

FOR HIS GLORY

Volume 12, Issue 4

April, 2009

An honest heart is chiefly concerned with the inner man. In His solemn denunciations of the Scribes and Pharisees, Christ said, "Woe unto you, Scribes and Pharisees, hypocrites! For you make clean the outside of the cup and of the platter, but within they are full of extortion and excess... Woe unto you, Scribes and Pharisees, hypocrites! For you are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so you also outwardly appear righteous unto men, but within you are full of hypocrisy and iniquity" (Matt 23:25, 27-28). It is at this point, especially, that the genuine Christian is distinguished from the formal religionists. He makes much of heart work and endeavours to keep it with all diligence (Prov 4:23).—AWP



PRAY FOR YOUR PASTOR!

By Charles H. Spurgeon

I know there are some who fancy that to some of us who have preached so long, it is easy work to deliver a sermon. Martin Luther used to say that he never went into his pulpit without having his knees knocking together through fear, although he was a man of dauntless courage. And I can assure you that I never address you without feeling that it would be better for me to engage in breaking stones on the road, or in any job, however hard it might be, than to have to preach the Gospel because if I am unfaithful to the many souls committed to my charge, what must be my portion at the last? Whether you think so or not, to me it seems that every sermon involves me in most dire peril unless Divine Grace makes me faithful.

I have not, like a banker, to deal with gold and silver, but with immortal souls which are far more precious! Not with the interests of a State, in which my mistake might be rectified by some abler statesman—but I am concerned about souls which, if once lost, are lost forever! Since God has warned His watchmen against unfaithfulness, He may require the blood of souls at our hands if we warn them not—and He will call us to account if we have kept back any Truth that He has taught us.

Sometimes, when we speak faithfully concerning error, people ask, "What need is there of such preaching as that? What have you to do with other people's religion?" Why, some of us were sent into the world for this very purpose—that we might have to do with other people's religion! No man under Heaven shall be able to say that we knew that he was believing a lie and yet did not tell him that it was a lie! Not our business to interfere with others when we were sent here on purpose to interfere? If Christ's ambassador sees others attempting to keep up the war between his King and the rebellious subjects in His Kingdom, it is his business to speak sternly of those enemies of God and man—and to plead with all his soul with the offending subjects to be at peace with his great King and Lord! So, as "ambassadors for Christ," we have royal business and we have important business—

(See *Pray for Pastors!* on page 2)

THE GOSPEL AND A GOOD DEATH

By Miles McKee
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"Faith laying firm hold on an unseen Savior, faith resting on the promises of an unseen God—faith, and faith only—can enable a man to look death in the face, and say, "I depart in peace."—J C Ryle

Some years ago a surgeon at a hospital in Phoenix, Arizona, approached a well know preacher and said to him, "*In the name of God, Pastor, would you teach your people how to die?*"

The pastor's church was famous for its large, emotionally charged meetings. Revivalists would stop by on their way through town and "glory-filled" meetings would take place. Excitement and blessings were standard fare, but when it came time to check out, no one knew how to die.

But does anyone really know how to die? Yes indeed, those who know and love the Gospel understand how to have a good death! They know that death, the last enemy, is like a giant scorpion, but for the Believer, its sting has been removed.

As someone has rightly observed, "*Death stung himself to death when he*

(See *A Good Death* on page 10)

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PRAY FOR PASTORS!

(Continued from page 1)

***“Tis not a cause of small import
The pastor’s care demands!
But what might fill an angel’s heart,
And filled a Savior’s hands.”***

And then, lastly, I say again to you who have embraced it, and who rejoice in it, *pray for us, pray for us*. I mean not for me, only, but for all who preach the Gospel of Jesus Christ, or who teach it in any shape or form. I sometimes think that if all our friends knew our many anxieties, cares and heartbreaks, they would never forget to pray for us. I thank God that many of you do remember us in your prayers, but there are some, perhaps, who forget that we are always in need of prayer—and if there is one person in this world who needs your prayers beyond all others, I am sure that I am that one!

Think of the thousands of souls that gather here from Sabbath to Sabbath, drinking in every syllable that falls from our lips. Have you ever calculated how many thousands of persons pass through this place in one year? And then, week by week, the printed sermon goes over nearly the whole earth, not only in the English language, but in the language of all civilized men, almost without exception, so that no man knows where he may not find the sermon that was preached here. We constantly have information from persons who, for instance, have been lying dying of the yellow fever in the hospitals of Havana, or have been in Rio Janeiro, or in Australia, or

have wandered into the vast American prairies and have come across a log cabin and have found there that same word that was preached here within a short space of time after it dropped from our lips! Pray for us that all this may not be in vain!

And then, Beloved, this Church has sent out hundreds of ministers who are now located in all parts of the world and, almost without exception, preaching that same Gospel that we have declared unto you! Think, also, of the thousands of members in this Church—some very good people and some very strange ones—many sick, some dying, and always some needing counsel, or warning, or exhortation that requires all our wit and wisdom—and a great deal more to say the right word at the right time!

Then there is that which comes upon us daily—the care of scores and hundreds of churches which, if they have any trouble, resort to us and bring their burdens to one who is already burdened enough! We are wretched to the last degree if we have not your prayers! But if you pray for us, nothing can stagger us! If you uphold us by your prayers, God will make us strong! But if you leave us, we shall be weakness itself. Pray for us, for “we are ambassadors for Christ.”

There are strangers here to whom this part of my discourse may seem egotistic. I cannot help its seeming so to you! But I am speaking to my own friends here about what they know, but of which they sometimes need to be reminded. And if they will pray for me as the result of it, I shall not feel very much troubled in my conscience for having seemed to be egotistic to those who do not know. After all, our reliance is not even upon the prayers of the saints. God is our Helper, and we have done His work in reliance upon His Grace, but we shall be unfaithful tomorrow unless He shall guide and teach and uphold us. Therefore, again we say, Brothers and Sisters, pray for us! By the love you bear to Christ, pray for us! Amen.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #3148, Volume 55—CHRIST’S AMBASSADORS—Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>.]

NOTABLE QUOTES OF CHARLES H. SPURGEON

“My eyes prevent the night watches, that I might meditate in Your Word. As he [David] was up before the sun, so he was praying before they set the guards for the night watch. And when they were changing guards and he heard the cry of the hour from the watchman, he was still crying to God! And at the same time he was meditating—‘that I might meditate in Your Word.’ Ah, that is the way to cry! Meditation is very much neglected nowadays. We read, perhaps, too much. We meditate, for certain, too little. And meditation is to reading like digestion after eating. The cows in the pasture eat the grass and then they lie down and chew the cud and get all the good they can out of what they have eaten. Reading snips off the grass, but meditation chews the cud! Therefore, ‘read, mark, learn and inwardly digest.’”—1896, Sermon #2464

“We are not fit to go out to work for Christ till we truly know Him, ourselves, and also know something of the Divine power which He is prepared to give to us. It is well for us to learn the lesson ourselves before we attempt to teach it to others. Go not out unto all nations till you have first gone into your closet and had fellowship with the Master, Himself! You will blunder in your errand unless you go forth fresh from His blessed Presence.”—1896, Sermon #2465

“Oh, that some people I know of could have their chapels burnt down! They have been stuck in a hole down a back street for the last hundred years! They are good souls and so they ought to be—they ought to be matured by now after so much storage—but if they would only come out in the street, they might do much more good than at present. ‘Oh, but there is an old deacon who does not like street-preaching!’ I know him very well! He will be gone to Heaven soon. Then, as soon as you have had his funeral sermon, turn out into the street and begin, somehow or other, to make Christ known! Oh, to break down every barrier and get rid of every restraint that hides the blessed Gospel! Perhaps we must respect these dear old Believers’ feelings just a little, but not so much as to let souls die! We must seek to bring sinners to Jesus whether we offend men or whether we please them!”—1896, Sermon #2467

“No man really goes and preaches Christ without being moved by the Spirit of God to do it. It is the Spirit of God who taught us about Christ and all that we can preach, that is worth preaching, comes of the Holy Spirit in that very act. No man who truly preaches Christ can do it except by the Holy Spirit and in his ministry he must teach the necessity of the working of the Holy Spirit. ‘You must be born-again, and born-again of the Holy Spirit,’ must be his constant cry.”—1896, Sermon #2467

CALVINISM: ITS FOURTH POINT

By DANIEL E. PARKS, PASTOR
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The foremost theologian of the Reformation of the 1500's was John Calvin (1509-64), the Reformer of Geneva, Switzerland. He systematized the doctrine of salvation earlier defended by Augustine (345-430), inscripturated by Paul the Apostle, and Divinely inspired by the Holy Spirit. His doctrine was embraced by fellow Reformers throughout Europe and the British Isles.

The most noted protest against the doctrine of John Calvin was raised by disciples of Jacobus Arminius, professor in the university at Leiden, The Netherlands, 1603-09. They started their protest, called the Remonstrance, in 1610, one year after Jacobus Arminius' death. Their disagreement with John Calvin's doctrine of predestination was presented to the Dutch Reformed Church's Synod of Dort in 1618-19 in what has come to be called the Five Points of Arminianism:

[The January issue of this magazine listed the Five Points of Arminianism and refuted the first point. Last month Pastor Parks refuted the third point.] We will here consider the fourth of the Five Points of Arminianism and of Calvinism (as they are summarized in *The Five Points of Calvinism* by David N. Steele and Curtis C. Thomas).

Arminianism Point #4: The Holy Spirit Can Be Effectually Resisted

"The Holy Spirit calls inwardly all those who are called outwardly by the Gospel invitation. He does all that He can to bring every sinner to salvation. But inasmuch as man is free, he can successfully resist the Spirit's call. The Spirit cannot regenerate the sinner until he believes. Faith (which is man's contribution) precedes and makes possible the new birth. Thus, man's free will limits the Spirit in the application of Christ's saving work. The Holy Spirit can only draw to Christ those who allow Him to have His way with them. Until the sinner responds, the Spirit cannot give life. God's Grace, therefore, is not invincible. It can be, and often is, resisted and thwarted by man."

This fourth point of Arminianism denies what Holy Scriptures teach regarding the irresistible and effectual call of the Holy Spirit in the following respects.

1. According to Arminianism, "The Holy Spirit calls inwardly all those who are called outwardly by the Gospel invitation." Holy Scriptures declare otherwise. The outward call of the Gospel is extended to all who hear it. But the inward call of the Holy Spirit is extended to only those who have been predestined to salvation, God's elect. This is the doctrine of Paul the Apostle in Romans 8:28-30: "And we know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover whom He predestined, these He also called. Whom He called, these He also justified. And whom He justified, these He also glorified."

Paul here teaches us that "those who love God" are those whom He foreknew and predestined to salvation, and that each of them has been called to salvation, and that each of these called ones has been justified and glorified. They are therefore identified as "the called according to His purpose." This call most certainly is *not* the *outward* call of all who hear the Gospel, but rather the *inward* call of the Holy Spirit to the elect alone.

2. According to Arminianism, "The Holy Spirit...does all that He can to bring every sinner to salvation. But inasmuch as man is free, he can successfully resist the Spirit's call." Holy Scriptures declare otherwise. First, man in his natural condition is not free. Rather, he is a "slave of sin" according to John 8:34, (cp. Rom. 6:17, 20), and in "the snare of the devil, having been taken captive by him to do his will," according to 2 Timothy 2:26, (cp. John 8:44). Secondly, if the Holy Spirit is doing all He can to save every sinner, and if any of those sinners is capable of successfully resisting Him, then the Holy Spirit is not Omnipotent and Divine, the Almighty God. Arminianism at this point, therefore, denies the doctrine of the Holy Trinity.

3. According to Arminianism, "The Spirit cannot regenerate the sinner until he believes. Faith (which is man's contribution) precedes and makes possible the new birth." Holy Scriptures declare otherwise. First, rather than teaching that faith precedes regeneration, as Arminians assert, Holy Scriptures teach regeneration *precedes* faith. We therefore read in 1 Peter 1:2f that the "elect...of God the Father" will experience the "sanctification of the Spirit, for obedience." That is, the elect must be regenerated by the Holy Spirit before they can obey the Gospel through faith, for which reason the elect are told that God "has begotten us again to a living hope," (cp. 2 Thess. 2:13).

Secondly, saving faith is not "man's contribution," as Arminians declare. Rather, Scriptures repeatedly declare that faith is *God's* contribution to the sinner (Eph. 2:8f; Acts 18:27; Phil. 1:29). Arminians, by teaching man makes a contribution to his own salvation, teach salvation by works, thereby denying salvation by the Grace of God alone.

4. According to Arminianism, "Thus man's free will limits the Spirit in the application of Christ's saving work. The Holy Spirit can only draw to Christ those who allow Him to have His way with them. Until the sinner responds, the Spirit cannot give life." Holy Scriptures declare otherwise. As already noted, the Holy Spirit is not Divine and, therefore, not the third Person of the Holy Spirit if He can save only those who allow Him to do so, and if His saving desire and purpose can be thwarted by the will of sinners. Arminianism, therefore, denies the deity of the Holy Spirit.

5. According to Arminianism, "God's Grace, therefore, is not invincible. It can be, and often is, resisted and thwarted by man." Holy Scriptures declare otherwise. God Himself declares, in Isaiah 46:10, "I will do all My pleasure." If it is His pleasure to be gracious to a certain sinner and to save him, that sinner will, without fail, receive the Grace of God and be saved. The God of Grace and the Grace of God are invincible, and can be thwarted by no one!

The Synod of Dort therefore rightly condemned this fourth of the Five Points of Arminianism as heresy, and affirmed as Scriptural truth all that it denied. The synod's fourth response was:

Calvinism Point #4: The Efficacious Call of the Spirit Or Irresistible Grace

"In addition to the outward general call to salvation which is made to everyone who hears the Gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. The external call (which is made to all without distinction) can be, and often is rejected, whereas the internal call (which is made only to the elect) cannot

(See *Calvinism* on bottom of page 4)

SPURGEON SPEAKS TO 1888 “CHRISTIANS” OR IS IT 2009 “CHRISTIANS”?

The prudent steward in Genesis 24 says to Abraham, “Perhaps the woman will not be willing to follow me unto this land. Must I bring your son again unto the land from where you came?” If she will not come to Isaac, shall Isaac go down to her?

This is the suggestion of the present hour—“If the world will not come to Jesus, shall Jesus tone down His teachings to the world? In other words, if the world will not rise to the Church, shall not the Church go *down* to the world? Instead of bidding men to be converted and come out from among sinners and be separate from them, let us join with the ungodly world, enter into union with it and so pervade it with our influence by allowing it to influence us.

“Let us have a Christian *world*. To this end let us revise our doctrines. Some are old-fashioned, grim, severe, unpopular. Let us drop them! Use the old phrases so as to please the obstinately orthodox but give them *new meanings* so as to win philosophical infidels who are prowling around. Pare off the edges of the unpleasant Truths of God and moderate the dogmatic tone of infallible Revelation—say that Abraham and Moses made mistakes and that the books which have been so long in reverence are full of errors. Undermine the old faith and bring in the new doubt. For the times are altered and the spirit of the age suggests the abandonment of everything that is too severely righteous and too surely of God.”

CALVINISM

(Continued from page 3)

be rejected. it always results in conversion.

By means of this special call the Spirit irresistibly draws sinners to Christ. He is not limited in His work of applying salvation by man’s will, nor is He dependent upon man’s cooperation for success. The Spirit graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ. God’s Grace, therefore, is invincible. It never fails to result in the salvation of those to whom it is extended.”

The deceitful adulteration of doctrine is attended by a falsification of experience. Men are now told that they were born *good*, or were made so by their infant baptism and so that great sentence, “You must be born-again,” is deprived of its force. Repentance is ignored, faith is a drug in the market as compared with “honest doubt,” and mourning for sin and communion with God are dispensed with to make way for entertainments, socialism and politics of varying shades. A new creature in Christ Jesus is looked upon as a sour invention of bigoted Puritans.

But then 1888 is not 1648. What was good and great two hundred years ago is mere cant today. That is what “modern thought” is telling us. And under its guidance all religion is being toned down. Spiritual religion is despised and a fashionable morality is set up in its place. Do yourself up tidily on Sunday—behave yourself. And above all, believe everything except what you read in the Bible and you will be all right. Be fashionable and think with those who profess to be scientific—this is the first and great commandment of the modern school. And the second is like unto it—do not be singular, but be as worldly as your neighbors. Thus is Isaac going down into Padanaram—thus is the Church going down to the world.

Men seem to say—“It is of no use going on in the old way, fetching out one here and another there from the great mass. We want a *quicker* way. To wait till people are born-again and become followers of Christ is a long process—let us abolish the separation between the regenerate and unregenerate. Come into the Church, all of you, converted or unconverted! You have good wishes and good resolutions. That will do—don’t trouble about more. It is true you do not believe the Gospel but neither do we. You believe something or other. Come along. If you do not believe anything, no matter. Your ‘honest doubt’ is better by far than faith.”

“But,” you say, “nobody talks so!” Possibly they do not use the same words but this is the real meaning of the present-day religion. This is the drift of the times. I can justify the broadest statement I have made by the action or by the speech of certain ministers who are treacherously betraying our holy religion under pretense of adapting it to this progressive age. The new plan is to assimilate the Church to the world and so include a larger area within its bounds. By semi-dramatic performances they make Houses of Prayer to approximate the theater. They turn their services into musical displays, and their sermons into political harangues or philosophical essays—in fact, they exchange the temple for the theater and turn the ministers of God into actors whose business it is to amuse men.

Is it not so that the Lord’s-day is becoming more and more a day of recreation or of idleness, and the Lord’s House either a house full of idols, or a political club where there is more enthusiasm for a party than zeal for God? Ah me, the hedges are broken down, the walls are leveled and to many there is, therefore, no Church except as a portion of the world. There is no God except as an unknowable force by which the laws of nature work. This, then, is the proposal—in order to win the world, the Lord Jesus must conform Himself, His people and His Word to the world! I will not dwell any longer on so loathsome a proposal.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0 . Ages Software, 1.800.297.4308—Sermon #2047, Volume 34—*No Compromise*—[preached October 7, 1888.] [Log on to www.spurgeongems.org for complete sermon.]

**PRAY DAILY FOR GRACE
TO BE OBEDIENT
TO GOD’S WORD.**

“FATHER, FORGIVE THEM”

By Charles Haddon Spurgeon

If there were any men in all the world who under the Covenant of Works, or under that mangle-mangle covenant which some preach which is half Law and half works, and neither Law nor works—if there were any men who should have been excluded from the Election of Grace it was those men who nailed the Savior to the tree. And yet, mark this, while Christ did not mention by name the best of the Pharisees, He did mention, before God, particularly and personally, those degraded men who with many an addition of cruel mockery, nailed Him to the Cross! “Father, forgive *them*.” He did not say, “Father, forgive Pontius Pilate for he sinned unwillingly.” He did not say, “Father, forgive Judas, for he repented and cast down his ill-gotten gain in the Temple.” But He said, “Father, forgive *them*.” There they are—the mark of the nails has not yet gone out of their hands—there is the print of the head of the nails in the center of their palm even now. Look, the blood of Jesus is on their clothes—the very blood which spurted forth from the Redeemer’s hands when they drove the nails through them! Yet He prays, “Father, forgive *them*.” There they are—they are grinning at their ghastly work and saying, “Aha! Aha!” and joining with the ribald crew and thrusting their tongues into their checks, saying, “He saved others, Himself He could not save.” And yet there is heard, above the clamor of their iniquity which appeals to God for justice, the cry of the Savior, “Father, forgive them.”

There is no consciousness of need of forgiveness in them. Their hearts are hard as nether millstones. They laugh at the prayer itself. “Forgive?” they say, “we have done many a worse piece of work than this! We need not to be forgiven.” They are as cold as ice and stern as steel—and unmelting as the granite rock. And yet Jesus prays, “Father, forgive them.” There are no past good works to recommend them—they never did a good thing in their lives—they are soldiers who have slain, every man, perhaps his hundred men. They have learned to split a little infant on the blade of their swords. They know how to rip up, and tear, and cut off a head and gouge out eyes—they are men whose deeds of blood must be written in fire, but whose deeds of goodness have never yet come to light! And yet Jesus cries, “Father, forgive them.” They are men who if the Gospel were preached to them, would reject it. If Christ were offered to them, they would refuse Him. If they were moved by some qualms of conscience, they would stifle them. If they were wept over by the minister, they would ridicule his tears. If they were pleaded for by the Church, they would laugh at the pleas and yet the Savior says, “Father, forgive them.” Amid such splendors of Grace, where shall I find words to fitly describe them? Language, you are a dull, cold thing in such a case as this! Words, you have not strength enough to carry the mighty meaning of my soul just now! Was there ever Grace like this, except, when Jesus prayed for me and said, “Father, forgive *him*”? And when He prayed for you, my Brother, and you, my Sister, and said, “Father, forgive *them*”?

O my Hearers, when Jesus pleads for us, it is not because there is anything in us why He should plead! It is not because we flee to Him that He pleads for us! It is not because we long for mercy and value it that He pleads for us. He prays for us long before we pray to Him! He died for us before we knew anything about our death in sin. And He lived and pleaded before His Father’s Throne when we were cursing, blaspheming and defying Him. Ah, Souls, I would that you could get rid, once and for all, of any idea that Jesus Christ needs anything in

you to move His heart of compassion towards you! Where He loves, He loves for His own sake, not because of the worthiness of the object of His love. The source of Grace is in the God of Grace, not in the receiver of Grace! The reason for pardon is not in the penitent, but in the Pardoner. The ground of acceptance is not in our faith, but in Christ, the Author and Finisher of that faith and, hence it is that the Gospel is adapted to the worst of sinners, to the scum, the draff, the chaff, the off-scouring, the parings, the filth, the vileness, the rottenness, the stench, the offal of the world! Oh, if we had a Gospel that was half Grace and half human goodness, then the good, the upright, the educated, the refined, the moral would have some degree of hope! But the poor outcast would have none. But now, tonight, I preach a Gospel which comes right down to you, just where you are, in the bog, the mire, the slough, next door to Hell, lying at Hell’s gate—not like Lazarus when the dogs licked His sores at the rich man’s gate, but lying at the gate of Hell while Hell hounds lick your wounds—cast out from God, abhorred, detested, abhorrent to yourself, obnoxious to your own conscience—such a sinner that you wish you had never been born, or that you had been a viper, a snake, a toad rather than have been a man! Yet can God’s Grace reach even you and “unto you is the word of this salvation sent.” I do believe that over such sinners as you Jesus pleads tonight, “Father, forgive them.”

And now, my dear Hearers, is there something in you which seems to say, “Unite in that prayer”? Does the Spirit of God whisper in your soul, “Tonight is the hour of mercy. Jesus Christ is passing by—He is interceding for the transgressors”? Then I pray you say, “Father, forgive me.” What? Shall my Master say, “Father, forgive them,” and will not you pray for yourself? The adamant might melt, the steel dissolve—and will not you melt? Spirit of God, bring the fire and melt the heart! And now, poor Soul, say, “Father, forgive me. I did not know the full guilt of my sin, but I knew enough to make me so guilty that I deserve Your wrath. I have no merits, Lord. I have no righteousness. If You slay me, You are just. If You curse me, I deserve it. But, Father, forgive me!” Do not use Christ’s plea—that is His, not yours. He could say, “Father, forgive them; for they know not what they do.” You must use another plea. “Father, forgive me, through your Son’s precious blood.”

Oh, I think my soul would be ready to leap from earth to Heaven if I could but be sure that there was someone here who was saying in His heart, “Father, I have sinned against Heaven, and am no more worthy to be called Your son.” Or if some heart were saying, “By His agony and bloody sweat, by His Cross and passion, by His precious death and burial, by His glorious Resurrection and Ascension. Father, forgive me!” Soul, your prayer is heard—“go, and sin no more. Your sins, which are many, are all forgiven you.”

Go home and tell your friends and your kinsfolk what God has done for your soul and, by-and-by, come here and tell us what God has done for you—and then come to this Communion Table and spiritually eat with us of His flesh and drink of His blood, “for His flesh is meat, indeed, and His blood is drink, indeed.”

May the Lord add His blessing, for Jesus’ sake! Amen.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #3068, Volume 53—UNKNOWN DEPTHS AND HEIGHTS—Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>.

Mark

Christ the Servant

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The words of our Savior in Mark 10:45 give us a clear summary of Mark's Gospel. Remember, Mark's objective is to present our Savior in His Character as Jehovah's righteous Servant; and that is exactly how our Lord describes Himself — "*For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.*"

Distinct Purpose

Each of the four Gospel narratives is distinct. Each one presents our Savior in a specific Character. It is a mistake to read Matthew, Mark, Luke and John as four biographies of the Lord Jesus. They are not biographies at all. They are biographical character sketches. Each is intended to be different from the other. Each presents our Savior from a distinct different point of view. The four Gospels give us four distinct views of our Lord and of His work.

The Gospel of Matthew is written to present Christ as the King. The Gospel of Mark presents His Character as Jehovah's Servant. The Gospel of Luke presents Him as the Son of Man. The Gospel of John presents Him as the Son of God.

No Genealogy

Have you ever wondered why there is no record of our Lord's ascension in Matthew and John, and why there is no record of His genealogy in Mark? Luke gives His own record of our Lord's genealogy as a man; but John gives us neither a record of His genealogy or His ascension. Why? The answer is obvious when you remember the distinct purpose of each Gospel.

Matthew presents Christ as the King, and Luke presents Him as the Man promised in the Old Testament. In both cases a genealogical record is needed. Because Christ is the King from eternity, a record of His ascension in Matthew's case would be redundant. John presents the Savior as the Incarnate God, that One who is immutably God over all and blessed forever. In his case, a record of our Lord's genealogy or His ascension would be contrary to his purpose. Mark only mentions the ascension because his intent is to show us that as Jehovah's Servant, our Savior's mission is complete, successful and accepted by the Father. Having finished His work, He sat down at the right hand of the Majesty on High (Heb 1:1-3; 10:10-14).

Christ the Servant

Mark's Gospel narrative is "a joyful account of the ministry, miracles, actions and sufferings of Christ" (John Gill). It is all about the obedience of our Savior to the will of God. He tells us nothing about the birth and early life of our Lord. He gives us very few details about our Master's sermons. Yet he gives greater details than others about His miracles. Mark's is the shortest of the four Gospels, yet it is not in any way less significant. Mark used greater brevity than the others, but his narrative is just as important. Those who suggest that Mark simply copied down some facts from Matthew, or that he wrote what Peter told him to write both miss the purpose of Mark's work and undermine

the Inspiration and authority of Holy Scripture. Without question, he got information from those men who taught him the Gospel—but He wrote by Divine Inspiration.

J.C. Ryle very properly observed that Mark's Gospel is "The independent narrative of an independent witness, who was inspired to write a history of our Lord's *works*, rather than of His *words*. . . Like all the rest of Scripture, every word of St. Mark is '*given by inspiration of God*,' and every word is '*profitable*.'"

Mark Himself

The man God used to give us this Inspired narrative of our Savior's obedience as our Representative, as the One who worked out righteousness for us, was a man like we, not always dependable, a sinner saved by Grace, just like we are.

In other places he is called John Mark. He was the man who accompanied Paul on his first missionary journey and proved himself at that time an unfaithful servant. He could not take the pressure of the work—the constant opposition, the thankless labor and the relentless long, lonely hours. So he ran back home to momma. This is not the only time we see Mark displaying such weakness.

If you want to meet Bro. Mark turn to chapter 14. There is an unnamed young man here who is probably Mark, himself. I say that because Mark does not give us the man's name and because this is the only time this incident is mentioned in Scripture. After our Lord's arrest in Gethsemane, we are told that the disciples forsook Him. But Mark adds what is found in verses 51 and 52—"*And there followed Him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him, and he left the linen cloth, and fled from them naked.*"

Yet, this is the man God chose to use to give us this portion of His Word. A less than dependable servant, a man who was at times very weak, was chosen to record for us the perfect faithfulness of that Servant of God of whom it is written, "*He shall not fail,*" the Lord Jesus Christ. I am thankful for that fact. Aren't you? If the Lord used one failure, maybe He will use another (1 Cor 1:26-29).

Peter's Influence

Mark was Peter's son in the faith (1 Peter 5:13). He was converted under the influence of Peter's ministry and taught by Peter. He was, as well he should have been, greatly influenced by his pastor, Peter. His Gospel narrative naturally reflects the teachings and viewpoints we see in Peter.

In fact, if you will look at Acts 10:38, you will see that Peter gives us a very brief summary of all that is recorded for us in the Gospel of Mark. Speaking in the house of Cornelius, we read that Peter stood among them and told them exactly what Mark tells us in these 16 chapters— "*How God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him.*"

Matthew and John, like Peter and Paul, were Apostles of Christ. As such, they learned the Gospel from the Master, Himself. Neither Mark nor Luke was an Apostle. What they learned of Christ, they learned, like we do, through the preaching of others and by the teaching of the Holy Spirit through the preached Word (Rom 10:17).

Profitable Mark

The human author of this Gospel narrative was John Mark, the son of Barnabas' sister, Mary (Acts 12:12, 25; Col 4:12). Paul and Barnabas eventually had a falling out because Paul refused to take Mark with them on his second missionary journey (Acts 15:36-41). But that is not the end

(See Gospel of Mark on page 7)

GOSPEL OF MARK

(Continued from page 6)

of the story. At some point, Paul and Mark did some fence mending and, in his latter days, the old man Paul found Mark to be one of few who were loyal to the Gospel. As he was awaiting execution, he wrote to Timothy and said, “Take Mark, and bring him with you: for he is profitable to me for the ministry” (2 Tim 4:11).

Mark’s Message

Instead of opening with a record of our Lord’s Incarnation and birth, instead of telling us about His youth and early years, Mark begins at once with His ministry. Look at verse 1 of chapter 1—“*The beginning of the Gospel of Jesus Christ, the Son of God.*” This is the beginning, but not the end, for there is no end to the story Mark tells. He is telling us the God-story of redemption, grace and salvation by God’s Servant, “*Jesus Christ, the Son of God.*”

Our Lord tells us that the story will go on forever, even in eternity. This is too wondrous to grasp, but our Lord tells us that in that great day called “eternity,” “*He shall gird Himself and make (us) to sit down to meat, and will come forth and serve (us)*” (Luke 12:37). We will never come to the end of the story. The Gospel of Jesus Christ, the Son of God is everlasting!

Time Fulfilled

After describing the ministry of John the Baptist and our Lord’s baptism by him (1:2-13), Mark gives a very brief description of the wilderness temptation (vv 12-13). Yet, even in his brevity, Mark adds some things that show the greatness of that trial by which the faithfulness of Jehovah’s Servant was proved.

Matthew and Luke tell us that our Lord was “*led*” of the Spirit into the wilderness. Mark’s words are stronger—“*The Spirit drove Him into the wilderness.*” It is Mark who tells us the temptation

lasted forty days and that the Lord was “*with the wild beasts*” in the wilderness.

Then he begins to describe our Lord’s earthly ministry in verses 14 and 15 of chapter 1—“*Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent you, and believe the Gospel.*”

Mark tells us that our Lord stepped onto the scene of history and declared that the time God had promised for the accomplishment of His promises of redemption were fulfilled. That meant that the Kingdom of God was now in the midst of men. If we enter into that Kingdom, we must enter in by faith’s door, believing on the Lord Jesus Christ. In due time, Christ came here to die for the ungodly (Rom 5:6; Gal 4:4-5)—“*When the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons.*” He came here as Jehovah’s Servant (Phil 2:5-8).

Continued, Lord willing, next month...

To a soul that would gladly find Christ,
nothing is too hot or too heavy,
nothing is too cold or too sickening.
We would do anything,
refuse nothing
and suffer everything,
if we might but clasp Him in our arms—
our Jesus and our All!
—CHS

A Millionaire and a Caterpillar

Like many another man, Titus Salt, a factory boy in England, began life poor. A hard worker with an inventive mind, he developed a process for using coarse Russian wool and became one of the wealthiest woolen manufacturers. After he invented “alpaca,” he became a multi-millionaire. A man of many interests, he built a model town, called Saltaire, for his workers. Later he was elected to Parliament and, because his progressive ideas had benefited the whole industrial life of England, Queen Victoria made him a baron.

Was Sir Titus Salt satisfied? He was not. As wise King Solomon had said long before, “*The eye is not satisfied with seeing, nor the ear filled with hearing*” (Eccl 1:8). All that Sir Titus Salt had heard, seen, and possessed had not given and could not bring him satisfaction.

One Sunday Sir Titus heard a preacher tell about how, while sitting in his garden, he had watched a caterpillar climb a painted stick which had been stuck into the ground as a decoration. The caterpillar slowly climbed to the top of the stick, then reared itself, feeling this way and that for some juicy twig on which to feed, or for some way of further progress. But the caterpillar was disappointed. Groping about, it found nothing. Slowly it returned to the ground, crawled along until it reached another painted stick, and did the same thing all over again. This happened several times.

“There are many painted sticks in the world,” said the preacher. “There are the painted sticks of pleasure, of wealth, of power, of fame. All these call to men, and say, ‘Climb me, and you will find the desire of your heart. Climb me and you will fulfill the purpose of your existence. Climb me and taste the fruits of success. Climb me and find satisfaction.’ But,” continued the preacher, “they are only painted sticks.”

The very next day the preacher had a visitor. It was the wealthy baron, who said, “Sir, I was in your congregation last night and heard what you said about the painted sticks. I want to tell you that I have been climbing them, and today I am a weary man. Tell me, is there rest for a weary millionaire?”

The preacher had the great joy of pointing that sin-burdened soul to Him who said, “*Come unto Me, all you that labor and are heavy*

(See *Millionaire* on page 11)

Study of Ephesians

MARKS OF DIVINE INSPIRATION

For the past several months, we have been considering the unity of the Church as set forth in the seven phrases of Ephesians 4:4-6, all beginning with the word *one*—“There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all.”

As we come today to verse 7, we find a contrast. The Apostle Paul begins verse 7 with the word *but*. Now, we might think that he is going to change the subject. However, he is not so much changing the subject as he is heading off what might become a misunderstanding. You see, having spoken so much about unity, there may be some who get the idea that he is talking about uniformity. There is a danger, when speaking about unity, of conveying, even unintentionally, the idea of sameness. Some might get the idea that by unity, the Apostle is saying that all Believers are like cookies cut from the same cookie cutter. That may be true in some cults, but it is not the case with Christianity.

Let us consider verse 7—“But to each one of us grace was given according to the measure of Christ’s gift.” To some, this verse might even look like a contradiction to what Paul has been saying. He has been talking about “one body” and that all are members of the same body. Now, he begins to talk about the individual. He says “but to EACH ONE.”

While the Church is one body and we must always be thinking in terms of preserving the unity of the whole, it is not contradictory to speak about the diversity of the individual parts of the body. The remarkable thing about the Church is that at the same time there is unity, there is also diversity. For, says our verse, unto every one of us has been a gracious gift from Christ with which we are to serve in the body. This is part of what should make the Church such a marvel in this world, and it is part of what distinguishes it from all other organizations. We are one body, and yet each one retains an individual identity and importance in the function of the body. Paul says a similar thing in 1 Corinthians 12:4-5 “There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord.”

Now, having made the general statement that to every single member of the body of Christ has been given Divine Grace according to the measure of the gift of Christ, we might expect the Apostle to begin to list some of those gracious gifts. And this, it appears, is what he fully intended to do and what he will do in verse 11. But instead of going immediately to that, we have in verses 8-10 what might be called an “inspired elaboration.” For having mentioned Christ and the fact that He has distributed gifts to each individual in the Church, it suddenly occurs to the Apostle to explain how Christ was able to give these gifts to the Church. Ephesians 4:8-10—“Therefore He says: ‘When He ascended on high, He led captivity captive, And gave gifts to men.’ (Now this, ‘He ascended’—what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.)”

In his explanation, Paul gives two reasons why Christ now has the authority and privilege of administering gifts to those in the Church. The first reason is that it was predicted and prophesied in the Old Testament Scriptures, which means that it was part of God’s plan that Christ should

do so. And secondly, Jesus earned the right to do so by what He did in coming down from Heaven. Let us begin to look at just the first of these reasons together.

As we focus today on an Old Testament prophecy that is here quoted by the Apostle Paul, I would like for us to consider the wonderful ways this passage demonstrates to us the Divine Inspiration of the Bible. The Bible, like no other book, was given by Inspiration. This means that the very words of Scripture were “breathed out” by God so that although they were written by human authors, the whole process was overseen by the Holy Spirit. Thus the words of Scripture are the very words of God.

The first evidence we have here that Scripture was given by the miracle of Inspiration is seen in the fact that the giving of gifts by Jesus was a matter which was prophesied in Scripture close to a thousand years before it ever happened. In verse 8, the Apostle quotes from Psalm 68:18. The first thing we note, and the first thing we should always note when we find an Old Testament passage quoted in the New Testament, is the context. For if we do this, not only will we have a much better idea of what is being said, but we will see amazing proofs of the Scripture’s Inspiration. Our passage is a wonderful example.

First of all, let us see whom this Psalm is talking about. Verses 4 and 5 show us this—“Sing to God, sing praises to His name; Extol Him who rides on the clouds, By His name YAH, And rejoice before Him. A father of the fatherless, a defender of widows, Is God in His holy habitation.” The one spoken of in these verses is God. The Psalmist commands us to sing praise to His name. He refers to Him at the end of verse 4 by the name, “YAH,” which is a shortened form of “Yahweh” or “Jehovah” in the Hebrew.

The Psalm then goes on to describe some of the awesome things which God has done—His coming down upon Mt. Sinai and some of the deliverances of His people. It is verse 18 that is quoted by the Apostle in our passage in Ephesians. Here we read, “You have ascended on high, You have led captivity captive; You have received gifts among men, Even from the rebellious, That the LORD God might dwell there.”

Now consider with me whom Paul is applying this statement to. He is applying it to the Lord Jesus Christ! What then, is he saying about who Jesus is? Remember that the Psalm is referring to YAH or Jehovah. Yet Paul applies what is said here to Jesus. Paul is clearly saying that Jesus is Jehovah! And this is not the only place we find such a thing.

Lord willing, we will continue next month.—PF

**PRAY THAT GOD
WOULD USE OUR BRETHREN
IN NORTH DAKOTA
TO BRING REVIVAL
TO THAT REGION.**

Letters to Mike Gendron Of Proclaiming the Gospel:

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

P. S., Winchester, MA, writes—It really increases our confidence in witnessing to know that we have excellent resources to put in someone's hands. We just saw a man return to the Catholic church after coming to a Bible-believing church for a year! I want to start giving out your CDs and will keep a stack in my car. Another friend who gave some evidence of being converted just sent me an email with praying hands clutching rosary beads. She will be getting a CD! Anyway, your ministry is a great blessing to equip us and we are eternally grateful. There is no way that someone like me could begin to engage a person trapped in Catholicism or to understand its heretical teachings without someone explaining it clearly.

V. G., Onaga, KS, writes—In reading your tract *Have You Ever Been Deceived?* I was filled with joy to read your words: "Adam and Eve shifted their faith from God to the deceiver when they believed his lie." At last I see a person who really knows the cause of Adam's fall! Always during my 87 years I've always heard from preachers that Adam rebelled in eating the forbidden fruit. It was not rebellion. It was a failure to believe what God said—instead they believed what Satan said. God desires, first and foremost, faith in Him and His Word.

P. & V. E., Granger, IN, write—We often share your resources with others, and recently, a former Catholic said she had no idea Catholicism taught the literal body and blood of Jesus was in the Eucharist. No doubt she now realizes the bondage she was once captive to! We've made it a habit to ask Catholics what the dogma of the Immaculate Conception teaches. They always think it has to do with Christ's conception. They are in shock when we tell them it is about Mary. We find this is an effective way to challenge false doctrines without Catholics getting defensive. They're usually too startled. Thank you for contending for the faith that was once deposited to the saints!

F. J., Staten Island, NY, writes—Since you are a former Catholic who is now engaged in preaching rebellion against the church, you have placed yourself in the following quote by Augustine: "Whoever is separated from the Catholic Church, by this single sin of being separated from the unity of Christ...shall not have life but the wrath of God rests upon him."

Brother Mike replies—I exchanged my Catholic religion for an everlasting relationship with my Lord Jesus Christ by placing my eternal hope in the Words of Christ, not Augustine. Jesus said, "He who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment" (John 5: 24).

Thomas Orr, Manning, SC, writes—Your misguided stooge exhibited very poor taste in sticking your propaganda on car windshields while we attended The Sacri-fice of the Mass at Our Lady of Hope. The individual would better have been in a le-gitimate church this morning learning how to be a Christian! I pray that our Lord will forgive your misguided and mad followers and that he will help you overcome your obvious ignorance of my Catholic faith!

M. H., Airway Heights, WA, writes—I am 38 years old and have 29 months left of a 6-year prison term for the crimes I'm guilty of. I thank the Lord Jesus Christ everyday for His loving hand of discipline. He used this to break me and allowed me to surren-der to Him. He set me free inside when I read the Bible. No longer do I listen to secular music, watch TV. This is not because I am any better than anyone else—I am still a wretched, black-hearted sinner—but because I love God and I trust Him, I don't want to let the enemy within the gates of my heart. All praise and glory and honor to Jesus Christ, Creator and King of kings!

L. & L. F., Puerto Rico, write—Your newsletter is a "must read." We learn so much from it and can see how God is really using you. We were amazed at your witnessing opportunities on Resurrection Sunday at the Catholic Church. Wow! And because of it you were invited to be on the Catholic radio station. Obedience to God always produces great results! Keep up your wonderful work.

S. Z., Edina, MN, writes—I was so moved by your message on wit-nessing to Catholics. You have simplified so much information and made things so clear. Anyway, just like the lepers that got healed and only one came back to thank Jesus, I must come back and thank you and Jane and Jesus for opening my eyes in so many ways. Truth is so satisfying, it does wonders for the soul. By the way, I give out your tracts every week!

DO YOU PRAY THAT THE HOLY SPIRIT WILL PREPARE THE HEARTS OF HEARERS BEFORE YOUR PASTOR
PREACHES? DO YOU ASK THE HOLY SPIRIT TO PREPARE YOUR HEART?
DO YOU ASK HIM TO PREPARE YOUR PASTOR'S HEART?

A GOOD DEATH

(Continued from page 1)
stung Christ!”

The Gospel releases us both to live and to die well. However, to both live and die well we need to know that the sin and death problem has really been solved. We need to ask ourselves, therefore, do we actually believe the Gospel or is it just a theory for us? Do we, from the depth of our beings, trust that Christ Jesus is the One who has already thoroughly and finally dealt with sin and death (Heb. 1:3; 9:26; 1 Cor 15:21)?

How wise we would be to continually bathe ourselves in the Gospel. In the Gospel, the Christ event, we discover that the Lord Jesus utterly defeated, disarmed and destroyed all the demonic powers that were displayed against us. He routed, stripped and expelled them in His awesome, sovereign, conquering act at Calvary (Col 2:15). If you believe this you will die well. If, however, you have spent your life focused on blessings and experiences, you may well have to face death with an impending sense of terror. I have seen this! I have been called to deathbed scenes of church folk who have not been bathed in the Gospel. Their church lives had been one of jumping from some new experience to the next. Having been exposed to a steady diet of Believer-centered preaching—they were ill prepared to die!

Death is one of the most neglected issues in our churches. Let's face it, none of us like to be confronted with our mortality. Death is a dark and sinister subject for many of us. We prefer to equip ourselves for life rather than death. We don't wave at passing hearses and say "Great stuff, I'm going to be in there one day." We have, after all, a God-given bias towards life. We were not created to die, but because of sin we all will. We have an unbreakable appointment with the last enemy—we can't dodge it—we must face it. Unless the Lord returns, 100% of those reading these words will die.

Many people try to put death out of their minds. One French monarch went so far as to not even allow anything about death to be mentioned in his presence. One day his secretary began to read out the words of a communiqué relating to the recent death of the King of Spain that began, "The death of the king of Spain," Instantly, the French monarch went ballistic saying, "What is that? What is that?" He was furious that such a word as "death" should be mentioned in his presence! The secretary, a past master of diplomacy, then said, "There has been a circumstance which occasionally happens to Kings of Spain."

Some people are just as absurd as that French monarch—they refuse to face the fact that there is no way out of this life alive! So let's say it again—Unless the Lord returns, 100% of those reading these words will die." Each one of us should, therefore, ask ourselves, are we preparing to die well?

In the Gospel we see God's victory over death. We see that our sins are judged upon Christ. We see Satan exposed and stripped of authority. Because of the Gospel, the reign of death has been replaced by the reign of life and Grace. Paul tells us, "*For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ*" (Rom 5:17).

He further states, "*That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord*" (Rom 5:21).

To speak of "reigning" is to speak of Kings and Kingdoms. This is why the Believer can say that Christ Jesus has destroyed the Kingdom of Death. By faith we believe and are assured that we have already been translated and transplanted into another Kingdom, the Kingdom of God's dear Son (Col 1:12). Although we don't yet see the final manifestation of the rule of Christ Jesus, the Gospel declares that God's Kingdom has already arrived in Jesus and that death has been both banished and abolished in Him. This is Gospel truth!

Misplaced Love

One of our problems is, however, that many of us are ill prepared to die because we are too attached to this world. We are caught up in all that glitters! This is both a tragic and perilously dangerous state of affairs because the Believer has been called to, "*Love not the world, neither the things that are in the world.*" Furthermore, "*If any man loves the world, the love of the Father is not in him.*" (See 1 John 2:15, James 4:4).

The Gospel, however, will kill the love of the world and prepare us for a good death. This is one of the many reasons why the Gospel of Christ must be kept central in our churches. It will convert us, wean us from the world and cause us to yearn to see the Lord Jesus in all His exalted Glory. As Luther said, "*if we would only believe this Gospel and constantly affirm it in our hearts, we would utterly despise all the pomp and vainglory that this world has to offer.*"

Fear of Death Removed!

The Gospel not only takes away the love of this world and prepares us for death—it also takes away the very fear of death itself. We read, "*that through death He (Christ) might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage*" (Heb 2:14-15).

When Christ Jesus laid down His life at the Cross, He came into contact with the full force of death and absorbed it! He tasted death for us (Heb 2:9). He abolished death and brought life and immortality to light through the Gospel (2 Tim 1:10). This is excellent news—Satan and his henchman death have been utterly defeated. (See John 12:31-32, Rev 12:10, Heb 2:14-15). They are conquered enemies! The Lord Jesus has single-handedly overcome these two foes which combined to make a terrifying and monstrous beast. Christ Jesus has abolished death, "The King of Terrors" (Job 18:14), by His all-sufficient work on the Cross.

The good news is that Christ has conquered death on our behalf. Of course Believers give the undertakers just as much business as the unsaved, but for the Believer, death is now a harmless serpent whose fangs have been extracted—it's a frothing mad dog without a bite and a raging bull without horns or legs. Since in Christ we have already triumphed over death (Eph 2:4-6), nothing can give us more boldness in its face than the Gospel!

When the Gospel is restored to its rightful place in the church, Christians will again learn all that Christ's victory at Calvary means and thus discover how to die well.

And that's the Gospel Truth.

Lord willing, continued next month.

**PRAY FOR BROTHER
MIKE GENDRON.**

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.

About missionary to the American Indians, David Brainerd (1718-1747)

Brainerd was now cast into a new roll—that of a pastor—a position which involved many responsibilities and problems. He must have asked himself, or rather his Lord, many questions—how must he minister to the spiritual and temporal needs of his Indians? What must he teach them? What methods of instruction must he apply? How must he deal with the souls under conviction and those who professed faith in Christ? How must he apply the principles of Christianity to his flock's economic, domestic and social concerns? The Journal gives the answer to most of these questions. From it we learn the tremendously deep concern which Brainerd had for the eternal welfare of souls committed to his ministerial care.

The doctrinal content of Brainerd's preaching is given in an appendix to his Journal. He says that it was “the principal scope and drift of all his discourses to dwell on the Being and perfections of God; the obligations mankind were under to love and honor Him; the sinful condition of men and their inability to save themselves; the insufficiency of external reformation or performances to bring them into the favor of God; the necessity of a Savior; the freeness and riches of Divine Grace and the sinners' duty to betake themselves for mercy to God through Christ. He laid great stress also on the fact that the Person and work of Christ was the dominant theme in all his preaching.”

The Christ-centered nature of his public ministry is evident from the following quotation—“I have oftentimes remarked with admiration that whatever subject I have been treating upon, after having spent time sufficient to explain and illustrate the Truths of God contained therein, I have been naturally and easily led to Christ as the Substance of every subject. If I treated on the Being and glorious perfections of God, I was thence naturally led to discourse of Christ as the only ‘way to the Father.’ If I attempted to open the deplorable misery of our fallen state, it was natural from thence to show the necessity of Christ to undertake for us, to atone for our sins and to redeem us from the power of them. If I taught the commands of God and showed our violation of them, this brought me in the most easy and natural way to speak of and recommend the Lord Jesus Christ as One who had ‘magnified the Law,’ which we had broken and who was ‘become the end of it for righteousness, to everyone that believes.’

“Never did I find so much freedom and assistance in making all the various lines of my discourses meet together and center in Christ, as I have frequently done among these Indians.”—From *Five Pioneer Missionaries* by The Banner of Truth Trust, Carlisle, PA, 1965. Pages 54, 55.

I CAN
DO ALL THINGS
THROUGH
HIM
WHO STRENGTHENS ME.
(Phil 4:13)

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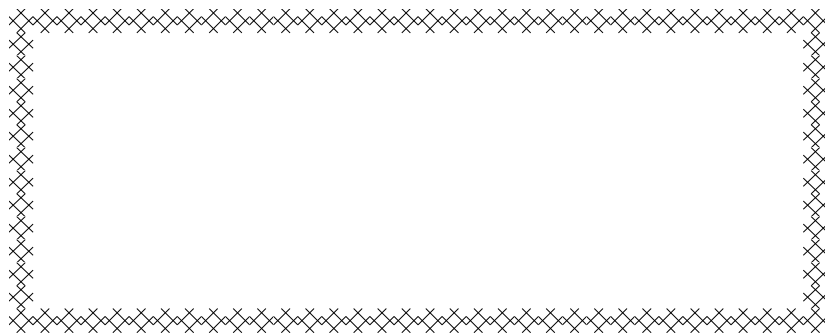
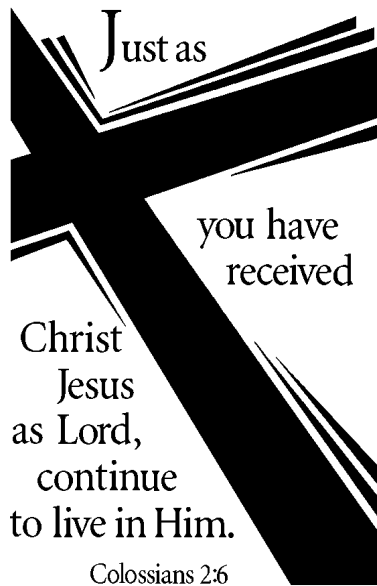
(Continued from page 7)

laden, and I will give you rest” (Matt 11:28). And Sir Titus, who long had sought satisfaction from this world and had never found it, laid his heavy burden at the feet of the Lord Jesus, receiving Him as his personal Lord and Savior!

Friend, are you, too, climbing the painted sticks of this world in the vain pursuit of pleasure, wealth, power, or fame—living your whole life away from God? The Scripture says, “*Rejoice, O young man, in your youth; and let your heart cheer you in the days of your youth, and walk in the ways of your heart, and in the sight of your eyes: but know you, that for all these things, God will bring you into judgment*” (Ecc 11:9).

Are you not burdened about your sins? Turn now, like Titus Salt, to the only Savior, and there at His feet, confess that you are a sinner and that you want to be saved. In Him you will find pardon, peace, and joy forever. His precious blood cleanses from all sin (1 John 1:9). “*He satisfies the longing soul, and fills the hungry soul with goodness*” (Psa 107:9).—First used in the January, 1999, issue of *For HIS Glory*—Author unknown.

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



Pray for your chaplain/pastor.

In This Issue...

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

WILL YOU PLEASE ANSWER THE QUESTION?

By Charles H. Spurgeon

Why is it that some of you who believe in Jesus, are so backward in confessing your faith in Him? Do not profess to believe if you do not. But if you do believe in Jesus, I ask again, why are you so backward in confessing your faith? Jesus Christ said to His disciples, "Go you into all the world and preach the Gospel to every creature." And then He told them what Gospel to preach, "He that believes and is baptized shall be saved." You see the two parts of it.

"Ah," you say, "you Baptists make a great deal of Baptism." We Baptists do not make any more of Baptism than the Lord Jesus Christ has done. But I was not talking about Baptists, I was talking about the words of the Lord Jesus Christ as they are recorded in the New Testament. He says, "He that believes and is baptized shall be saved." Is not that plain? Someone asks, "Can we not be saved without being baptized?" "I am not going to answer such a question as that! My business is to bid you listen to what Jesus Christ says, "He that believes and is baptized shall be saved." Give good heed to what Christ says, and raise no questions concerning it. For my part, I am going to run no risks and, therefore, I take the whole passage just as it stands! My Master alone knows the relative importance of the two parts of the message, but I am bound to deliver His message just as I have received it.

Suppose I send a servant to my front door with a message and the person to whom it is sent says to her, "Your master did not mean all that," she would naturally say, "I have nothing to do with what my master means—I have only to tell you what he said." So say I concerning what my Master said—and what He said was—"He that believes and is baptized shall be saved." And He has also said, "Whoever, therefore, shall confess Me before men, him will I confess also before My Father which is in Heaven. But whoever shall deny Me before men, (which is here the same thing as not confessing Him), Him will I also deny, (or, not confess), before my Father which is in Heaven." Come along then, you who have been hiding yourselves! Come forth and confess that Jesus Christ is yours!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #3132, Volume 55—A QUESTION FOR YOU—Read/download the entire sermon, free of charge, at <http://www.spurgeongems.org>.]