

# FOR HIS GLORY

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

—CHS



## HE CAME OF HIMSELF

By Charles Haddon Spurgeon

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

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

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

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

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

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

(See *Behold* on page 3)

## Uh, WHO Must Appear?

By C. H. Spurgeon

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

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

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

(See *We Must All* on page 2)

### INSIDE:

Letter to Mike Gendron of Proclaiming the Gospel	4
Credulous Simpletons — A.W. Pink	5
The “I Ams” of Jesus Christ - Part 1 — Daniel E. Parks	7
A Message I Wrote in 2003— The Editor	11

## We Must All Appear Before the Judgment Seat of Christ!

(Continued from page 1)

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

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

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

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

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

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

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

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

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

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

Oh, what a day that will be when every man shall see himself and every man shall see his fellow and the eyes of angels and the eyes of devils and the eyes

of God upon the Throne shall see us through and through!—Adapted from *The C.H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #1076, Vol. 18—*The Great Assize*—Read/download entire sermon on [www.spurgeongems.org](http://www.spurgeongems.org).

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

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

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

## **“BEHOLD, THERE CAME A LEPER AND WORSHIPPED HIM”**

(Continued from page 1)

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

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

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

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

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

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

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

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

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

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

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

Are you a drunk? Many drunks have been rescued from their degrading vice! Are you a thief? A liar? A Sabbath-breaker? Such were some of us—but we are washed and made clean! Yes, if you have been an adulterer, or a murderer—can I say worse?—“all manner of sin and blasphemy shall be forgiven unto men.” Men of the vilest sort have been saved! Why not come to the Lord with confidence, even as this leper came, and put your trust in Him?—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2162, Vol. 36—*And Why Not Me?*—Read the entire sermon soon, Lord willing, on [www.spurgeongems.org](http://www.spurgeongems.org)

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OF PEOPLE IN PRISON.**

# Letters to Mike Gendron Of Proclaiming the Gospel:

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**Leslie M., Internet, writes:**

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

**Brother Mike responds:**

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

**John L., Internet writes:**

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

**Brother Mike responds:**

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

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

**Douglas S., Internet, writes:**

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

**Brother Mike responds:**

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

HAVE YOU  
PRAYED  
FOR YOUR  
PASTOR  
TODAY?

# Credulous Simpletons

By A. W. Pink

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

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

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

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

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

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

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

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

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

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

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

**STUDY OF EPHESIANS****CHRIST THE GIVER OF GIFTS - 2**

Now, from what we said last month, someone might get the idea that the Church has NO role in the process of selecting men for the ministry and for the mission field. And so we ask the question, “Does the Church have any part in this process of calling?” Yes, it does. There are primarily two things. It is very interesting to note that Jesus Himself spoke about the urgent need for ministers and missionaries. He told His disciples in Matthew 9:37, “The harvest truly is plentiful, but the laborers are few.” But what is so important is to remember what He said to do about it. He did not say start enlisting men into the seminaries and training them just as fast as you can. Instead, He gave this instruction in the very next words of Matthew 9:38: “Therefore pray the Lord of the harvest to send out laborers into His harvest.”

Now, from what we said last month, someone might get the idea that the Church has NO role in the process of selecting men for the ministry and for the mission field. And so we ask the question, “Does the Church have any part in this process of calling?” Yes, it does. There are primarily two things. It is very interesting to note that Jesus Himself spoke about the urgent need for ministers and missionaries. He told His disciples in Matthew 9:37, “The harvest truly is plentiful, but the laborers are few.” But what is so important is to remember what He said to do about it. He did not say start enlisting men into the seminaries and training them just as fast as you can. Instead, He gave this instruction in the very next words of Matthew 9:38: “Therefore pray the Lord of the harvest to send out laborers into His harvest.”

The other part the Church can and should play in this matter of helping to determine if a person is called by Christ is by testing his gifts and qualifications. This is very important. The Scripture gives us very detailed lists of qualifications for those who hold the office of deacon and elder in the Church. In Acts 6 and Titus 1 and I Timothy 3 we see that men MUST be certain things before they are fit to serve in such capacities. This is where the Church can be of great assistance to a man who believes that he is being called into the ministry or to the mission field. We can help him see if it is just a passing whim or a true call.

But here also we must be warned to be cautious. We must not go about such matters in a legalistic or rigid manner. And we must be careful not to set up man-made standards in the process. If you read Church history you will see that there have been times when the Church has made terrible blunders in this regard. Men who were most definitely called by Christ were rejected by the Church—and some who do not appear to have been truly called have been thrust into office. Men like George Whitefield, who was used greatly in the revival of the 1750’s often referred to as the Great Awakening, was rejected by a large portion of the Church because the Church had become so spiritually dull.

The Lord will use whomever He pleases. Sometimes He selects a man who is a fiery monk like Martin Luther. Sometimes He chooses a man who had been a Pharisee and persecutor of the Church like Saul of Tarsus. Sometimes He selects and immoral philosopher like Augustine. And sometimes He uses a great legal mind like John Calvin. We must not by-pass the Church in this matter, but we must realize that the Church is not infallible.

Again, the important thing is to seek to be guided by the Lord and His Word. If we would stay close to Scripture and be earnest in prayer, we will be delivered from both extremes of having a free-for-all with no order on the one hand and from the cold institutionalism which has at times crept

into the Church. As verse 11 continues, we see that Christ has given very definite gifts that affect the structuring of the Church. All the spiritual gifts are important and every Believer has a gift or gifts that are vital to the functioning of the body. Yet there are certain gifts which pertain to the structuring and order of the Church and to the teaching that is to take place in the Church. And some of those gifts are mentioned in verse 11. Paul tells us, “And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers.”

Why does he tell us this? It is to guard against the tendency in our day to minimize the order which Christ, the Head of the Church, has appointed for His Church. We would be appalled if anyone suggested that we ignore Jesus’ teaching to love the Lord our God with all our heart and to love our neighbor as ourselves. But is it not the same Lord who has told us that there are certain people in His Church to whom He has given gifts which pertain to the governing and ordering of His Church? Can we ignore these things and say that we really desire to follow Jesus? If we ignore these things, not only will the Church suffer, but we will miss out on the blessings that come from doing it as He has instructed us.

As with so many things in the Christian life and in the Christian Church, there must be a careful Biblical balance. There are two extremes to be avoided in this matter of Christ’s calling men into the ministry and the way they affect the Church that must be avoided. One extreme to be avoided is authoritarianism. I hope you understand that authoritarianism and not authority itself is what is to be avoided. Authoritarianism is a sinful and harmful use of authority. It is manifest people try to control other people and to run their lives. God has not given gifts to men for this purpose. In fact, Peter, writing to elders of the Church, tells them in 1 Peter 5:1-3, “The elders who are among you I exhort. . . Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock.”

There is only One who has the right to control the lives of God’s people. And there is only One who has been given the authority to do so—that is the Lord Jesus Christ, the Head of the Church. No pope and no human being is to have that title. Authoritarianism, then, is one danger. But I think it is the other extreme which the Church much more tends to in our day.

That other extreme which equally to be avoided is anarchy in the Church. As soon as we say that Jesus Christ is the Head of the Church, we are saying that He has the right to order the Church as He pleases. So we must ask the question—Has the Lord Jesus specified anything about the ordering of His Church? The answer of the New Testament is a resounding YES! For right in our passage we are told that the reason Christ has gifted and appointed some to be apostles, prophets, evangelists and pastor-teachers, is that they might perfect the saints and edify the body of Christ. In other places of Scripture the offices of elder and deacon are mentioned. Not only are we told what such men are to be like, but we are told many of the duties they are to perform. Fur-

(See *GIFTS* on page 9)

# THE “I AM’S” OF JESUS CHRIST—PART 1 “I AM THE LIGHT OF THE WORLD”

By Daniel E. Parks, Pastor  
Caribbean Ministries, PO Box 305, Frederiksted, VI 00841

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

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

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

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

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

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

darkness, but have the light of life.”

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

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

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

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

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

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

## BROTHERS AND SISTERS, DO YOU PRAY?

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

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

I ask you not whether you use a form of prayer, or whether you utter extempore prayers. You may speak extemporaneously in prayer and talk as much nonsense, yes, and a great deal more than you would if you used a prescribed form. You may avoid formality and become frivolous. It is not uttering spontaneous words that is prayer any more than repeating a litany. But I ask you, do you pray? If you are prayerless, then you have no right to call yourselves God’s elect! God’s people are a *praying* people. They are an Israel, a wrestling race and unto them the promise is made—“I will be unto them as the dew unto Israel.”—**CHS**—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #342, Vol. 6—*Grace Reviving Israel*—Read/download entire sermon on [www.spurgeongems.org](http://www.spurgeongems.org).

## What Truths Must We Believe to Go to Heaven?

By Miles McKee

There are many great and wonderful Truths taught in the Bible, but which of them do we primarily need to rest in in order to receive acquittal before God? Take the “Second Coming,” for example, (1 Thess 4:16-18)—that Christ will one day return to this earth in great glory—is an excellent Truth of God. In fact, if someone told me that they were a Believer, but rejected this Truth, I would probably question their salvation (1 John 3:3). Yet we are not in any sense declared not guilty by believing in the Second Coming of our Lord.

We believe that Christ ascended into Heaven (Eph 4:10) and sat down at the right hand of the majesty on high (Heb 10:12), but wonderful as this Truth is, it is not the basis of our justification. We believe that the Holy Spirit has been sent to earth as the exclusive substitute for Christ (John 14:16-20) and that He is actively calling out a bride for the wonderful Son of God, yet again, believing these things does not cause us to receive right standing before the all-holy and righteous God!

What about the Resurrection? Faith looks at the Resurrection and sees it as the proof that Christ satisfied the justice of God. Romans 4:25 tells us that He, “... *was raised again for our justification.*” Faith sees that the Resurrection was, therefore, the visible pledge of a justification already accomplished. However, although the Resurrection is the proof of our justification, it is not the ground of our acquittal.

So what, then, is the belief that we need to have in order to be saved? What we need is faith in Christ Jesus, the God-Man who was crucified on our behalf. It is not merely enough to assent to the fact that He died—we must be possessed by a faith in His Person and death. What we need is a faith that Christ, the Man who is God, died as our Substitute and our Propitiation to remove the righteous wrath of the all-holy God. But more than that, the faith that justifies also grasps that Christ Himself is now our only righteousness (Jer 33:16; Rom 1:16-17). Faith sees that no other righteousness other than Christ’s admits us to Heaven. Faith also sees that no other righteousness is either requested or required (Phil 3:9)!

No one will stand in the Presence of God who does not have the righteousness of Christ as their very own. His righteousness is the only perfect righteousness in existence (Isa 11:1-5; Psa 40:7-8) and it is given to us as a free gift in the Gospel (Rom 5:15-18; Heb 10:9-14). The only way of salvation is in Christ plus nothing! If He and His finished work are not your exclusive hope, then regardless of what else you believe in the Bible, you are lost—you are still under sin, guilt and condemnation!

Faith, although it receives all the great Truths of the Word, always brings us back to Christ crucified as the exclusive ground and basis of our justification. Christ plus nothing received by faith plus nothing is where we stand.

There’s a marvelous text in 2 Timothy 1:12 where the Apostle says, “*Nevertheless I’m not ashamed, for I know whom I have believed and am persuaded that He is able to keep that which I’ve committed unto Him against that day.*” Many years ago, “Rabbi” Duncan, Professor of Hebrew at New College, Edinburgh, (*he was nicknamed, Rabbi, for he was so steeped in learning*), was lecturing in class and they were discussing this particular verse. One of the students cited the text, “*I know in whom I have believed and am persuaded.*” Professor Duncan stopped him and said, “*Repeat that text.*” He said, “*I know in whom I have believed.*” “*My dear Sir,*” interrupted Rabbi Duncan, “*it’s ‘I know whom I have believed’—you must never let even a preposition come between you and your Savior.*”

So let’s say it again—it is Christ plus nothing received by faith plus nothing that is the true Gospel ground!

And that’s the Gospel Truth!

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## FAITH AND MISSIONS

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

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

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

## GIFTS

(Continued from page 6)

thermore, we must not deny that those who hold the Biblically ordained offices in the Church DO have authority in the Church! The writer of Hebrews tells his fellow believing Jews in Hebrews 13:17, “Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.” The writer of Hebrews does not hesitate to say that there are certain men in the congregation who “rule over” the rest—not in an authoritarian manner, but as is stated in the verse—with loving care for the souls of those entrusted to them.

I have personally heard of Churches where it was said, “No one is the boss here. There is no one with authority above another.” And they have prided themselves on this fact as if it were more spiritual to have no ordering and governing in the Church! But, Brothers and Sisters, while I would be among those who admit that there is no detailed or exhaustive manual for Church government spelled out in the New Testament, I would at the same time say that there are certain principles of the governing of the Church which MUST be followed or we are living in disobedience to the Head of the Church.

Let me conclude by pointing out how relevant all of this is to the thrust of what the Apostle is telling us in the first half of this fourth chapter of Ephesians. Let us realize how relevant all of this is to the subject of unity in the Church. Isn't it because these instructions and principles which the Lord Himself has given for the ordering of His Church have been ignored that there is so much turmoil and arguing and fighting in the Church? If we take the modern attitude that Christ has not given anyone to shepherd and lead His flock, are we not asking for the pandemonium and confusion that so often exists in Churches where, because no one is in office, everyone is trying to do things his own way?

Brethren, let us then humble ourselves before Him. Let us confess any pride or envy or failure or self-seeking or any ideas of self-importance. Let us repent of feelings that we have been neglected. Let us ask the Lord Jesus to purify us and that each one use the gifts He has given us in the capacity which He has assigned. And let us rise up and do it with all our might, relying on His power and authority and for His glory! And let us enjoy the results of living in a Church where the saints are being built up and becoming more and more like Christ and enjoying more and more the unity to which following Him will lead.

**PRAY FOR MT. ZION  
AND THEIR  
LEADERS—  
PASTOR/ELDERS  
JEFF POLLARD  
AND  
STEVE FRAKES.**

## REFLECTIONS

Gems gleaned by Jim Robinette

<http://www.actionuganda.net/>

Reflections is a Christian meditation sent by ACTION Uganda Ministries and is meant to encourage and edify.

### SICKNESS AND SIN

IN Paradise, as you instinctively accept, sickness and disease would have been as unthinkable as bodily anguish or pain. Your Jesus, during His sojourn on earth among us, lying sick in bed, is a thought which you cannot connect with His Name. And that upon the new earth, when the Glory of the Lord shall penetrate all things, there will still be doctors to minister to us their medicine, is to you a *contradiction in terms*, an idea that contradicts itself! With deeper insight, therefore, you must of yourself come to the conclusion which Holy Scripture presents to you and acknowledge that all sickness and all pain hang together with the sad fact that sin hides in our heart, and that all we, together, are a sinful race.

Without sin no death. But when you sin, though it is but once, death comes surely and certainly—then you *must* die.

Without sin nothing comes down to this earth but Divine blessing. But after the first sin, it reads at once—Cursed is the ground for your sake, and anguish shall pursue you even in bringing forth children.

All sickness, all pain is a sign of that same destructive power which once is consummated in your dying. And therefore it is not enough to acknowledge that your dying is related to sin. In like relation to sin stands likewise both *sickness* and *pain*. Not, of course, as though it can be said of every attack of pain or disease, that it came upon you by reason of this definite sin or because of that unrighteousness.

What you have to confess, is, that by sin, curse and death came into the world and upon our race. And that by reason of this, you, also, can have no pain or be sick, except as you undergo a part of the same sin, for which you, too, are responsible—wherewith you yourself have been in league—yes, of which you carry about with you the seeds in your heart!

SOMETIMES this is directly evident, as when by intemperance a man has incurred sickness, or by carelessness has jeopardized his health, not to say anything of those dreadful diseases which follow in the wake of the sin of drink and lewdness. But these are exceptions. Generally the relation between sickness and sin lies *not* so clearly. It is truly there, but it is hidden. But that it is there, you observe with great pestilences, when the conscience in general is terror stricken and thousands upon thousands, who had scarcely any thought of God, at once become troubled by reason of their sin. You see this with diseases as Miriam's leprosy, of which it is expressly said that it came upon her as a plague and punishment. And you see it as often as with the healing of disease Jesus pronounced absolution, saying, “Your sins are forgiven you.”

And if you ask for proof from the present, then observe that they who have the most tender knowledge of their own heart, even in ordinary sicknesses felt themselves pricked in the conscience and thirst for atonement—while unspiritual and superficial persons on their sickbeds drowse without spiritual concern.—Abraham Kuyper from *In The Shadow of Death—Meditations for the Sick-Room and at the Death-Bed*. Published by Old Paths Publications Audubon, NJ, 1993. Dutch Edition, 1893. Pages 87-89

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

By Charles Haddon Spurgeon

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

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

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

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

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

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

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

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

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

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

It is certain that every child of God who has watched it will know that there is nothing which so weakens prayer as sin and that to be a man like Elijah, who can prevail with God upon Carmel, you must walk in the Lord's ways. If you walk contrary to Him, He will walk contrary to you. In the golden bowls the sweet incense is not the prayers of hypocrites or formalists, but the prayers of *saints*. We must, by the Spirit's power, maintain the saintly character. We must walk apart from worldliness and covetousness. We must put aside uncleanness, anger, wrath and every evil thing, or else we shall not be able to present unto the Lord such sweet odors as He delights in.—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307.—Sermon #1051, Vol. 18, "*Golden Vials full of Incense*"—Read/download entire sermon on [www.spurgeongems.org](http://www.spurgeongems.org).

### THE SELF-RIGHTEOUS

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

# A MESSAGE I WROTE IN 2003

By Emmett O'Donnell, ex-Roman Catholic saved by Divine Grace in 1988.

Brother L. R. Shelton, Jr., servant of our Master, went Home January 16<sup>th</sup>, 2003. There is only one thing about his life that matters and that is his Lord never lied to him. He was used by his Lord and Savior to distribute literally millions of tracts, booklets and books about his Lord and Savior to the whole world, and though to you and me that is something, to Brother Shelton it was not as important to him as a faithful God.

Many men and women in prisons all over the world know of our Lord's work accomplished through a man called L. R. Shelton, Jr. One of those men, no, two of those men that I know of, but probably countless others were waiting for Brother Shelton as he entered eternal life on January 16, 2003. (I'm speaking like someone of the world, now, but there are many of Brother Shelton's "children" in Heaven who entered *before* he did).

Those two men, Brother Stephen Nethery and Brother Hai Vuong, were executed by the State of Texas in the 1990s for crimes committed against the State. I'm not positive, but I think that our Master's Holy Spirit brought Brother Steve to a saving knowledge of Him through a tract from Mt. Zion that was in the Dallas County Jail in 1981.

Anyway, it was Brother Steve that later, on Death Row, taught Brother Hai how to speak English by using a Bible which the Holy Spirit used to bring Brother Hai to Jesus Christ. And a few years later He used Brother Steve to introduce me to Mt. Zion and, by His Grace, to Brother Shelton.

I miss Brother Shelton a lot but I envy him more. What being in the Presence of our God means none of us can say. Paul was there, I think, but he was not allowed to tell us. But speaking, again, as someone in the world, I can tell you what I envy most of my Brothers—no more sin. Think what it will mean to no longer lie. Or lust. Or when our most "perfect" work is no longer reeking with pride. No more resentment when we are reminded of the planks in our eyes. No more self-righteousness about our religious beliefs. No more, well, you can fill in the blanks.

I love Jesus Christ but only because He loved me before time began. And even before time began He had willed that these words I am writing, I would write. And I rejoice that it is my pleasure to report that, by His Grace, about the time Brother Hai Vuong was executed in 1997, Brother Daniel E. Parks was giving a series of radio messages entitled *The "I Am" of Jesus Christ* of which the first in a series of 10 begins in this issue on page seven.

I encourage you to read the letters to Brother Mike Gendron and his responses on page four. The three critical letters will give you an insight into how Roman Catholics are deceived by their false and blasphemous "church." How about these comments by the writers—"May the Blessed Mother and all the angels keep you in their tender care." "As anyone should know, Catholics don't believe Scripture is against tradition." "My advice to you is get your head out of the Bible and into your heart."

*Credulous Simpletons*, by Brother A. W. Pink, on page five, is interesting and should be read by every Roman Catholic—but fat chance, huh? No, this article should be read by every Protestant—especially those Protestants who are Protestants only because Mom and Dad were, or are Protestants.

My dear Brother Paul Ferrie continues to faithfully send me a sermon article to publish and it is on page six. Pray that the Lord will use His saints pastored by Brother Paul in Leith, North Dakota, to bring revival

to that area.

That's no misprint in the head on page 10 by Brother Spurgeon. The word "god" is with a little "g" and is supposed to be. If you haven't figured it out yet, Roman Catholics do not worship the Triune God of the Bible. That's right, your neighbor that goes to "mass" on Sundays to avoid committing a mortal sin doesn't worship God! True, your family member that married that Catholic woman or man and promised to raise the kids Catholic doesn't worship God, either.

But praise God for being God with a capital "G" and not a little "g" like the billion or so Roman Catholics worship—because He says in His Bible that all that come to His Son Jesus Christ will be saved! No matter what they believed before—if His Holy spirit regenerates them and makes them willing to accept Jesus Christ as their Lord and Savior, they will worship the God of the Bible here on this earth and eternally (that is eternally as in "Eternal Life" with a capital "E" and "L")!

And because He commands us to and because it honors Him, we must strive to "make disciples" of all the nations—gimps like I and probably readers like you can't seem to figure out how we are going to do this—so the obvious answer is *prayer* and gifts of time and money. So pray for God's elect and pray there are millions in the Roman Catholic Church. And if you have the time and/or the money to spare for God's work, do it and He will receive all the glory.

[Much in this issue is a duplicate of the February, 2003, issue.]

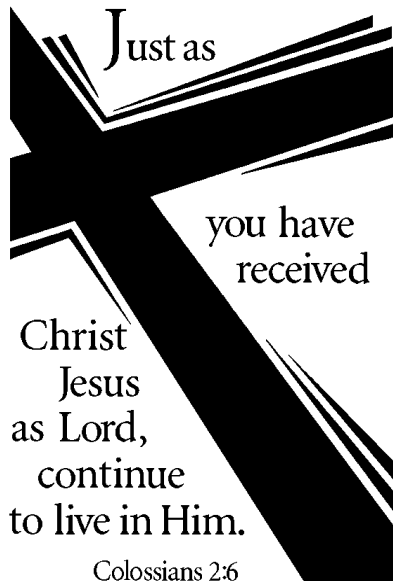
## ON OATHS

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

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**In This Issue...**

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

## A HAPPY TALK!

By Charles H. Spurgeon

I stood by the side of a dear old friend and fellow helper yesterday. He is in his 92<sup>nd</sup> year and has taken to his bed through weakness. Instead of seeking sympathy or speaking to me in a doleful style, he pleasantly observed, "You see I am higher in the world than when you came last time, for I have left the parlor and come upstairs. Very soon I shall not be higher in the world, but higher *than* the world." He said this with that same twinkle of the eyes which I have noticed in him in the days of his strength when he was equally full of Grace and wit. There was no fear of death to daunt or dampen his spirit! He knew nothing of such a feeling. "Ah," he said, "Isaiah was right when he described our experience in the passage, 'They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.'

"He begins flying, then goes to running and then to walking. But the Prophet calls this *renewing* his strength. It looks like *losing* strength and speed, does it not? Ah, but (he said) you know flying is not a suitable thing for daily life—it is all very well for young people, but it does not suit everyday life. Running is for another period, but it is not a practical pace for a continuance. Quietly walking with God is a safe, lasting, everyday pace. You can keep on at that as Enoch did, till you walk away with God. I have now got to my walking days," said the grand old man. Then he went on to expound the Scripture by other Scriptures. "John says, 'I write unto you, little children, because your sins are forgiven you.' That makes them mount up with eagles' wings above the guilt of sin!

"To the young men he says, 'I write unto you, young men, because you have overcome the Wicked One.' In that case there has been struggling and exertion, like the running without weariness. But when he gets to the fathers, he says, 'I write unto you, fathers,' not concerning a high joy, or a successful struggle, but 'because you have known Him that is from the beginning.' That is a walking, quiet, solid knowledge and it is the best of all."

What a happy talk we had! We were two merry men sitting on the brink of Jordan communing together with happy hearts—he of 92 talking to me concerning all the way whereby the Lord had led us both since we knew each other these 34 years and more! Oh, yes, it is a blessed, blessed thing to grow in Grace as we grow in years and to increase our argument for faith as we increase our experience.—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2166—*Experience and Assurance*—Read/download entire sermon, soon Lord willing, on [www.spurgeongems.org](http://www.spurgeongems.org).