorious light of Jesus Christ (Mark 1:15; Eph 1:13-14). As they abide in God's Word, they will know the truth, and the truth will set them free from religious bondage and deception (John 8:31-32). Then they will look for a church that worships God in Spirit and truth because that is the kind of worshippers God seeks (John 4:24). Anyone who says they have been born-again, yet refuses to leave a false religion that deceives people with another gospel, must examine themselves to see if they have genuine saving faith (2 Cor 13:5). Christians are called to walk according to the truth which means, as they become more and more passionate for the truth, they will turn away from any falsehood that stands opposed to God's Word.

One of Catholicism's false practices is described as a doctrine of demons in the Bible. Under the inspiration of the Holy Spirit, the Apostle Paul wrote that some will “depart from the faith by devoting themselves to deceitful spirits and teachings of demons through the insincerity of liars whose consciences have been seared who *forbid people to marry*” (1 Tim 4:1-4). Catholicism is the only religion that names the name of Christ and forbids its

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# BORN-AGAIN

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clergy to marry, thus proving that some of its teachings are directly opposed to Scripture.

Another reason true converts must leave Catholicism is that it demands submission of every person's will and intellect to the bishops' teachings. Catholic bishops are said to be the only authentic instructors and teachers of the faith, and Catholics are bound to adhere to their teaching with a religious submission of the mind (Canon Law, 753).

A third reason to leave is that the Word of God condemns the Catholic clergy for preaching another gospel (Gal 1:6-9). The Catholic plan of salvation nullifies God's saving grace by adding works, sacraments, purgatory, and law-keeping to the Gospel. Not to be outdone, Catholic bishops responded by condemning born-again Christians with over 100 anathemas from the Councils of Trent and Vatican II.

The Roman Catholic religion condemns with anathema those who believe in the sufficiency of Christ for Salvation. The Catholic practice of indulgences denies that Christ death cancelled the eternal sin debt and punishment of all Believers (Col 2:13-14. According to the Council of Trent, Session 25, chapter XXI, the Roman Catholic Church "condemns with anathema those who either assert that they are useless [anathemas]; or who deny that there is in the Church the power of granting them." An indulgence, defined by Rome, is "a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian...gains under certain defined conditions" (Vatican Council II, The Conciliar and Post Conciliar Documents, General Editor Austin Flannery, 1988 Revised

Edition, Vol. 1, p. 71). They can be applied to the dead by way of prayer, the Rosary or the sacrifice of the Mass. Most Catholics who reject this ungodly dogma on indulgences ignore the fact that they stand condemned by their church. This has always puzzled me. Why would Catholics trust their church's teachings on Salvation, while at the same time, dismiss or ignore their church's teachings on condemnation?

Whenever the pontiff pronounces an anathema, he uses a formula which ends with these words: "We deprive [him/her] of the Communion of the Body and Blood of Our Lord, we separate him from the society of all Christians, we exclude him from the bosom of our Holy Mother the Church in Heaven and on earth, we declare him excommunicated and anathematized and we judge him condemned to eternal fire with Satan and his angels and all the reprobate, so long as he will not burst the fetters of the demon, do penance and satisfy the Church; we deliver him to Satan to mortify his body, that his soul may be saved on the day of judgment." Anathemas are said to condemn former Catholics to the torments of everlasting Hell unless they do penance and return home to Rome. They also condemn current Catholics who do not believe every dogma of their church.

Former Catholics who are now born-again Christians need not to worry! If God is for us, who is against us? Who will bring a charge against Gods Elect? Who is the one who condemns? (Rom 8:31-34). Who shall separate us from the Love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword [or the Roman Catholic Church]? (Rom 8:35).

Dear Friends,

The Lord willing, **Grace Baptist Church of Danville**, Danville, Kentucky will host our **35<sup>th</sup> Annual Sovereign Grace Bible Conference** on Friday, Saturday, and Sunday, August 29 - 31, 2014. We want you to attend.

We look forward to seeing you in Danville on Friday, August 29<sup>th</sup>. Services will begin promptly at 7:00 P.M. If you need additional information about the conference, please feel free to write or call me. I am yours in the blessed fellowship of our Lord Jesus Christ and His Gospel, By God's Sovereign Grace,

Donald S. Fortner, Pastor—Telephone 859-236-8235

E-mail [don@donfortner.com](mailto:don@donfortner.com)

## SCHEDULE OF SERVICES

### FRIDAY – AUGUST 29<sup>TH</sup>

7:00 P.M. *Pastor Don Fortner* — Grace Baptist Church, Danville, KY

8:00 P.M. *Pastor Darvin Pruitt* — Grace Baptist Church, Taylor, AR

### SATURDAY – AUGUST 30<sup>TH</sup>

10:00 A.M. *Pastor Gene Harmon* — Rescue Baptist Church, Rescue, CA

11:00 A.M. *Pastor Greg Elmquist* — Grace Gospel Church, Apopka, FL

6:00 P.M. *Pastor Rupert Rivenbark* — Bethel Baptist Church, Spring Lake, NC

7:00 P.M. *Pastor Todd Nibert* — Todds Road Grace Church, Lexington, KY

### SUNDAY — AUGUST 31<sup>ST</sup>

10:00 A.M. *Pastor Larry Criss* — Fairmont Grace Church, Sylacauga, AL

11:00 A.M. *Pastor Clay Curtis* — Sovereign Grace Baptist Church, Princeton, NJ

# THE PRIEST WHO SAT DOWN - HEBREWS 10:11-14

One of the foremost purposes of the Epistle to the Hebrews is to emphasize the superiority of Jesus Christ over other ministers of God. He is a greater *Revealer* than the Prophets and the angels (chs. 1f), a greater *Mediator* than Moses (ch. 3), a greater *Rest-Provider* than Joshua (4:1-13), and a greater *High Priest* than Aaron (4:14 - 10:18).

The present passage is in the section emphasizing the priestly ministry of Jesus Christ. He is in this Epistle identified as “a merciful and faithful High Priest in things pertaining to God” (2:17), “the Apostle and High Priest of our confession” (3:1), “a great High Priest who has passed through the heavens” (4:14), “a High Priest who can sympathize with our weaknesses, in all points tempted as we are, yet without sin” (adapted from 4:15), one who “did not glorify Himself to become High Priest” (5:5), the one who was “called by God to be a High Priest forever according to the order of Melchizedek” (adapted from 5:6, 10; 6:20; 7:17, 21), “a priest continually” (7:3), “a High Priest ... fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens” (7:26), “a High Priest ... seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man” (8:1f), “High Priest of the good things to come” (9:11), “High Priest over the house of God” (10:21).

The first verse of the present passage describes the ministry of the high priests of Israel under the Old Covenant (v 11): “And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins.” The next verse contrasts the priestly ministry of Jesus Christ to that of the Old Covenant priests in such a way as to emphasize the superiority of His ministry (v 12): “But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God.” (The word “man” does not appear in the Greek text. Rather, that text commences this sentence with a demonstrative masculine pronoun, “But He, ...”, meaning “But this Priest, ...”.)

The points of contrast between the Old Covenant priests and Jesus Christ include the following:

*First, they were many, but He was only one.* The Jewish historian Flavius Josephus numbers 83 high priests from Aaron to the wars of sedition (c.70 AD), but only about 60 of these served until the time of Christ’s death (*Antiquities of the Jews*, Book XX, Chapter XX; see list in *Smith’s Bible Dictionary* under article “High Priest”). But in addition to these 60 or so high priests, there were many other priests who ministered in their place and as their assistants, as did Zacharias the father of John the Baptist (see Luke 1:5-9). There were therefore hundreds if not thousands of sacrificing priests under the Old Covenant. But Christ sacrificed alone, needing no helpers or assistants.

*Second, they sacrificed day by day, but He sacrificed on only one day.* They sacrificed daily from 1440 BC to 586 BC, and from 520 BC to 30 AD, about 1404 years, more than 512,000 days. (The interval is from the destruction of the temple by the Babylonians [2 Chronicles ch.36] to its restoration under Zerubbabel [Ezra ch.6].) He sacrificed one day only, on the day of His crucifixion, and in the “greater and more perfect tabernacle not made with hands, ... in the heavens” (Heb 9:11, 23; 4:14).

*Third, their offerings never took away sins, but His did.* Their offerings were inefficient for removing sin (Heb 10:4): “For it is not possible that the blood of bulls and goats could take away sins.” But after Christ’s sacrifice, “[God] adds, ‘Their sins and their lawless deeds I will remember no more.’ Now where there is remission of these, there is no longer an offering for sin.”

*Fourth, they repeated the same sacrifices, but His one sacrifice did not need to be repeated.* Their sacrifices included, according to the Book of Numbers: daily, 2 lambs – 1 every morning and 1 every evening (28:3-8); every weekly Sabbath, 2 additional lambs (28:9f); every New Moon, 2 bulls, 1 ram, 7 lambs, 1 goat (28:11-15); during the seven days of Passover, 14 bulls, 7 rams, 49 lambs, at least 1 goat (28:16-24); every Feast of Weeks, 2 bulls, 1 ram, 7 lambs, 1 goat (28:26-31); every Feast of Trumpets, 1 bull, 1 ram, 7 lambs, 1 goat (29:1-6); every Day of Atonement, 1 bull, 1 ram, 7 lambs, 1 goat (29:7-11); during the eight days of the Feast of Tabernacles, 71 bulls, 15 rams, 105 lambs, 8 goats (29:13-38).

If my calculations are correct (correct me, please, if I err), this is an annual total of 1016 lambs, 91 bulls, 26 rams, 13 goats – 1146 animals in all. Multiply this total by the 1404 years cited above, and we find those priests offering at least 1,608,984 scheduled national sacrifices – give or take a few.

In addition to these were untold millions of animals slain in personal sacrifices in accordance with the Book of Leviticus: as burnt offerings (ch.1), peace offerings (ch.3), sin offerings (4:1-5:13), trespass offerings (5:14-6:7); and at the purification of a woman (ch.12), the cleansing of a leper (ch.14), the consecration of priests (chs.8f), a discharge from the body (15:13-15, 28-30); and also at the ritual of the red heifer (Numbers ch.19).

An ocean of blood was shed in the repeated sacrifices at the altars of Israel, but never was a single sin taken away! (Neither do the daily and repeated offerings of Romanist priests in their “Sacrifice of the Mass”.) But the one offering of Christ, in which He “offered up Himself” (Heb 7:17; 9:14), was “once for all” (7:27; 9:12; 10:10).

*Fifth, they always stood and never sat while ministering, but He ministered and then sat down.* Among the items of furniture in the Tabernacle and the Temple was found no chair, no bench, not even a stool. Although those priests became very weary in repeatedly offering the same sacrifices, they were not allowed to sit while doing so. Their work was never done. “But this Priest, after He had offered one sacrifice for sins forever, sat down.”

We therefore rightly speak of Jesus Christ as the only priest of God who sat down as the result of His ministry! Here observe:

(Continued on page 9)

# UNDERSTANDING ROMAN CATHOLICISM

By Rick Jones

## Mary saves?

Does Mary, the mother of Jesus, play a role in the Salvation of mankind?:

“Taken up to Heaven she (Mary) did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation...” (Page 252, #969)

“Being obedient she (Mary) became the cause of salvation for herself and for the whole human race.” (Page 125, #494)

Is this doctrine Scriptural? According to God’s Word, Mary has never had anything to do with the Salvation process! Scripture reveals that Jesus is the ONLY One who can provide Salvation:

“Neither is there salvation in any other: for there is *none other name* under Heaven given among men, whereby we must be saved” (Acts 4:12).

Jesus Himself declared that He is the ONLY way to Heaven:

“Jesus said unto him, I am the way, the truth, and the life: no man comes unto the Father, *but by Me*” (John 14:6).

“I am the door: by *Me* if any man enter in, *he shall be saved*” (John 10:9).

Still the Roman Catholic Catechism insists:

“She (Mary) is inseparably linked with the saving work of her Son.” (Page 303, #1172)

Once again, it comes down to who you will believe—the Bible or church tradition. The Bible is unmistakably clear:

“I, even I, am the LORD; and *beside Me there is no savior*” (Isa 43:11).

“Yet I am the LORD your God . . . *there is no Savior beside Me*” (Hosea 13:4).

“The God of my rock, *He is . . . my Savior*” (2 Sam 22:3).

Before Jesus was born, an angel announced that He would be the Savior:

“And she shall bring forth a son, and you shall call His name JESUS: for *He shall save His people from their sins*” (Matt 1:21).

After Jesus’ birth, the angel repeated himself:

“For unto you is born this day in the city of David *a Savior, which is Christ the Lord*” (Luke 2:11).

Over and over, we read that Jesus is the Savior:

“... we have heard Him ourselves, and know that this is, indeed, *the Christ, the Savior of the world*” (John 4:42).

“Him (Jesus) has God exalted with His right hand to be a Prince and *a Savior...*” (Acts 5:31).

“Of this man’s seed has God, according to His promise, raised unto Israel *a Savior, Jesus*” (Acts 13:23).

“But is now made manifest by the appearing of *our Savior Jesus Christ...*” (2 Tim 1:10).

“Grace, mercy, and peace, from God the Father and *the Lord Jesus Christ, our Savior*” (Titus 1:4).

“Which He shed on us abundantly through *Jesus Christ our Savior*” (Titus 3:6).

Look at the words of Peter, recognized as Catholicism’s first pope:

“... through the righteousness of God and our *Savior Jesus Christ*” (2 Peter 1:1).

“...into the everlasting kingdom of *our Lord and Savior Jesus Christ*” (2 Peter 1:11).

“... through the knowledge of the Lord and *Savior Jesus Christ...*” (2 Peter 2:20).

Certainly, Peter knew that Jesus, not Mary, was the Savior! Peter glorified Jesus as the Savior, not Mary:

“But grow in grace, and in the knowledge of our Lord and *Savior Jesus Christ. To Him* be glory both now and forever. Amen” (2 Peter 3:18).

This same Peter declares that:

“... you were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But *with the precious blood of Christ*, as of a lamb without blemish and without spot” (1 Peter 1:18-19).

Without question, Jesus is the Savior, not Mary!

## Conclusion

The facts of this chapter leave several questions needing answers:

- Why does the Catholic church want people looking to Mary instead of Jesus for salvation?
- Why is glory stolen from Jesus and given to Mary?
- If Mary plays a role in salvation, why didn’t God tell us so in His Word?
- Most importantly, who will you trust to save you? The Mary of church tradition, or the Jesus of God’s Word?

“For our conversation is in Heaven; from whence also we look for *the Savior, the Lord Jesus Christ*” (Phil 3:20).

**IN THE AREA? VISIT:  
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(Continued from page 7)

**I. The occasion when Christ sat down** (v 12): “But He, after He had offered one sacrifice for sins forever, sat down.” He therefore sat down immediately after shouting in victory in His death, “It is finished!” (John 19:30). Finished forever was His own sacrifice, and terminated forever were all the Old Covenant sacrifices. For this reason “Then, behold, the veil of the temple was torn in two from top to bottom” (Matthew 27:51).

**II. The reason why Christ sat down** (v 14): “For by one offering He has perfected forever those who are being sanctified.” Those who were sanctified (or set apart) by God the Father in eternal election to salvation before the foundation of the world (1 Peter 1:2; Jude v.1) have obtained through the sacrifice of Christ their High Priest an accomplished and perfect and everlasting salvation, redemption, and justification, sanctification (among other spiritual blessings). Through His sacrifice God’s people have been perfected forever with regard to their standing before God. This is in accordance with God’s will, for “By that will we have been sanctified through the offering of the body of Jesus Christ once for all” (Heb 10:10). And it is by His “blood of the covenant” that the sanctified were sanctified (10:29). The sacrifices of the Old Covenant perfected no one, “for the law made nothing perfect” (7:19; 9:9; 10:1). Indeed those very sacrifices constantly reminded Israel that they were not yet sanctified (10:3): “But in those sacrifices there is a reminder of sins every year.”

**III. The place where Christ sat down** (v 12): “at the right hand of God”. Four times in this Epistle, and for four different reasons, Christ is said to be seated at the right hand of God. He deserves this position for these reasons: 1. His personal glory (1:3); 2. His superior position over all other priests (8:1ff); 3. His victory in the race He ran (12:2); 4. His acceptance by God as the High Priest of His people (here). Christ therefore is “a priest on His throne” (Zechariah 6:13) – and the only such person recognized by God. (Jehovah therefore does not recognize the priest who sits on the throne of the Romanist Church.)

**IV. The length of time Christ sits** (v 12): “forever sat down.” There is some debate as to whether the comma should be placed before or after the word “sins”. Has Christ, having “offered one sacrifice for sins forever, sat down”? or has He, having “offered one sacrifice for sins, forever sat down”? He has done both! Christ will never return to His altar!

**V. The expectation of Christ while He sits** (v 13): “from that time waiting till His enemies are made His footstool”. “For He must reign till He has put all enemies under His feet” (1 Corinthians 15:25; see illustration in Joshua 10:24). This is in fulfillment of the prophecy of David the psalmist (Psalm 110:1): “The LORD said to my Lord, ‘Sit at My right hand, till I make Your enemies Your footstool.’” All who will not submit to Christ will be conquered by Christ.

Will Christ be your High Priest? Or will you be His footstool?

– Daniel E. Parks

**SOVEREIGN GRACE BAPTIST CHURCH**

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**Pastor: Daniel E. Parks**

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**PRAY DAILY FOR OUR BROTHERS AND SISTERS IN PRISONS.  
ASK FATHER TO USE THEM FOR HIS HONOR AND GLORY, AND  
BE MERCIFUL TO THEIR SPOUSES AND CHILDREN.**

I believe that one of the best ways of convincing men of error is not so much to denounce the error as to proclaim the Truth more clearly. If a stick is very crooked and you wish to prove that it is so, get a straight one and quietly lay it down by its side. When men look, they will surely see the difference. The Word of God has a very keen edge about it, and all the cutting words you need, you had better borrow from there.—chs

**STUDY OF EPHESIANS 4:28****STOP STEALING, WORK HARD, AND GIVE —PART 7**

There is no disagreement among historians that belief in honest hard work helped to make the United States the country it used to be. People were willing to work hard. And in fact, although they worked harder, they were more generous even though they had far less for themselves. We must go so far as to say that God will bless honest hard work. Ecclesiastes 5:12 says, “The sleep of a laboring man is sweet, whether he eats little or much; but the abundance of the rich will not permit him to sleep.” The person who works hard goes to bed with a good kind of tiredness. He knows he has done something productive and has not been a parasite on society. The person who works hard and is wise will inevitably accumulate wealth. And there is not a thing wrong with that. It is a blessing that God has designed.

But, there is one more thing that needs to be said to round off all we have said to this point. The Apostle has yet a third and very vital part of the instructions here. For it is quite possible that all we have said about the virtue of hard work up to this point could be taken in an entirely selfish way. It is possible for people to work hard in order that they might live in their own selfish world and glut themselves with what they want, and ignore everyone else around them. But that is not at all what the Apostle has in mind.

The third part of our verse gives the reason why Believers ought to work hard. It says: “That he may have something to give him who has need.” Here again, we see that ATTITUDE is everything. So now I am prosperous and blessed materially by God; am I to say, “This is mine, all mine!”? Not at all! The Believer says, “God has blessed me and enabled me to prosper. And even then, I am only a steward of the blessings He has put in my care. I must now be like God in being caring toward others, and giving to the truly needy.”

The Apostle Paul tells us that Jesus made a statement which summarizes this issue. Acts 20:35: “I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, ‘It is more blessed to give than to receive.’” We may find it difficult to really believe this. Perhaps, due to our native selfishness we cannot imagine it being true that we will be happier giving to others, rather than receiving more for ourselves. But the lives of many have proved the truthfulness of Jesus’ words.

You see it in the early church. I do not believe that the Bible commands Believers to give away all they have to the church. Yet, there is a beautiful description of the early church, and the way they shared what they had materially. We read in Acts 2:42-47, “And they continued steadfastly in the Apostles’ doctrine and fellowship, in the breaking of bread, and in prayers. Then fear came upon every soul, and many wonders and signs were done through the Apostles. Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need. So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.”

Hard work is not enough. The right attitude is what is most important. It is spelled out for us by this same Apostle in Philippians 2:3-4: “Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you

look out not only for his own interests, but also for the interests of others.”

It’s easy to dream. Perhaps we imagine ourselves winning the lottery, or Publisher’s Clearing House, or striking it rich in some way. We imagine ourselves getting every material thing we ever wanted and, of course, giving thousands and thousands of dollars to worthy causes. But we must not live in a dream world. Now is the time, no matter what our income, to be a blessing to others by *giving*.

We’ve been looking at many Scripture passages, but there is another one I would like to consider. 1 Timothy 6:6-10: “Now godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content. But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.”

If one learns to be content in the Lord, and with what the Lord has given him, no matter how great or small, he will never have a problem being generous. He will in fact find that some of his greatest happiness comes in giving to others, for he is not looking for his gratification or happiness in things or money. He has learned the most precious of all truths—he has learned that having the Lord, he already has everything.

And finally, we must realize that the Believer who learns to find joy in giving to others is becoming like the Lord Jesus Himself. We are told in 2 Corinthians 8:9, “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.”

Jesus did not cling to what was His. He made Himself of no reputation. Though the Creator of the universe, He spend His time on this earth with not even a place to lay His holy head. And Jesus’ words to us are “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me,” (Matt 16:24). Let us follow in the footsteps of our blessed Lord who said, “It is more blessed to give than to receive.”—PF

**DO YOU REALLY LOVE JESUS CHRIST?**



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## Declension and Renewal

“Endeavour to enrich and enlarge your mind with more spiritual apprehensions of the personal glory, love, and fullness of Christ. All soul-declension arises from the admission of things into the mind contrary to the nature of indwelling Grace. The world—its pleasures, its vanities, its cares, its varied temptations—these enter the mind, disguised in the shape often of lawful undertakings and duties, and draw off the mind from God, and the affections from Christ. These, too, weaken and deaden faith and love, and every Grace of the indwelling Spirit: they are the “foxes that spoil the vines, for our vines have tender grapes.” (Song 2:15). The world is a most hurtful snare to the child of God. It is impossible that he can maintain a close and holy walk with God, live as a pilgrim and sojourner, wage a constant and successful warfare against his many spiritual foes, and at the same time open his heart to admit the greatest foe to Grace—the love of the world. But when the mind is preoccupied with Christ, filled with contemplations of His Glory, and Grace, and Love, no room is left for the entrance of external allurements—the world is shut out, and the creature is shut out, and the fascinations of sin are shut out; and the soul holds a constant and undisturbed fellowship with God, while it is enabled to maintain a more vigorous resistance to every external attack of the enemy! And O, how blessed is the soul’s communion, thus shut in with Jesus! “Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and sup with him, and he with Me.” “I would come in,” says the dear Lamb of God, “and dwell with you, and take up my abode with you, and sup with you, and you with Me.” This is true fellowship! And O, sweet response of his own Spirit in the heart, when the believing soul exclaims—“When You said, Seek you My face; my heart said unto You; Your face, Lord, will I seek!” “Enter, You precious Jesus; I want none but You; I desire no company, and would hear no voice but Yours; I will have fellowship with none but You—let me sup with You; yea, give me Your own flesh to eat, and Your own blood to drink.” Ah, dear Christian reader, it is because we have so little to do with Jesus—we admit Him so seldom, and so reluctantly to our hearts—we have so few dealings with Him—travel so seldom to His blood and Righteousness, and live so little upon His fullness, that we are compelled so often to exclaim—“My leanness, my leanness!” But, if we are “risen with Christ, seek those things which are above, where Christ sits at the right hand of God”; let us seek to know Christ more, to have more spiritual and enlarged comprehensions of His Glory, to drink deeper into His Love, to imbibe more of His Spirit, and conform more closely to His example.”—Octavius Winslow 1808-78. Adapted from his Personal Declension and Revival of Religion in the Soul. Published by the Banner of Truth Trust, Carlisle, PA 2000.

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## DO YOU DESIRE TO PLEASE GOD?

In order to please God, four things must concur, all of which are accomplished by *faith*. First, the person of him that pleases God must be accepted of Him (Gen 4:4). Second, the thing done that pleases God must be in accord with His Will (Heb 13:21). Third, the manner of doing it must be pleasing to God: it must be performed in humility (1 Cor 15:10), in sincerity (Isa 38:3), in cheerfulness (2 Cor 8:12; 9:7). Fourth, the end in view must be God’s Glory (1 Cor 10:31).

Now *faith* is the only means whereby these four requirements are met. By *faith* in Christ the person is accepted of God. *Faith* makes us submit ourselves to God’s Will. *Faith* causes us to examine the manner of what we do Godwards. *Faith* aims at God’s Glory: of Abraham it is recorded that he “was strong in *faith*, giving glory to God” (Rom 4:20).—A. W. Pink

**For HIS Glory  
Prison Ministry  
Emmett and Ann O'Donnell  
P.O. Box 291301  
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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 daily for Pastor Curt Daniel of Faith Bible Church  
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**In This Issue...**

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

## A BELIEVER SHOULD ALWAYS GLORY IN THE LORD!

By C. H. Spurgeon

*“He who glories, let him glory in the Lord.”  
1 Corinthians 1:31*

O beloved Believer, yours is no stinted store! Joseph said to his brothers, “The good of all the land of Egypt is yours,” and it was a great promise, but the Lord Jesus says to you right now, “All things are yours, whether things present, or things to come, life or death, all are yours.” We have not gone to the full length when we have quoted that, for there is another word that tops it all, “I am your God.” And to have God to be ours is more than to have Heaven and Earth, and things present and things to come! No one living on Earth, or even in Heaven, can tell how vast are the possessions of a Believer who can say, “The Lord is my portion.” Go and glory in God’s All-Sufficiency, and the freeness with which He gives it out! There is one point every child of God may glory in, but he will scarcely care to do so unless, when he is alone by himself, or with Brethren who can sympathize. We glory in the *nearness and dearness of the relationship* which God holds to us. The man who can bow his knee, and say from his heart, “Our Father,” has more to glory in than the Czar of all the Russias, or the Emperor of the grandest nations of antiquity!

Is Christ *my* Brother? I am ennobled by that relationship! Is He married to *my* soul? Is it, indeed, true that your Maker is your Husband? Is God so very near that He cannot be nearer? And am *I* so very dear to Him that I cannot be dearer, because in the Person of His Son I am as dear as He? Then ought I not to boast (glory) in this? And while some will say, “We are rich, and our riches are the main thing”; and others will say, “We have followed after wisdom, and we rejoice in what we have discovered”; and a third party will say, “We are famous and great, and we glory in our honors,” *we* will sit down in some quiet corner, where none shall hear us but the Lord, and we will say, “I am my Beloved’s, and He is mine—this is my glory, and I will boast in it both in life and in death!”

So then, Beloved, I have shown that you have good cause to glory in the Lord heartily, but I cannot *make* you do it. I pray the Holy Spirit to stir the hearts of all God’s people to make them glory in the Lord, and exult in the God of their Salvation. Neither *till* death, nor *in* death, nor *after* death will we cease glorying in the Lord!—(Adapted from Sermon #1178, Volume 20—GLORYING IN THE LORD—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](http://www.spurgeongems.org))