

◆ FOR HIS GLORY ◆

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Hope for Sinners Because Grace Is Exalted And Boasting Is Excluded!

By C. H. Spurgeon

God requires us to forego and renounce all advantages and privileges—whether social, financial, political, or religious—which are *inconsistent with* an interest in Christ, communion with Him, or fidelity to His cause.

An illustration of this is furnished in Philippians 3:4-10: those things which Saul of Tarsus had formerly counted gain—his Jewish birth and orthodoxy, his pharisaic strictness and righteousness, his persecution of the Church—he now “counted loss for Christ.”

The same thing obtains now in heathendom: when a Parsee, Buddhist, Muslim [or a Jew, or a Roman Catholic—EO] is *truly* converted, he has to turn his back upon—relinquish those things which he had before most highly venerated. Love to Christ moves him to now hate those things which are directly opposed to Him.

—A. W. Pink



Beloved in Christ Jesus, what a precious Truth of God (Romans 3:27—“Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith”). I have now to hold up to the eyes of poor lost sinners who today are aware that they have no merits of their own. Soul, THE VERY GATE WHICH SHUTS OUT BOASTING, SHUTS IN HOPE AND JOY FOR YOU.

Let me state this Truth of God broadly, that the ignorant may catch it. You say today, “Sir, I never attend the House of God and up to this time I have been a thief and a drunkard.” Well, you stand today on the same level as the most moral sinner and the most honest unbeliever in the matter of salvation. They are lost, since they believe not, and so are you. If the most honest is saved, it will not be by their *honesty*, but by the free Grace of God. And if the most evil would be saved, it must be by the same plan.

There is one gate to Heaven for the most chaste and the most debauched. When we come to God, the best of us can bring nothing, and the worst of us can bring no less. I know when I state it thus,

some will say, “Then what is the good of morality?” I will tell you. Two men have fallen overboard. One man has a dirty face and the other a clean one. There is a rope thrown over from the stern of the vessel and only that rope will save the sinking men—whether their faces are fair or foul. Is not this the truth? Do I therefore underrate cleanliness. Certainly not—but it will not save a drowning man.

Nor will morality save a dying man. The clean man may sink with all his cleanliness, and the dirty man may be drawn up with all his filth if the rope does but get its hold of him. Or take this case. Here we have two persons, each with a deadly cancer. One of them is rich and clothed in purple, the other is poor and wrapped about with a few rags. And I say to them—“You are both on a par now, here comes the Physician Himself—Jesus, the King of disease—His touch can heal you both. There is no difference between you whatever.”

Do I therefore say that the one man’s robes are not better than the other’s rags? Of course they are better in some respects, but they have nothing to do with the matter of curing disease. So morality is a

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DO YOU
KNOW
HOW
TO DIE?

By C. H. Spurgeon

A thought presses itself upon my heart—the man who for Christ’s sake has cut all his moorings and separated himself from the world to follow the Lamb—has learned how to live but he has also learned how to die! We die unto the world and thereby learn to die. When we cease to trust in riches, when we resign our comforts, when we no longer lean on friends, when all things visible become as shadows to us, then we make a rehearsal of death. Unless the Lord Himself shall soon descend from Heaven with a shout, we shall all die. Yes, the hour of our departure hastens on. Then we shall have to cut ourselves loose from our moorings, be they what they may.

Soon shall we hear this word from Heaven, “Get you out of your country and from your kindred and from your father’s house, unto a land that I will show you.” This will be our summons to the better Canaan, the land that flows with milk and honey. We shall depart out of this

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HOPE FOR SINNERS

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neat cover for foul venom but it does not alter the fact that the heart is vile and the man, himself, under condemnation. Suppose I were an army surgeon and there had been a battle. There is one man there—he is a captain and a brave man. He led his troops into the thick of the battle and he is bleeding out his life from a terrible gash. By his side there lies a man of the rank and file, and a great coward, too, wounded in the same way.

I come up to both of them and I say, “You are both in the same condition. You have both the same sort of wound and I can heal you both.” But if either of them should say, “Get you gone. I’ll have nothing to do with you,” his wound will be his death. If the captain should say, “I do not need you. I am a captain, go and see to that poor dog yonder,” would his courage and rank save his life? No, they are good things but not saving things. So is it with good works—men can be damned with them as well as without them if they make them their boast.

Oh, what a Gospel is this to preach in our theaters! To tell those hedge-birds, those who are full of all manner of loathsomeness, that there is the same way of salvation open to them as to a peer of the realm, or a bishop on the bench! That there is no difference between us in the way of mercy, that we are all condemned. That there may be degrees as to our guilt but that the fact of our condemnation is quite as certain to the best as to the worst!

“Oh” you say, “this is a leveling doctrine!” Ah, bless God if you are leveled. “Oh,” you say, “but this cuts at everything that is good in man!” Ah, thank God if it kills everything in which man glories, for that which man thinks to be good is often an abomination in the sight of God. And oh, if all of us together, moral or immoral, chaste or debauched, honest or unholy, can come with the rope about our necks and with the weeds of penitence upon our loins and say, “Great God, forgive us. We are all guilty, give us Grace. We do not deserve it. Bestow upon us Your favor, we have no right to it but give it to us because Jesus died.”

Oh, He will never cast out one that way, for that is the way of salvation! And if we can put our hand this morning—no matter though it were black last night with lust, or red up to the elbow with murder—yet if we can put our hand on Jesus’ head and believe on Him—the blood of Jesus Christ, God’s dear Son, cleanses us from all sin. Where is boasting now? You who have done so much for humanity—you cannot boast—for you have nothing to boast of! You fine gentlemen and noble ladies, what do you say of this?

O be wise and join in the prayer, “But You, O Lord, have mercy upon us, miserable sinners!” And may the Lord then pronounce over us His sentence, “You are clean, go and sin no more. Your iniquities are all forgiven you.”—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #429, Volume 8—*Grace Exalted, Boasting Excluded*.

DO YOU KNOW?

(Continued from page 1)

world to face an unknown eternity. But we shall by no means dread the migration. He that has crossed the great river, the river Euphrates, will not fear the Jordan! To give up the world will be no new thing for you or for me—we have given it up many times already. We have frequently given up everything into the Lord’s hands in real earnest and we can readily do it once more.

We live here as strangers and sojourners and we find little to charm us in this foreign land. Our treasure is above and it will be a joy for our souls to rise to the place where our hearts already dwell! We cannot be sorry to quit a dead world. Who loves to sit in a morgue? If we tremble to leave kindred and friends, yet let us remember that we have already quit them in spirit. Let us journey, as Abram did, towards the south. That is to say, let us get still further away from the old abode. Let us make for the heart of Immanuel’s land. Let us press towards the New Jerusalem, the heavenly city, and rest not till we stand in our lot and behold Him whom Abram saw with gladness.

The one question I finish with is—Do you know anything about this? Have you ever felt this Divine call? If so, make your calling and election sure. Carry out the separating ordinance to the full. Some of us had to take very decided steps at our first starting, but we began aright. We have been called since to equally painful courses, but we hope to keep right. Anything is better than a wound in the conscience. If we keep close to Christ we shall find rest unto our souls. We look back without regret to what we may have suffered by decision—counting it less than nothing for the joy that was set before us.

We wish that all our converts would be out-and-out in their course of life. O you who by Divine Grace are beginners in the heavenly life, make a strong resolve—“We will be the servants of God and endeavor in all things to obey Him.” Since God made you and, by the blood of His dear Son, redeemed you, it is yours to be doubly the Lord’s. There are the blood and righteousness of Jesus Christ—are these yours? Make sure on that point. And if they *are* yours, yield yourself to Jesus and from this day forward do His bidding without question or delay.

Quit everything contrary to the Lord’s mind and will. At all cost be true—then shall the Lord be your delight and His service shall be your Heaven below. If you are now separated unto Him, you shall find your reward in that day when He shall divide the sheep from the goats—for then you shall be placed at His right hand to hear Him say, “Come, you blessed of My Father.”

May you be the children of believing Abram for Jesus’ sake! Amen.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, Sermon #2011, Volume 34—*Abram’s call—or, Half-Way—And All the Way*.

“**Then David arose from the earth** and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: **then** he came to his own house; and when he required, they set bread before him, and he did eat” (2 Sam 12:20). This is very beautiful, reminding us of Job’s bowing beneath God’s chastening rod and worshipping Him when he received tidings of the death of his children. How different is this from the disconsolate grief and rebellion against God which is so often displayed by worldlings when *their* loved ones are snatched away from them. *Weeping should never hinder worshipping*—“Is any among you afflicted? Let him pray” (James 5:13).—A.W. Pink—from *The Life of David—His Chastening*, *Studies in the Scriptures*, September, 1936.

UNDERSTANDING ROMAN CATHOLICISM

By Rick Jones

Do the sacraments save?

Are the sacraments necessary for salvation?

“The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation.” (page 292, # 1129)

What are the sacraments?:

“There are seven sacraments in the Church: Baptism, Confirmation or Chrismation, Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony.” (page 289, #1113)

These seven sacraments are nothing more than a series of good works. As we have already seen in previous chapters, the Bible states repeatedly that good works will never save anybody:

“Therefore by the deeds of the Law there shall no flesh be justified in His sight” (Rom 3:20).

Here is what God thinks of our good works:

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags” (Isa 64:6).

Must one be a Catholic to be saved?

Since the sacraments are supposedly necessary for salvation, and since the sacraments are only available through the Catholic church, then obviously, one must be a faithful member of the Catholic church to be saved. Though you will never hear a spokesperson for Catholicism admit it, this is exactly what this Catholic doctrine purports. I ask you again, can you accept that everyone outside the Catholic church will burn forever in Hell?

Traditions of men

Please understand, these sacraments, which the Catholic church contends are necessary for salvation, did not even come from God. They are man-made rules which have been handed down through generations. So when you perform them, you are not obeying God, you are obeying the traditions of men. One must wonder, under such conditions, if these sacraments are really necessary, or if the Catholic church is using man’s traditions to scare people into lifelong obedience to the church under the threat of eternal damnation.

Salvation: through Christ or sacraments?

If sacraments are necessary for salvation, why does God’s Word proclaim the following?

“But these are written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through His name” (John 20:31).

Paul, the Apostle, delivered these sobering words on the subject:

“For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God” (1 Cor 1:18).

Catholic friend: do you believe that good works like the sacraments are necessary for salvation? Do you consider it foolishness to believe that salvation can only be obtained through faith in Christ’s work on the Cross? If so, God’s Word warns that you will perish in Hell. When Jesus declared that salvation came only through Him, not only was He telling the truth, He was repeating what He heard from His Father:

“But now you seek to kill Me, a man that has told you the truth, which I have heard of God” (John 8:40).

To suggest that Jesus is wrong, is to suggest that the Father is wrong, as well. Jesus goes on to explain why people refuse to believe His Words:

“He that is of God hears God’s words: you therefore hear them not, because you are not of God” (John 8:47).

To accept this Catholic doctrine, you must refuse to hear God’s Words. Jesus said that if you can do this, then you are not of God. Are you sure, beyond any shadow of a doubt, Roman Catholic friend, that you are of God? Are you willing to turn your back on God’s Word to accept man’s words? If you can, you have reason for grave concern:

“Then Peter and the other Apostles answered and said, We ought to obey God rather than men” (Acts 5:29).

“IT WAS ONLY A SIMPLE SERMON”

By Charles H. Spurgeon

I know a minister who took out of his pocket an old letter that was nearly worn to pieces. He made a journey from the country to bring it up for me to see. It was not really old—it was worn out because he had so constantly taken it out to read. It was somewhat to this effect. His son had been such a scapegrace and such a disgrace to his family that he was helped to go abroad—and he came to London to board a ship.

As he had heard his father speak of me, he thought that he would spend his last Thursday night, before starting on Friday morning, in hearing me in this Tabernacle. And here God met with him, for I was moved by the Holy Spirit to say, “Here you are, Jack—going away from home, from your father’s house, oh, that the great Father in Heaven would take you to Himself!” It happened that *his* name was Jack, so it was the very words for him—and the Lord blessed it to him then and there.

He went to America. He did not write to his father to tell him about his conversion till he had had time to prove the reality of it. But when he had been baptized and had joined the Church, and walked consistently for six months, he sent the good news home. The old man said, “I thought he might have been lost at sea, but the Lord had saved him through your preaching. God bless you, Sir!” I had a thousand blessings heaped upon my head by that grateful father.

It was only a simple sermon that I had preached on a Thursday night, but it was the means of that son’s conversion and it was the source of great joy to that father—he did not mind about his son being in America, or what he was doing—so long as he had become a true Believer in the Lord Jesus Christ! What a mercy it would be if this sermon should be blessed as that one was!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2680, Volume 46—*Ruth Deciding for God*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

~JOHN 3:18~
**READ IT AND THEN
READ JOHN 3:16...**

Study of Ephesians**ONE BODY – ONE SPIRIT (3)**

How do you know if you have been born-again? The Scripture describes many “fruits” which are manifested in the person who has this new life in the soul. But I want to mention one in particular that is crucial. One of the first things the regenerated soul does is to believe on the Lord Jesus Christ. The one who has seen his own sin and the impossibility of paying for it or of doing anything to earn God’s favor will see in Christ everything he needs. He will see the pardon of his sins in Jesus’ sacrificial death and he will see in Jesus the ONLY sufficient Savior for any soul. It is always the special work of the Holy Spirit to glorify the Lord Jesus. Jesus said in John 16:13-14, “However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you.”

Do you see how these things establish unity in the body of Christ? There can be unity only among those who are spiritually alive and are looking to Jesus Christ, alone, for salvation. If people are looking at one another and comparing themselves to one another, there will be strife and division. But when Christ is the focus of those in the Church, they will all want to see Him glorified and lifted up. They no longer are seeking to have places of honor and prominence—they want all the honor to go to the Lord Jesus.

But the work of the one Spirit does not stop even there. There is another vital aspect which is essential for unity in the Church. And that is His great work of sanctifying each member of the body of Christ—or making him like Jesus. This work, though we must seek it and cooperate with it, cannot be accomplished in our own human strength. Only the Holy Spirit can perform it. Paul tells us in Philippians 2:13, “for it is God who works in you both to will and to do for His good pleasure.” The Spirit may use different means of accomplishing our sanctification. But however He does His work, the results are the same. Paul tells us in Galatians 5:22-23, “But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law.”

Do you see how this inevitably leads to unity? It is when our natural selfishness controls, that clashing and division take place. But when the Holy Spirit controls our lives and produces His fruit in us, sinful tendencies are overcome and an atmosphere of love dominates. The beautiful thing about all of this is that while the fruit in every Christian is the same, the uniqueness of each individual member of the body is kept intact. When the Spirit is operating in each Believer, there is unity without uniformity.

Has the Holy Spirit done these things to you? Is He at work in you? Has He convicted you of your sin and made you alive and enabled you to believe on the Lord Jesus Christ? Has He made you a part of the body of Christ? And is His wonderful fruit being produced in you? May God do this great work in each one of us.—PF

**ASK THE HOLY SPIRIT, DAILY, FOR A
CLEARER UNDERSTANDING OF
HIS SACRED WORD.**

“BUT GOD”**HYMN #6**

A hymn by Donald S. Fortner

My soul in darkness, death and sin,
Was lost and all undone:
I did not know my lost estate
I could not see God’s Son.

(Refrain)

But God, in grace and pow’r Divine,
Stepped in to save my soul:
His gracious purpose has prevailed,
And He has made me whole.

My heart defied God’s holy law,
Refusing to be ruled:
I would not hear the gospel’s call—
This heart would not be wooed.

God would not lose His chosen one,
The soul redeemed by blood:
His Spirit broke into my heart,
And then I understood.

“But God!”—What blessed words of grace!
He broke my stubborn will:
Throughout the great eternal age
I’ll chant His praises still.

(Tune: *I Want a Principle Within*)
Common Meter Double 86.86.D

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“The Lord Is My Shepherd”—Psalm 23

4: The Sufficiency of This Shepherd to His Sheep ~ Part 3

By God’s Grace, we conclude our discussion of the third message, “The Sufficiency of This Shepherd to His Sheep,” by finishing what is meant by the phrase, “I shall not want.” We then begin discussing what is meant by, “The Lord is my Shepherd.”

VIII. I shall not lack ease in adversity (v 5a)—“You prepare a table before me in the presence of my enemies.” When one is besieged by enemies, he hurriedly snatches and eats the rations handed to him. Not so with the sheep of Christ! My Shepherd will erect for me a “table” and then take the time to “prepare” for me a meal to grace it and then let me dine “in the presence of my enemies”—while they look on with envy.

IX. I shall not lack happiness (v 5b)—“You anoint my head with oil.” It was customary in ancient times, especially in hot arid climates, to do so in order to restore moisture and sheen to the skin and hair, to impart to them a pleasant fragrance and as a common courtesy (as in Luke 7:36-38, 44ff). Before Christ lets His sheep sit at the table He has prepared for them in the presence of their enemies, He refreshes them by anointing them with “the oil of gladness” (Psa 45:7; Heb 1:9).

X. I shall not lack superabundance for all needs (v 5c)—“my cup runs over.” Note first that Christ Himself is the content of His sheep’s cup (Psa 16:5)—“O LORD, You are the portion of my inheritance and my cup.” Now note that no earthly cup can contain what Christ is and gives to His sheep—not only does Christ fill my cup, but He also makes it to overflow. Christ assures His sheep not only that, “My Grace is sufficient for you” (2 Cor 12:9), but also that whatever the need may be “Grace abounds much more” (Rom 5:20). “Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him” (1 Cor 2:9).

XI. I shall not lack His presence in this life (v 6a)—“Surely goodness and mercy shall follow me all the days of my life.” Since Christ is always *before* me (vv2, 3), *beside* me (v4), *around* me (Psa 34:7), *underneath* me (Deut 33:27), even

within me (Col 1:27), how could anything but His goodness and mercy follow me all the days of my life?

XII. I shall not lack His presence through eternity (v 6b)—“And I will dwell in the house of the LORD forever.” Christ the Shepherd previously assured me that His presence will be with me “all the days of my life.” He then assured me that His presence will be with me “though I walk through the valley of the shadow of death.” He here assures me that I will live in His presence for all eternity. Death does not mark an end for the blessings of Christ to His sheep—rather, death marks the transition from the downstairs servant’s quarters to the Master’s penthouse!

“**The Lord is my Shepherd.**” Each of the five words in our English translation is pregnant with meaning.

First, the Lord is my “**Shepherd.**” This is the primary term for “feeding” domestic animals. The Lord’s sheep are therefore domesticated, not wild animals, and He is their feeder (see v 2a). For example, the Father prophesied of Him, “I will establish one shepherd over them, and He shall feed them...He shall feed them and be their shepherd” (Ezek 34:23). They therefore acknowledge Him as the “Good [i.e. ideal] Shepherd” (John 10:11), “Great Shepherd” (Heb 13:20), “Chief Shepherd” (1 Peter 5:4) and “Shepherd and Overseer of our souls” (1 Peter 2:25).

Second, the “**Lord**” is my Shepherd. A lord is commonly recognized as an owner-master. This Shepherd is the owner and master of His sheep. He therefore claims them as, “My sheep” (John 10:14, 27) as distinct from those of whom He says “you are not of My sheep” (v 26), and they are recognized as, “His own sheep” (vv 3, 4).

Third, “**the**” Lord is my Shepherd. We do not speak of just *any* lord, but rather of Him who is “Lord of lords” and “King of kings” and “God of gods” (Deut 10:17; Rev 17:14).

Fourth, the Lord “**is**” my Shepherd. His sheep do not say, with temporary Christians, (a misnomer) who deny the eternal security of the sheep (as taught in John 10:28-30), “The Lord *was* my shepherd, but now He is not.” Neither do they

say with procrastinators who hope that in the future, “The Lord *will be* my Shepherd.” Neither do they ask with doubters, “Is the Lord my Shepherd?” Rather, in saying, “The Lord *is* my Shepherd,” they declare He *always* is their Shepherd, not only in the present, but also in the past and in the future, because “Jesus Christ is the same yesterday, today, and forever” (Heb 13:8).

Fifth, the Lord is “**my**” Shepherd. Is He *yours*?

This line of five words in our English translation is but two words comprising one name in the Hebrew text—*Jehovah-Roi*, meaning—“The LORD My Shepherd.” (Note that the word, “is,” in our translation is italicized, which indicates this word was added by the translators).

The name *Jehovah* means, “I Am Who I AM” (Exo 3:13f), and is God’s name par excellence. *Jehovah-Roi* is a Jehovah-compound name, or Jehovistic title used to amplify what Jehovah is to His people. God has many such Jehovistic titles. And quite remarkably, intimations to almost every one of them is found in Psalm 23.

We will consider them, Lord willing, next month.

I believe, also, 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

The place of revival should be the place of gracious thankfulness.—CHS

READ YOUR BIBLE EVERY DAY

Pray for Pastor Parks daily.

Our God Is No Arminian god!

By C. H. Spurgeon

“Like as a father pities his children, so the Lord pities them that fear Him.”

Psalm 103:13.

Our Heavenly Father is not foolishly pitiful, but He is full of pity. Yes, and He is better than that! He wisely pities the most erring of His children. Our God is no Arminian god—the Arminian’s god is a pitiless god to his children. He is represented as being pitiful enough to all the world, but pitiless to his own children, for, according to the teaching of some—when they sin, he cuts them out of the covenant! And if they transgress, he bundles them out of doors, tells them they are not his children any longer and, because of their transgressions, he will have it that they are none of his and shall be damned at last—despite the fact that Christ has died for them, that the Holy Spirit has regenerated them and that they have been justified! He casts them away from his presence and they are to be lost forever! He is a pitiless god and the god of these people is no relation to our God.

We do not believe in their god, nor do we fear him, nor bow before him. Our God is constant in His affection and merciful towards His children! When they go astray, He pities all their guilt and sin. It is true, He takes the rod in His hand and, sometimes, causes us to weep bitterly by reason of the soreness of His chastisement. He applies the rod to our very soul and brings the iron into our inmost spirit. He makes us smart, cry, groan and sigh, but all He does is in pity because He is determined to save us. He will not let us go unpunished because He pities us for our folly and sin. Just as the physician will not let the man go without his medicine because he pities him in his disease, so God will not let His children go without His chastisement because He pities them in their sin. And mark, too, even that chastisement is one of pity—there is not one twig too many in the rod, nor one stroke over the right number, not one drop of gall too much—and that drop is none too bitter. The affliction is all measured out and weighed in balances and scales, all given as it should be—no more than what is necessary. God pities His children in all their chastisement and pities them in all their guilt and wanderings—and He will not let them go away from Him altogether, nor will He suffer them to perish—for He pities them still.—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2639, Volume 45—*Our Heavenly Father’s Pity*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

GOOD ARGUMENT FOR SERVING GOD...

By Charles H. Spurgeon

Suppose, my Brothers and Sisters, it should turn out, after all, that there is no God? Suppose that we should all die like dogs? Then there would be nobody left to laugh at me for having served my God. That is quite clear. I am of the same mind as Cicero, when he spoke about the soul being immortal and someone said to him, “philosophers will laugh at you for saying that.” He replied, “They may laugh while I live. I am used to that kind of treatment. And if I am dead and they, also, are dead, it is quite clear that no dead philosopher will be able to laugh at me.”

We who believe in Christ have two strings to our bow. If we live again in another world, all will be well with us. If we do not, we shall be as well off as you will be! We are as happy as you are, anyway! Actually, we feel that we are far happier—so we are quite content to go on as we are. If it is folly to serve God, I am willing to be guilty of such folly as that! As I am His creature, I would serve my Creator. And as I am His child, I would serve my Father. I think it is the chief end of my being to glorify Him here and then to enjoy Him forever in Glory!—Adapted from *The C. H. Spurgeon Collection*, Ages Software, 1.800.297.4307—Sermon #2575, Volume 44—*A Sermon of Personal Testimony*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>

WHEN YOUR HUT IS BURNING

The only survivor of a shipwreck was washed up on a small, uninhabited island. He prayed feverishly for God to rescue him and every day he scanned the horizon for help, but none seemed forthcoming.

Exhausted, he eventually managed to build a little hut out of driftwood to protect him from the elements and to store his few possessions. But then, one day, after scavenging for food, he arrived home to find his little hut in flames, the smoke rolling up to the sky. The worst had happened—everything was lost.

He was stunned with grief and anger. “God, how could you do this to me?” he cried. Early the next day, however, he was awakened by the sound of a ship that was approaching the island. It had come to rescue him. “How did you know I was here?” asked the weary man of his rescuers. “We saw your smoke signal,” they replied.

It is easy to get discouraged when things are going bad. But we shouldn’t lose heart, because God is at work in our lives, even in the midst of pain and suffering. Remember, next time your little hut is burning to the ground, it just may be a smoke signal that summons the Grace of God.

(Submitted by Scott Jeffrey, Magnolia, Texas—First used in 2001.)

“And we know that all things work together for good to those who love God, to those who are called according to His purpose” (Rom 8:28 NKJV).

THE SPIRIT REGENERATING (2)

By A. W. Pink (1886—1952)

In regeneration the Spirit imparts a real, new and immortal life—a life not such as that which was inherited from the first Adam, who was “a living soul,” but such as is derived from the last Adam, who is “a quickening Spirit” (1 Cor 15:45). This new creation, though as real as the first, is widely different from it—that was an original or primary creation in the dust of the earth becoming man by the word of God’s power. This is the regeneration of an actual and existing man—fallen and depraved, yet rational and accountable—into an heir of God and joint-heir with Christ. The outcome is a “new man,” yet it is the same person, only “renewed.”

“Regeneration consists in a new, spiritual, supernatural, vital principle, or habit of grace infused into the soul, the mind, the will and affections, by the power of the Holy Spirit, disposing and enabling them in whom it is, unto spiritual, supernatural, vital acts and spiritual obedience” (John Owen). No new faculties are created, but instead, the powers of the soul are spiritualized and made alive unto God, fitted to enjoy God and hold communion with Him. Regeneration consists in a radical change of heart, for there is implanted a new disposition as the foundation of all holy exercises—the mind being renovated, the affections elevated and the will emancipated from the bondage of sin. The effect of this is that the one who is born-again loves spiritual things *as spiritual*, and values spiritual blessings on account of their being purely spiritual.

In view of a certain school of teaching upon “the two *natures* in the Believer,” some readers may experience difficulty over our statement above that at regeneration no new faculties are created, the soul remaining, substantially, the same as it was before. No, not even in the glorified state will any addition be made to the human constitution, though its faculties will then be completely unfettered and further enlarged and elevated. Perhaps this thought will be the more easily grasped if we illustrate it by a striking case recorded in 2 Kings 6:17, “Elisha prayed, and said, LORD, I pray Thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.”

No new faculties were communicated unto Elisha’s servant, but the powers of his eyes were so enlarged that he was now able to discern objects which before were invisible to him. So it is with our understandings at regeneration—the mind (abstractly considered) is the same in the unregenerate as in the regenerate, but in the case of the latter the Spirit has so quickened it that it is now able to take in spiritual objects and act toward them. This new spiritual power with which the understanding is endowed at the new birth is a *quality*, super-added to the original faculties. As this is a point of importance, yet one which some find it difficult to grasp, we will proceed to dwell upon it a moment longer.

The bodily eyes of the saint after resurrection will be elevated to see angels (which are now invisible) and, therefore, may be rightly termed a *new* eye, yes, a spiritual eye—even as the whole body will be a “spiritual body” (1 Cor 15:44)—yet that change will be but the super induction of new spiritual qualities for the eyes (and the whole body) unto spiritual objects. In like manner, the entire being of one who is born-again is so spiritualized or endued with “spirit” (John 3:6) as to be styled a “new man,” a “spiritual” man. Nevertheless, it is but the original man “renewed” and not the creating of a new being.

After regeneration things appear in an altogether new light and the heart exercises itself after quite a new manner. God is now seen as the sum of all excellency. The reasonableness and spirituality of His Law is so perceived that the heart approves of it. The infinite evil of sin is discerned. The one born-again, judges, condemns and loathes himself and wonders that he was not long ago cast into Hell. He marvels at the Grace of God in giving Christ to die for such a wretch. Constrained by the love of Christ, he now renounces the ways of sin and gives himself up to serve God. Hereby we may discover *what it is* which persons are to inquire after in order to determine whether they have been born-again, namely, by the exercises of their hearts, and the influences and effects these have upon their conduct.

NOTABLE QUOTES OF CHARLES H. SPURGEON

“The death of Christ was predetermined in the counsel of God and yet it was, nonetheless, an atrocious crime on the part of ungodly men! The Omnipotence and Providence of God are to be believed, but man’s responsibility is not, therefore, to be questioned. Our afflictions may come distinctly from man as the result of persecution or malice, and yet they may come with even greater certainty from the Lord and may be the necessary outcome of His special love to us.”—1892, Sermon #2237

“Childhood in Grace is a sweet budding time with many rare beauties and delights.”—1895, Sermon #2410

“If He commands, let us obey. His command is that we are to believe in His name and to be baptized in His name—let us not be disobedient to any part of His holy will.”—1895, Sermon #2410

“Praise is the beauty of a Christian. What wings are to a bird, what fruit is to the tree, what the rose is to the thorn, that is praise to a child of God.”—1895, Sermon #2437

“If you believe, [in the Bible], your belief will kill your sinning, or else your sinning will kill your believing! The greatest argument against the Bible is an unholy life—and when a man will give that up, he will convict himself.”—1893, Sermon #2305

“The man who talks about his experience as a Christian, who never does anything for Christ, is, I am afraid, only an idle dreamer.”—1894, Sermon #2384



From: Jim & Kappy Robinette [jkrobin@actionintl.org]
<http://www.actionuganda.net/>

Subject: ACTION Uganda Update/Reflections

ACTION UGANDA UPDATE

Friends: May God bless you all today! This Update is late because we are having further internet problems...please pray that can be rectified soon.

Please pray for His Grace for the work this week—The Street Boy Outreach, Teaching at the Bible College, Preaching, Evangelizing and for wisdom in counseling others.

Pray for our ability to bring the Truth of God to the people in a way they can understand.

Pray that King Jesus will open the hearts of the people to His Truth so they may escape the false teaching which is common here. Pray for God's salvation for Carol, Dennis and Ann. Pray for sanctifying Grace for Robert and Christine who have recently professed faith in Christ.

Love and thanks always for the Great King Jesus Christ,

Jim & Kappy Robinette
ACTION Uganda Ministries

The Distinguishing Marks of False Teachers

- 1.) **The first distinguishing mark is that they are men-pleasers.**
- 2.) **The second distinguishing mark of false teachers is that they are notable for casting dirt, scorn and reproach upon the person, names and credits of Christ's most faithful ambassadors.**
- 3.) **The third distinguishing mark of false teachers is that they spew out the devices and visions of their own heads and hearts.**
- 4.) **The fourth distinguishing mark of false teachers is that they easily pass over the great and weighty things both of the Law and the Gospel, and dwell mostly upon those things that are of the least importance and concern to the souls of men.**
- 5.) **The fifth distinguishing mark of false teachers is that they cleverly disguise their dangerous principles and soul-deceiving notions with attractive speeches and golden expressions.**
- 6.) **The sixth distinguishing mark of false teachers is that they strive more earnestly to win men over to their opinions, than to improve their behavior.**
- 7.) **The seventh distinguishing mark of false teachers is that they exploit their followers through covetousness.**

—From *The Distinguishing Marks of False Teachers* by Thomas Brooks (1608—1680)
Reprinted by Calvary Press, Amityville, NY 1991

**PURITAN
RICHARD BAXTER
(1615—1691)
SPEAKS
TO PASTORS**

“Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the Church of God which He purchased with His own blood.”

(Acts 20:28)

What? Sirs, shall we despise the blood of Christ? Shall we think it was shed for them who are not worthy of our utmost care? Oh, then, let us hear these arguments of Christ whenever we feel ourselves grow dull and careless—“Did I die for these souls and will you not look after them? Were they worth My blood, and are they not worth your labor? Did I come down from Heaven to earth, ‘to seek and to save that which was lost,’ and will you not go next door, or to the street or village to seek them? How small is your condescension and labor compared to Mine! I debased Myself to do this, but it is your honor to be so employed. Have I done and suffered so much for their salvation and was I willing to make you a fellow worker with Me—and will you refuse to do that little which lies upon your hands?”

Every time we look upon our congregations, let us believably remember that they are the purchase of Christ’s blood and, therefore, should be regarded by us with the deepest interest and the most tender affection. Oh, think what a confusion it will be to a negligent minister at the last day—to have this blood of the Son of God pleaded against him!

Will you have Christ say to you, “It was the purchase of My blood of which you did make so light, and do you think to be saved by it, yourself?” O Brothers, seeing Christ will bring His blood to plead with us, let it plead us to our duty, lest it plead us to damnation!—Submitted by Brother Rick Kingsley, Lewisville, TX

(First used in 2001).

**ARISE AND BE BAPTIZED!
TO THE YOUNG CHRISTIAN**

By Charles H. Spurgeon

Young Convert, young Believer in the dawn of your piety, Jesus says, “Rise up, My love, My fair one, and come away.” He asks you to come out from the world and make a profession of your faith in Him *NOW*—do not put it off! It is the best time to profess your faith while you are young, while as yet, to you, the days come not, nor the days draw near when you shall say, “I have no pleasure in them.”

Make haste and delay not to keep His commandments. Arise and be baptized! Come out from among the world, be separate and touch not the unclean thing. Follow Christ in this perverse generation, that you may hear Him say at the last, “Of you I am not ashamed, for you were not ashamed of Me in the day when I was despised and rejected of men.” In this, your early time, dedicate yourselves to God. If you do not draw up a form and subscribe it with your hand, yet draw it up in your heart and subscribe it with your soul—“Lord, I am wholly Yours—all I am and all I have, I would devote to You. You have bought me with Your blood. Lord, take me into Your service—You have put away all Your wrath and given my spirit rest. Let me spend myself and be spent—in life and in death let me be consecrated to You.”

Make no reserves. Come altogether away from selfishness—from anything which would divide your chaste and pure love to Christ—your soul’s Husband. Rise up and come away. In this, the beginning of your spiritual life, the young dawn of marvelous light, come away from your old habits. Avoid the very appearance of evil. Come away from old friendships which may tempt you back to the fleshpots of Egypt. Leave all these things! Come away to higher flights of spirituality than your fathers as yet have known. Come away to private communion. Be much alone in prayer.

Come away—be diligent in the study of God’s Word. Come away, shut the doors of your chamber and talk with your Lord Jesus and have close and intimate dealing with Him. I know I speak to some young babes in Divine Grace, beginners in our Israel. Oh, take care that you begin aright by coming right away from the world, by being strictly obedient to every Divine command, by making your dedication perfect, complete, unreserved, sincere, spotless!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #436, Volume 8—A SERMON FOR SPRING.

Another Look At Prayer — by J.C. Ryle — 1816-1900

Prayer is the main secret of success in spiritual business. It moves Him who can move Heaven and earth. It brings down the promised aid of the Holy Spirit, without whom the finest sermons, the clearest teaching and the most diligent working are all in vain.

It is not always those who have the most eminent gifts who are the most successful laborers for God. It is generally those who keep up closest communion with Christ and are most instant in prayer, those who pray Ezekiel’s prayer (Ezek 37:9). It is those who follow most

exactly the Apostle’s method and give themselves to the ministry of the Word and prayer (Acts 6:4).

Happy is the church that has a praying as well as a preaching ministry. The question we should ask about a minister is not merely “Can he preach well?” but, “Does he pray much for his people and his work?”

PRAY FOR GRACE TO PRAY.

PRAY DILIGENTLY FOR YOUR PASTOR!

PRAY FOR JIM & KAPPY ROBINETTE IN UGANDA.

PRAY FOR THOSE WHO READ THIS PUBLICATION.

DR. JACK HYLES ON C. H. SPURGEON

By Bob Ross, Pilgrim Publications

In 1977, Dr. Jack Hyles, who died on February 6, 2001, wrote a jacket article for Pilgrim Publications about C. H. Spurgeon which was used on one of the volumes of Spurgeon's Metropolitan Tabernacle Pulpit sermon series (Vol. 44, Year 1898). Here is what Dr. Hyles wrote about Spurgeon:

"No one but the mighty Spurgeon could pastor pastors nearly 100 years after

his death. When I read Spurgeon, I feel that I am a member of his church, a student at his college, and a warm personal friend. To read Spurgeon is to sit behind him while he is in the pulpit, to travail with him in the prayer closet and to look over his shoulder at the library.

"No preacher since Paul has had such a profound impression upon succeeding generations because of his pen and his pulpit. How he blends the simple with the profound, courage with compassion and boldness with humility as he ministers to us with the depth of a theologian, perception of a prophet, wisdom of a philosopher, tenderness of a pastor and zeal of an evangelist! He holds our attention on the printed page as no other man has done for centuries.

"For years I have tried to read at least 10 sermons a week. Over and over again I have fled to Spurgeon to grab the horns of his altar for inspiration to my own heart. I have often longed to live a century earlier and to have been able to sit in the congregation of the great Spurgeon's Tabernacle in London.

And so I am grateful to Pilgrim Publications for making it possible for millions to sit at the feet of the "Prince of Preachers." They have made it possible for the mighty Spurgeon to pastor pastors, preach to preachers, teach teachers, comfort comforters, exhort exhorters, counsel counselors and lead leaders in the work of our Savior.

"Bible preachers differ on many things, but Spurgeon seems to unite us into one great congregation and to draw us closer, one to another, as he draws each of us closer to his and our Savior."

[Dr. Hyles first met Spurgeon in Heaven the week of February 6, 2001. If there is preaching in Heaven, I would think Spurgeon would be on the Program, and Dr. Hyles' desire to hear him preach was fulfilled.—(Pilgrim Publications, Box 66, Pasadena, TX 77501. Phone: (713) 477-4261. Fax: (713) 477-7561 <http://www.pilgrimpublications.com/>.)]

A Bag, a Book and a Bottle

By Donald S. Fortner

God takes great care to comfort His people in their many trials and sorrows in this world. He commands His preachers to have for one of their goals the comfort of His people. He says, "*Comfort you, comfort you My people*" (Isa 40:1). Here are three things described in the Word of God that should be of great comfort to every Believer.

God has made a **bag** for our sins. Job said, "*My transgression is sealed up in a bag, and You sew up my iniquity*" (Job 14:17). In ancient times, when men died at sea, their bodies were placed in a weighted bag, which was sewn together and sealed. Then they were cast into the depths of the sea. That is what God has done with our sins. They are cast "*into the depths of the sea.*" When Christ died, by His one Sacrifice for our sins, which were imputed to Him, He put away all our sins. They were buried in the sea of God's infinite forgiveness, put away, never to be brought up again. God almighty will never charge us with sin, impute sin to us, remember our sins against us, or treat us any the less graciously because of our sin. That is forgiveness! "*Blessed is the man to whom the Lord will not impute sin.*"

The Lord has written a **book** for our names. Take heart, child of God. Your name is written in the book of God! Before the worlds were made, the Lord God inscribed the names of His elect in the Lamb's Book of Life. In that book God has recorded not only the names of the chosen heirs of Heaven, but also all things pertaining to them—"*In the book all My members were written*" (Psa 139:16; Phil 4:3; Rev 13:8; 17:8). The Lamb's Book of Life is the book of God's eternal purpose of grace, predestination and election. The fact that our names are written in that book means that our salvation is a matter of absolute certainty and that all things work together for our good by God's arrangement to secure our predestined end which is perfect conformity to Christ (Rom 8:28-30). When our Lord says, "*Rejoice because your names are written in Heaven,*" He is telling us that we have nothing to fear. All is well for those whose names are written in Heaven.

Moreover, the Lord God keeps a **bottle** for our tears—*You number my wanderings: put my tears into Your bottle: are they not in Your book?... This I know; for God is for me*" (Psa 56:8-9). It was customary at ancient Egyptian funerals for mourners to have a small cloth or sponge to wipe away their tears. Then they were squeezed into a small vial—a tear bottle—and placed in the tomb with the dead, symbolizing the care the mourners had for the one who had died. Even so, the Lord our God, our heavenly Father, our almighty Savior and our holy Comforter tenderly cares for us! In all our afflictions He is afflicted. We are the very apple of His eye.

Could anything be more comforting in this world of sin, sorrow, and death? The Lord our God has put our sins in a **bag** and buried them, our names in a **book** to remember them and our tears into a **bottle** to show His tender care for us!

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Letters to Mike Gendron Of Proclaiming the Gospel:

ptg@pro-gospel.org
www.pro-gospel.org

K.L., Kirkland, WA writes:

Thank you so much for your continued support of the Truths of God in the Bible! Before I attended one of your seminars, I always thought that the Catholic Church was a Christian Church but a bit more liturgical than most. Praise God that the veil was lifted from my eyes! I am surrounded by Catholics at work and in my neighborhood. I now have a deep desire to tell them about the Lord and what He can do! I will continue to hold you and your ministry up in prayer!

L.M., Alpharetta, GA writes:

My husband and I are former Catholics. I just heard about your site while speaking to another former Catholic. Your site is wonderful!!! When I was 11 years old, my parents were excommunicated from the RCC because of their divorce. I wondered how you could kill someone and, after confession be clean, again—but if you divorced, you were cast out forever? The only answer I received was, “that’s just the way it is, and it’s not for you to question it.” My father was crushed by that news. He went to his church one last time and wept at the altar. Many years later, while he lay in ICU, the Lord gave me the opportunity to join Him in the work He was about to do. I told my dad how God had not forsaken him and I gave him the Gospel. His heart broke with the realization of his sinfulness and God’s sovereignty and great love for him. Dad trusted Christ that day and two days later he went to be with Him. What a privilege it was to be able to witness that! At the burial, the Lord gave me a “captive audience” and the voice to speak His Word. How amazing! It’s been seven years since Dad passed away. Since then, five family members have become Christians—my wonderful husband, our three children, and my husband’s sister. I will tell others about this great resource—your website. Thank you for taking the time to write me.

M.M., Knoxville, TN writes:

Thank you so much for this web site. It has helped me so much in my “crusade” with my family who insist on being devout Catholics. My prayer is that this summer, when I see my parents, that I would be able to witness to them with truth and love, and to have the patience of Christ and submit to His Holy Spirit, and let Him do all the talking through His Word! What video is best suited (you have so many great titles) for a witnessing tool? I love your work and pray the Lord will continue to use you to minister to more Catholics and evangelicals who think it is OK to be Catholic. Thanks for speaking the Truth of God in love with His authority! Praise be to God Almighty for your wonderful ministry. It has served as one of the most important resources to help fuel my loving witness to my family. My husband and I are indebted to your team of warriors for Christ. Keep up the fabulous work!

Brother Mike answers:

The video that has been most effective in showing Catholics the true Jesus and the true Gospel is our video entitled, “*Another Jesus, Another Gospel*.” The Jesus that is taught in the Catholic Church is unable to save Catholics [or anyone, for that matter] completely and forever.

S. & V.D., Kenosha, WI write:

We just got your newsletter and, as always, we were reminded of this great and far too often overlooked ministry which is so near to our hearts. After reading your Letters to the Editor, I am continually astounded by the depth of ignorance that many of the authors are operating under. I am saddened by the darkness that hides the beauty of the Gospel from their eyes and hearts. Oh that they would receive it! Just last weekend we stopped at the local Catholic church to “sow some seeds”—your tracts. The only people there were those participating in “perpetual Eucharistic adoration” at a chapel dedicated to that very idolatrous and blasphemous purpose! If this little tidbit can be shared to enlighten any who doubt the extent of RC idolatry, please use it. Nothing is more frustrating than trying to convince an “evangelical” of the heresy within the RCC.

PRAY DAILY FOR BROTHER MIKE GENDRON!

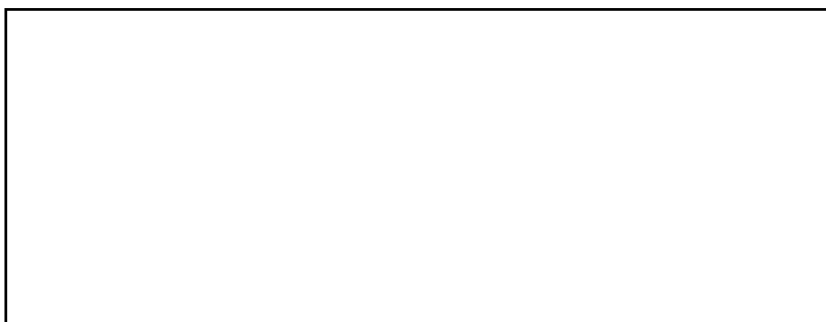
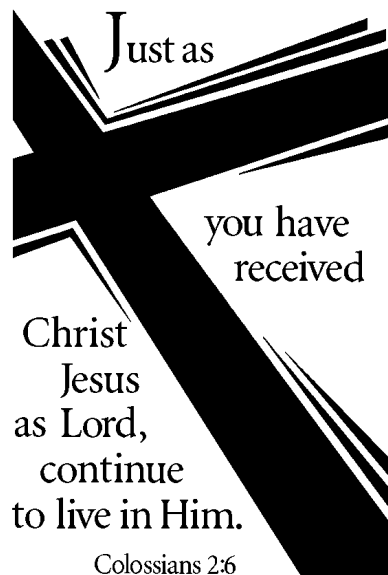
**“SIN IS THE SUICIDAL
EXCHANGE OF THE GLORY OF
GOD FOR THE BROKEN
CISTERNS
OF CREATED THINGS.”**

—JONATHAN EDWARDS (1703-1758)

**Put your trust in Jesus Christ and
have, by His Grace,
ETERNAL LIFE now!**

**PRAY DAILY FOR OUR
BRETHREN IN PRISON.
ASK GOD TO HOLD THEM UP
AND KEEP THEM SAFE
PHYSICALLY AND SPIRITUALLY.**

For HIS Glory
Prison Ministry
Emmett & Ann O'Donnell
P.O. Box 291301
Kerrville, TX 78029-1301



PRAY FOR GRACE TO BE HOLY

In This Issue...

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

THERE IS SOMETHING MORE SURE THAN DEATH AND TAXES!

By C. H. Spurgeon

Christ died. Possibly we shall die. Perhaps we shall not. We may be alive and remain at the coming of the Son of Man. But it may be we shall die. I do not think we should be so certain of death as some Christians are, because the Lord's coming is much more certain than our dying. Our dying is not certain, for He may come before we die. However, suppose we shall die—Christ rose and so shall we!

Do not, my Brothers and Sisters, think of the cemetery with tears, nor meditate upon the coffin and the shroud with gloomy thoughts. You only sojourn there for a little season and to you it will not appear a moment. Your body will sleep and if men sleep all through a long night it only seems an hour to them, a very short moment. The sleeping time is forgotten—to your sleeping body it will seem no time at all—while to your glorified soul it will not seem long because you will be so full of joy that a whole eternity of that joy would not be too long!

But you shall rise again. I do not think we get enough joy out of our resurrection. It will probably be our happiest moment, or rather the beginning of the happiest life that we shall ever know. Heaven is not the happiest place. Heaven at present is happy, but it is not the perfection of happiness, because only the soul is there, though the soul is full of pleasure. But the Heaven that is to be—when body and soul will both be there—surpasses all thought! Resurrection will be our marriage day! Body and soul have been separated and they shall meet again to be remarried with a golden ring, no more to be divorced, but as one indissolubly united body go up to the great altar of immortality and there to be espoused unto Christ forever and ever!

I shall come again to this flesh, no longer flesh that can decay, no longer bones that ache—I shall come back to these eyes and these ears, all made channels of new delight. Say not this is a materialistic view of the matter. We are at least one-half material and so long as there is material about us we must always expect joy that shall not only give spiritual, but even material delight to us. This body shall rise again. "Can these dry bones live?" is the question of the unbeliever. "They must live," is the answer of faith! Oh, let us expect our end with joy and our resurrection with transport!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #503, Volume 9—*Death and Life in Christ*—1863.