

◆ FOR HIS GLORY ◆

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God has foreordained *all* that comes to pass in this world, but this does not mean that He regards the wickedness of men with complacency, or that He condones their evil. In their zeal to clear God of being the Author of sin, many deny that He is the Ordainer and Orderer of it. **Because** the creature cannot comprehend God's ways or perceive how He is the Author of an act without being chargeable with the evil of it, they have rejected the important Truth that *sin* is under the absolute *control* of God and is as much subject to His moral government as the winds and waves are directed by Him in the material sphere. **The** subject is admittedly a difficult one and we content ourselves by giving a quotation from Chapter 5 of the Westminster Confession: "God's Providence extends itself to all sins of angels and men and that not by a bare permission, but such as has joined with it a most wise and powerful bounding, and otherwise *ordering and governing* them in a manifold disposition unto His own holy ends; yet so as the sinfulness thereof proceeds only from the creature, and not from God."—**A.W. Pink**



PRESENT SALVATION

By Charles H. Spurgeon

A present salvation cannot consistently be preached by any beside those who hold the Doctrine that salvation is by Grace. Is there a Roman Catholic, in the whole world, who, in harmony with his own creed, can say that he is saved? No, there is not one! In fact, lying as that creed does, it does not profess to put anyone into a position in which he can say, "I am saved." No, the Romish Church not only postpones salvation to the day of death, but positively beyond it! There was Daniel O'Connell, of whom the Pope said that he was his greatest subject in Europe—yet it is not many years ago that we were informed that he was in "purgatory." It was a hard thing that such a faithful disciple of the Pope should be sent there, yet he was no worse off than the bishops, archbishops and cardinals, for, according to the Romish teaching, they *all* go to "purgatory!" Of course, the Pope lets them out after a certain time, but that is all he professes to offer—salvation after a future indefinite period—he never pretends to say to anyone, "You are saved now." That would be a lie too gross even for the Pope and priests of Rome to utter! There is no such thing as a present salvation in the whole of the Roman

Catholic Church.

Nor is this possible under any system except that of salvation by Grace. Bring up the good Dissenters and the good Churchmen—the men and women who are regular in their attendance on outward ordinances. Whatever the ceremonies of their church may be, they observe them with the most indefatigable industry. They have been "baptized" and confirmed. They have "taken the sacrament," or sat at the communion table—according to the phraseology of their different churches—and they believe that by their constant attention to the outward observances of worship, they will assuredly be saved! But speak to any one of these people and ask if he can say, "I know that my sins are forgiven"—he will be astonished at your enquiry and will reply, "I would not have the presumption to say such a thing!"

Appeal to the very best of them, the most devoted, the most earnest, the most indefatigable of those who are seeking salva-

(See *Present Salvation* on page 2)

AND SO, HOW DOES GOD LOVE YOU?

By Charles H. Spurgeon

*"Since you were precious in My sight, you have been honorable, and I have loved you."
(Isa 43:4)*

We come to the last of these notable words, which is "BELOVED"—"I have loved you." I must decline to preach on this word. It is not a word for talk, but thought. I always feel that the love of God to His people is more fit for contemplation than public discourse. "I have loved you." Come, Heir of Heaven, listen a moment! God has loved you *eternally*. Before the stars began to shine, before the sun knew his place and poured forth his oceans of light, God loved you in *particular*.

He has loved you *actively* and *effectually*, giving His Only-Begotten for you—an unspeakable gift—giving you everything in Him—a boundless dowry of love. He has loved you *pre-eminently*, better than the angels, for unto which of them has He ever said, "You were honorable, and I have loved you"? He has loved you *unchangeably*, never less, and never more. In all your sin the same. In all your sorrow,

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PRESENT SALVATION

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tion by their own works, and ask if they have obtained eternal life. You cannot find one who has done so—they are all hoping that through the mercy of God, they may somehow and sometime be saved—but none of them will declare that they are now saved. From those who join us in church fellowship, I frequently hear such remarks as this, “I attended my church every day in the week. I repeated the prayers regularly, but I never found any rest to my soul until I trusted wholly in Christ.” From others who attended certain Dissenting places of worship, I have had such expressions as this, “I went up to the House of God and I heard my minister exhort me to be patient in sickness, to love my God and my neighbor, and I tried to do my best to obey his exhortations, but I never could say that I was a saved man, or use the confident language of the spouse, ‘My Beloved is mine, and I am His,’ until I learned that salvation is all of Grace and, by His Grace, trusted in the finished work of the Lord Jesus Christ.”

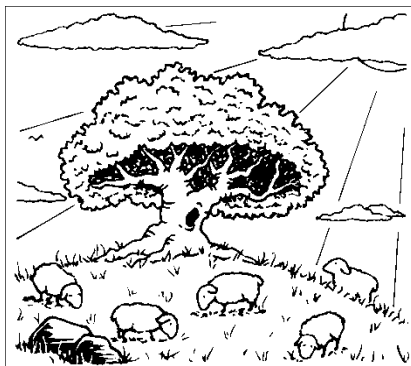
No, my dear Friends, under the theory of salvation by works, whatever form it may take—whether it appears in the garb of Popery, or hides itself under the veil of Protestantism—it is always substantially the same—a man’s own works cannot pretend to offer to him the blessing of a present salvation! Take the Arminian theory, which is the least objectionable of all forms of salvation by works, cut it asunder, and you will find that there is a strong taint of Popery even there.

“But,” asks someone, “do not Arminians rejoice to say that they are already saved?” Yes, but their assertion is contradicted by the assurance which they will give you directly afterwards, that they may finally perish. Although they are now saved, their safety is something like that of a wrecked mariner who, after being tossed to and fro in a stormy sea, is washed up on a rock, from which he may presently be hurled back into the raging billows! Their safety is not like that of the man who has been carried into the light-

house, or brought to land in the lifeboat, for they believe that after all they have experienced, they may be lost. It is not salvation that the Arminian possesses—he is only in a *salvable state*. His condition is that of a man who, if he continues to repent and believe, shall be saved, but he is not truly now saved—he has not been built upon that sure, certain, solid foundation upon which the true Believer is resting. He cannot sing, with To- plady—

*“The terrors of Law, and of God,
With me can have nothing to do!
My Savior’s obedience and blood
Hide all my transgressions from view.
My name from the palms of His hands
Eternity will not erase;
Impressed on His heart it remains
In marks of indelible Grace.
Yes, I to the end shall endure,
As sure as the earnest is given—
More happy, but not more secure,
The glorified spirits in Heaven.”*

Such a salvation as that—a present one, enjoyed *now* in all its fullness, in all its riches, in all its boundless lengths, and breadths, and depths and heights—is not possible under any other system but that of salvation by Grace, and by Grace alone! We, of all men living, who preach the Doctrine of Salvation by Grace, can proclaim a present salvation in all its fullness.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #2741, Volume 47—SALVATION BY GRACE—read/download the entire sermon free of charge at <http://www.spurgeongems.org>



The Lord is my shepherd,
I shall not want...

—Psalm 23:1

SEE PAGE 7

Pray for the readers of this magazine.

If there is any folly in holiness, the folly is not with you but with Him that bade you be holy. The servant is accountable for any action he does of his own but not for that which he does by the command of his principal. So you, in keeping close to God’s will, are not accountable for consequences. The consequences must lie with God. As surely as wisdom is justified of her children, so is God justified of all Believers. Yes, and He justifies Believers, and their faith is counted unto them for righteousness. Therefore, Beloved, we stand on the ground of justification when we obey the call of God.—CHS

Please pray daily for God’s elect in prisons—that He might *use them* for His honor and glory.

I often poured out, in transports of blissful astonishment, “Lord, ‘tis too much, ‘tis too much, surely my soul *was not worth* so great a price!”—Joseph Hart

**PRAY FOR
DIVINE GRACE
TO PRAY!**

“The one concern of the devil is to keep Christians from *praying*. He fears nothing from prayerless studies, prayerless work or *prayerless religion*. Satan laughs at our toil—mocks our wisdom—but *trembles when we pray*.”—Sam Chadwick

**PRAY FOR GRACE
TO ENCOURAGE
YOUR PASTOR!**

**PLEASE REMEMBER TO PRAY
FOR OUR BROTHERS AND
SISTERS IN PRISONS
THROUGHOUT THE WORLD.
PRAY FOR THEIR SPOUSES AND
CHILDREN. PRAY FOR THOSE
MEN *CALLED BY GOD* TO SERVE
AS CHAPLAINS IN OUR JAILS
AND PRISONS.**

HOW DOES GOD LOVE YOU— AND HOW SHOULD YOU LOVE FELLOW BELIEVERS?

(Continued from page 1)

still the same. He has loved you *immeasurably*. You can never know the heights and depths of your God's love to you.

O Man, plunge yourself into this river! If you have up to now gone wading into it up to the ankles, now get breast high and heart high into it—yes, commit yourself to the fathomless stream, and swim in it as in a sea of bliss. "I have loved you." Let that dwell richly in your heart and ring out celestial music for your comfort and delight!

I want you now, practically, as this verse is your own by faith, to make use of it in other senses. "Since you were precious in My sight, you have been honorable, and I have loved you." My Savior, do You say that? Why, those words You put into *my* mouth to give back to You! You, also, are precious in *my* sight. Is He not so—precious beyond compare? Therefore He is honorable in our esteem. Will you not honor Him? Shall it not be the continual strife of your soul to get Him renown? Will you not talk of His fame to others? Will you not spread abroad the glory of His mighty acts?

I am afraid if you make this confession you will have to blush as you make it. You have loved Him, but, oh, how little have you loved Him! Look not back, then, except with penitence, and from now on say, "Lord, You have been honorable, I will love You. Forgive the past, kindle in my soul a fresh flame of Your Grace.

When you have so used those words, turn them in another direction. Apply them next to every child of God. Since you, my Brother. Since you, my Sister, were precious in my sight—and you have

been so ever since I knew how precious a child of God was—you have been honorable and I have loved you.

Let us never think of the children of God in any other way than as honoring them. Some of them are very poor. Many of them illiterate. Some of them not altogether in temper, action, or creed what we might desire them to be. But if they are bought with the blood of Christ, they are honorable! The Lord declares them so, and let us not treat them dishonorably. It is a very sad thing when poor Believers are despised by those who happen to be better off.

If some great noble were to come into this House of Prayer, many of you would be glad to give him the best seat, and yet he might be one of the worst of men. But if a child of God should happen to be so poor that he must wear garments that are all but rags, and must live in a miserable cottage, there are many who will scarcely own him as a Brother.

We who understand what spiritual worth is should never fall into this error. We should say, "You, poor as you are, have become precious in our sight for Jesus' sake. We see you are an heir of Heaven and, therefore, we prize you above all kings and princes. We love you for the Master's sake. Can we help your poverty? Can we cheer your sickness? Can we bear a part of your burden? We love you and count you honorable for the sake of Jesus, our Lord and yours."—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #917, Volume 16—*Precious, Honorable, Beloved*.

Memorize
JOHN 3:18

“And whatever he does, shall prosper” (Psa 1:3)

And with regard to this “prospering,” take heed that you understand it is not a carnal or worldly prosperity. This prosperity is hidden prosperity and lies entirely secret in spirit—and therefore if you have not this prosperity, that is, by faith, you should rather judge your prosperity to be the greatest adversity. For as the devil bitterly hates this leaf of the Word of God, so does he also hate those who teach and hear it—and he persecutes such, aided by all the power of the world. Therefore you hear of a miracle—the greatest of all miracles—when you hear that all things prosper which a blessed man does.—**Martin Luther**

Interesting View

By C. H. Spurgeon

I believe that different denominations are sent on purpose to set out different Truths of God. There are some of our Brethren a little too high—they bring out better than any other people the grand old truths of Sovereign Grace. There are some, on the other hand, a little too low. They bring out with great clearness the great and truthful doctrines of man's responsibility. So that two Truths that might have been neglected, either the one or the other—if only one form of Christianity existed—are both brought out, both made resplendent by the different denominations of God's people who are alike chosen of God and precious to Him.

God forbid I should say anything that would bolster up any in their errors. Nevertheless, God's people, even in error, are a precious people. Even when they seem to be as earthen pitchers, the work of the hands of the potter, they are still comparable to fine gold. Rest assured that the Lord has deep designs to answer, even by the divisions of His Church. We must not interfere with Christ's reasons, nor with His style of architecture. Every stone that is in the temple, Jesus Christ ordained it should be put where it is.

Even those stones that are most contemptible and unseen were put in their places by Him. There is not one board of cedar, one piece of burnished pinnacle that was not foreseen and prearranged in that Eternal Covenant of Grace which was the great plan that Christ, the Almighty Architect, drew for the building of the temple to His praise. Christ, then, is the only Architect and He shall bear the glory, for He designed the building.

—Adapted from *The C. H. Spurgeon Collection*, Version 1.0—Sermon #191, Volume 4—*Christ Glorified As the Builder of His Church*—Ages Software, 1.800.297.4307

BELIEVER'S BAPTISM

By C. H. Spurgeon

In the matter of Believer's Baptism—when the Believer says, “Well, surely this is but a small thing, I may safely neglect it,” does he not deny unto his Sovereign Lord and Master that act of homage which, though it is simple in itself, is, nevertheless, full of meaning because it is an acknowledgment of the superior rights of the great King? Who told you it was nonessential? Who bade you neglect it? Surely it must be a *spirit of darkness* that talked with you!

The Jew of old must not neglect circumcision. His child shall be cut off from the congregation of Israel unless the painful rite is performed. He must not refuse the paschal supper, for if he does, the destroying angel shall smite his household. And in that Passover everything must be observed. Not a bone must be broken. The creature must not be eaten raw, nor dampened at all with water. It must be roasted in the fire. It must be eaten with bitter herbs. There are minute particulars given and every one of these having the solemn command of God upon them are to be carefully observed by the children of Israel throughout all generations.

Surely it must be so with Christian ordinances and with the commands of the King of Heaven! We cannot violate them with impunity. The spirit which would prompt us to neglect one of the least of them is Satan and leads down to Hell—a spirit of partial obedience is a spirit of radical disobedience. The old Prophet did but eat and drink at Bethel and that, too, as he thought, upon prophetic authority—and yet the lion slew him because he rebelled against the express bidding of God.

We are not to imitate the Pharisee who tithed the mint, anise and cummin—and then neglected the weightier matters of the Law, but we are to remember that Jesus said, “These things ought you to have done and not to have left the other undone.” So that mint and anise and cummin are still to be tithed. And still in the little as well as in the great, our obedience to God is to be carried out. Take care, dear Friends, that, like Caleb, you follow the Lord fully, that is, *universally, without dividing*.

Now may I put a question of conscience to all around me? Is there not something that I know to be my Master's will which I have not done? Brothers and Sisters, is there not some command which as yet you have not obeyed? Some self-denying duty which you have shirked, some holy engagement for the good of your fellow men, or for your Lord's Glory, which you have carelessly avoided? If it is so, do, I pray you, see to it, for you can never have the blessing of Caleb till you have the complete and universal spirit of obedience which Caleb had.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0—Sermon #538, Volume 9—*Caleb, the Man for the Times*—Ages Software, 1.800.297.4307

25 CENTS

Several years ago a preacher moved to Houston. Some weeks after he arrived he had occasion to ride the bus from his home to the downtown area. When he sat down he discovered that the driver had accidentally given him a quarter too much in change. As he considered what to do, he thought to himself, “you better give the quarter back. It would be wrong to keep it.”

Then he thought, “Oh, forget it. It's only a quarter. Who would worry about this little amount? The bus company already gets too much fare—they will never miss it. Accept it as a gift from God, and keep quiet.”

When his stop came, he paused momentarily at the door, then he handed the quarter to the driver and said, “Here, you gave me too much change.” The driver replied with a smile, “Aren't you the new preacher in the neighborhood? I have been thinking about going to worship somewhere. I just wanted to see what you would do if I gave you too much change. I'll see you in church on Sunday.”

When the preacher stepped off the bus, he literally grabbed the nearest light pole, and held on, and said, “Oh, God. I almost sold your Son for a quarter.” Our lives are the only Bible some people will ever read.—Submitted by Curtis Roberts, Round Rock, Texas

**NOT
SURE?**
By A. W. Pink

“He which has begun a good work in you will finish it until the day of Jesus Christ” (Phil 1:6).

One of the things which causes most concern unto those who have little assurance is that the work of Divine Grace within them is making such small progress—no, it often seems none at all—that there is no growth in Grace, no fruitfulness. To those who mourn over this, the above is indeed a *precious promise*. First, it is an absolute and unconditional one. There are no provisos or stipulations attached to it. The good work proceeds as it began—*altogether apart* from creature worthiness or creature efforts. And, we may add, its continuation, like its beginning, is *perceivable* only by the *effects* which are produced.

Second, it is a promise made good by pure *Grace*—notwithstanding innumerable failures and sins. *In himself, the Believer is just as unworthy at the close of his pilgrimage as he was when the good work was begun in him.* It is *all of Grace* from first to last. Third, this promise is one which issues from the eternal and immutable love of God which is solemnly pledged in the *Everlasting Covenant* and *guaranteed by the infinitely meritorious work of Christ*. Fourth, this promise is secured by Divine Omnipotence. In spite of indwelling sin, a hostile world, an opposing devil, “Being confident of this very thing, that He which has begun a good work in you *will finish it* until the day of Jesus Christ.”

What thanks and praise are due unto Him who enables the Believer to say, “The LORD *will perfect* that which concerns me: Your mercy, O LORD, endures forever” (Psa 138:8).—A.W.P.—From July, 1937, *Studies in the Scriptures*.

**“CAUSE YOUR FACE
TO SHINE UPON
YOUR CHURCH.”
(DAN 9:17)**

UNDERSTANDING ROMAN CATHOLICISM

By Rick Jones

The sin of presumption

Catholicism maintains that believing you are assured of going to Heaven when you die is to commit the sin of presumption—

“There are two kinds of presumption. Either man presumes upon his own capacities, (hoping to be able to save himself without help from on high), or he presumes upon God’s almighty power or His mercy, hoping to obtain His forgiveness without conversion and glory without merit.” (page 507, #2092)

By taking this position, the Catholic church once again lines itself up against written Scripture—

“These things have I written unto you that believe on the name of the Son of God; that you may know that you have eternal life, and that you may believe on the name of the Son of God” (1 John 5:13).

Stop and reason for a moment. If there is a place called Heaven, a paradise wonderful beyond imagination—and if there is a place of eternal torment called Hell, would a loving God tell us how to obtain one and avoid the other? Would God make us endure an entire lifetime never knowing how we could escape the flames of Hell and be assured of enjoying Heaven with Him? Would a loving God say, “Do as many good works as you can—then keep your fingers crossed and hope for the best when you stand before Me someday”? No, that’s not love, that’s torture! That’s cruelty of the highest sort. A God of love would give

us a clear, simple plan spelling out how to miss this awful place of torment and be assured of Heaven. And He has—

“For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life” (John 3:16).

The Bible declares that those who receive Christ by faith and put their trust in Him, alone, can know *right now* that they have eternal life—

“He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God” (John 3:18).

“He that believes on the Son has everlasting life. And he that believes not the Son shall not see life; but the wrath of God abides on him” (John 3:36).

“He that hears My Word, and believes on Him that sent Me, has everlasting life, and shall not come into condemnation; but is passed from death unto life” (John 5:24).

It’s not a sin to presume you are going to Heaven if you have been born into God’s family through faith in Christ! It is a Biblical fact and a precious promise from the Lord Jesus. It is never presumptuous to take God at His Word. In fact, He loves it when we do:

“My sheep hear My voice, and I know them, and they follow Me:

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand” (John 10:27-28).

God wants His children to rest in the fact that they have been born into His family and that their eternal destiny is settled—

“Verily, verily, I say unto you, He that believes on Me *has everlasting life*” (John 6:47).

Notice, the promise is not that you may have it someday if you do enough good works. You may have it *right now*. This is God’s will. Jesus said:

“And this is the will of Him that sent Me, that everyone which sees the Son, and *believes on Him*, may have everlasting life: and I will raise him up at the last day” (John 6:40).

Paul didn’t consider it presumptuous to declare that he was on his way to Heaven—

“For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better” (Phil 1:23)

Precious Roman Catholic, can’t you see that this doctrine keeps you in bondage? The church doesn’t want you to know your eternal destiny is settled because you’d no longer need the church! How tragic that Catholics remain in bondage, serving the church in hopes of earning Heaven, when God’s desire is for you to be assured of Heaven right now!

A Prayer of John Newton Answered

“I asked the Lord that I might grow in faith, love, and every Grace; might know more of His salvation and seek more earnestly His face. ‘Twas He who taught me thus to pray and He, I trust, has answered my prayer. But it has been in such a way as almost drove me to despair. I hoped that in some favored hour at once He’d answer my request and, by His love’s constraining power subdue my will and give me rest. Instead of this He made me feel the hidden evils of my heart and let the angry powers of Hell assault my soul in every part. Yes, more—with His own hand He seemed

intent to aggravate my woe. He crossed all the fair designs I schemed; blasted my gourd and laid me low. Lord, why is this? I trembling cried, will You pursue Your worm to death? “ ‘Tis in this way, the Lord replied, I answer prayer for Grace and faith. These inward trials I employ from self and pride to set you free and break your schemes of earthly joy, that you may see your all *in Me*.”

PRAY FOR GRACE TO BE HOLY

**PLEASE PRAY
DAILY FOR
CHAPEL LIBRARY’S
PRINT MINISTRY.**

If I could hear Christ praying for me in the next room, I would not fear a million enemies. Yet, the distance makes no difference—He *is* praying for me!”—Robert Murray McCheyne—1813-1843



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THE NECESSITY OF AND INDUCEMENTS TO HOLINESS

Holiness is essential for effective service to God. Paul joins sanctification and usefulness together—“If a man therefore purge himself, he shall be a vessel unto honor, sanctified and meet for the Master’s use, and prepared unto every good work” (2 Tim 2:21).

Holiness makes you resemble God. As Watson notes—“We must endeavor to be like God in sanctity. It is a clear glass in which we can see a face—it is a holy heart in which something of God can be seen.”

The God you love, loves holiness. Hence the intensity of His discipline! William Gurnall says it best—“God would not rub so hard if it were not to fetch out the dirt that is ingrained in our natures. God loves purity so well He had rather see a hole than a spot in His child’s garments.”

Holiness preserves integrity. It saves you from much hypocrisy, from resorting to a “Sunday only” Christianity. It gives vitality, purpose, meaning and direction to daily living.

Holiness fits you for Heaven. “Follow [literally, pursue] holiness, without which no man shall see the Lord” (Heb 12:14). As John Owen writes—There is no imagination wherewith man is besotted, more foolish, none so pernicious, as this—that persons not purified, not sanctified, not made holy in their life should, afterwards, be taken into that state of blessedness which consists in the enjoyment of God. Neither can such persons enjoy God, nor would God be a reward to them! Holiness, indeed, is perfected in Heaven—but the beginning of it is invariably confined to this world. God leads none to Heaven but whom He sanctifies on earth. This living Head will not admit of dead members.

—From *Holiness, God’s Call to Sanctification* by Joel R. Beeke. Published by The Banner of Truth Trust Carlisle, PA, 1994

PLEASE REMEMBER THE
ROBINETTES IN YOUR DAILY PRAYERS.

“SHOW ME THY GLORY”

HYMN #10

A hymn by Donald S. Fortner

O Lord, my God, in mercy hear
 My soul’s most earnest plea,
 In everything and everywhere,
 Lord, “Show me Thy glory.”

Your grace and goodness, Lord, to men,
 In all Your sov’reignty,
 Your justice and Your mercy too,
 Lord, “Show me Thy glory.”

Your pow’r and Your wisdom, Lord,
 Your handiwork display—
 Creation holds my mind in awe:
 Lord, “Show me Thy glory.”

In all your works of providence,
 In everything, I see
 The hand of my great, sovereign God:
 Lord, “Show me Thy glory.”

In the cleft of the Rock I stand,
 Where mercy has put me:
 Now, covered with Your hand, I see,
 Lord, I see Your glory.

Yet, still I hope for better sight,
 When risen in that day:
 Then face to face with Jesus Christ,
 Lord, “Show me Thy glory.”

(Tune: *According to Thy Gracious Word*)
Common Meter 86.86.

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“The Lord is my Shepherd”—Psalm 23

5: Christ As Jehovah in This Psalm

By Daniel E. Parks, Pastor, Redeemer Baptist Church
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We conclude our study of Psalm 23 by a discussion of the Jehovistic titles of our Lord and Savior, Jesus Christ.

I. Jesus Christ is *Jehovah-Elohay*, “The LORD My God” (Zech 14:5). Just as surely as Christ’s sheep acknowledge “Jehovah is my Shepherd,” they also acknowledge “My Shepherd is Jehovah.” They furthermore acknowledge Christ as *Jehovah-Eloheka*, “The LORD Your God” (Exo 20:2, 5, 7), *Jehovah-Eloheenu*, “The LORD Our God” (Psa 99:5, 8, 9), *Jehovah-Elyon*, “The LORD Most High” (Psa 7:17). Deniers of Christ’s deity are following false shepherds.

II. Jesus Christ is *Jehovah-Hoseenu*, “The LORD Our Maker” (Psa 95:6). This is true because the Shepherd of God’s flock is also their Maker (Psa 100:3): “Know that the LORD, He is God; it is He who has made us, and not we ourselves; we are His people and the sheep of His pasture.” Christ’s sheep do not join the self-righteous in vainly boasting of being self-made men.

III. Jesus Christ is *Jehovah-Tsabaoth*, “The LORD of Hosts” (2 Sam 7:8). Christ’s sheep in their respective places are His earthly hosts and He is the Lord of their hosts (John 10:3f)—“He calls His own sheep by name and leads them...He goes before them; and the sheep follow Him, for they know His voice.” In this Psalm He is presented as gloriously leading His hosts in paths of righteousness all the way to Glory. And they are presented as faithfully following Him all the way.

IV. Jesus Christ is *Jehovah-Meqaddeshkem*, “The LORD Who Sanctifies” (Exo 31:13). This is the title by which Christ identified Himself to His Old Covenant people. He had sanctified them by choosing them from all the other nations and consecrating them to Himself (Deut 7:6)—“For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth.”

Jehovah has done the same for His sheep. They are from eternity “sanctified by God the Father, and preserved in Jesus Christ” (Jude 1). They were sanctified in eternity by the Father when He chose them out of the world and consecrated them to and in Jesus Christ their Shepherd (Eph 1:4-6; 2 Thess 2:13). They are sanctified in time by their Shepherd who seeks them in the places of the world where they are scattered and lost, and consecrates them to Himself in His own fold (Ezek 34:11-16). He who sanctifies His sheep calls them “My sheep.” The sanctified reply, “The LORD who sanctified me is my Shepherd.”

V. Jesus Christ is *Jehovah-Shalom*, “The LORD My Peace” (Judges 6:24). Christ was prophesied as “this One shall be peace” (Micah 5:5) and as the Divine “Prince of Peace” (Isa 9:6). He has fulfilled this prophesy so gloriously that His people acknowledge, “we have peace with God through our Lord Jesus Christ” (Rom 5:1) because “He Himself is our peace” (Eph 2:14). Throughout this Psalm His sheep are pictured as being in a state of peace, whether in this present life (vv 1-3), or in the valley of the shadow of death (vv 4-6a), or in the Father’s house beyond the valley (v 6b).

VI. Jesus Christ is *Jehovah-Ropheka*, “The LORD Who Heals” (Exo 15:26). This is the name by which He called Himself when He told His Old Covenant people He would deliver them from the physical diseases He had inflicted upon the Egyptians. To His New Covenant people He is the “Sun of Righteousness with healing in His wings” (Mal 4:2). His people acknowledge, “by His stripes we are healed” (Isa 53:5; 1 Peter 2:24). In this Psalm they acknowledge Him as *Jehovah-Ropheka* when they confess, “He restores my soul” (v 3a).

VII. Jesus Christ is *Jehovah-Tsidkenu*, “The LORD Our Righteousness” (Jer 23:6). This is the name by which the Father Himself declares Christ shall be called. Christ’s sheep therefore acknowledge they are devoid of self-righteousness (Isa 64:6), and confess Christ is their only righteousness (1 Cor 1:30; Psa 71:16; Isa 54:17; Phil 3:9). And they, in this Psalm, acknowledge, “He leads me in the paths of righteousness for His name’s sake” (v 3b). He does so in leading them to Himself and in causing them to walk in Himself. All who boast of their own personal righteousness are following a false shepherd in the paths leading to eternal doom.

VIII. Jesus Christ is *Jehovah-Shammah*, “The LORD Is There” (Ezek 48:35). The city prophesied in this text is New Covenant Jerusalem, the Church (Gal 4:26; Rev 21:2, 9 10ff). Christ is in her as Immanuel, “with us is God” (Matt 1:23). In this Psalm Christ is acknowledged as *Jehovah-Shammah* when it is declared that, even in the direst situation, “You are with me” (v 4a). This is true also corporately (Matt 18:20).

IX. Jesus Christ is *Jehovah-Nissi*, “The LORD My Banner” (Exo 17:15). The Hebrew word here translated, banner, means “something which is conspicuous, easily seen.” Christ is the Divine “banner to the people” and “banner for the nations” (Isa 11:10-12) to which God’s people are attracted and, under which they gather and behind which they march. In this Psalm is found an intimation to Christ as the Banner of His people in the phrase, “You prepare a table before me in the presence of my enemies” (v 5). This reminds us of the declaration of His Church, “He brought me to the banqueting house, and His banner over me was love” (Song 2:4). Where is the table Christ has prepared in the presence of enemies? Under His banner! What is this banner? *Jehovah-Nissi*, “The LORD My Banner”!

X. Jesus Christ is *Jehovah-Jireh*, “The LORD Will Provide” (Gen 22:14). This is the name given by Abraham to the place where God marvelously answered the question of his son Isaac, “Look, the fire and the wood, but where is the lamb for a burnt offering?” Because God is *Jehovah-Jireh*, He provided what they lacked.

In this Psalm, Christ’s sheep acknowledge Him as *Jehovah-Jireh* when they confess “I shall not want” (v 1b). From that point on, this Psalm recites what they shall not lack. The list of things not lacked is inclusive of all things throughout eternity.

Christ the Shepherd is to His sheep not only *Provider* (Phil 4:19), but also *Provision* (Psa 73:26). His sheep are, therefore, like the poor woman who, sitting down to a meal of only bread and water, exclaimed, “What? All this—and Christ too!”

Is *Jehovah-Roi* your Shepherd?

ABOUT THE DOCTRINES OF GRACE

By Charles H. Spurgeon

Do people speak against the Doctrines of Sovereign Grace? Let them. But let our lives be so holy that they must lie against us when they dare to say that our doctrines lead any into sin! Let us pray to God that we may be so earnest, so eminently holy, so God-like and so Christ-like, that to all that condemn us, their own consciences may tell them, "You utter a lie while you speak against them."

This was the glory of the Puritans—they preached Doctrines which laid them open to reproach. I am bold to say I have preached the doctrine of the Puritans and I am bold to say, moreover, that those parts which have been most objected to in my discourses have frequently been quotations from ancient fathers, or from some of the Puritans. I have often smiled when I have seen them condemned and said, "There now, Sir, you have condemned Charnock, or Bunyan, or Howe, or Doddridge," or some other saint of God whom it so happened I quoted at the time.

The word condemned was theirs and therefore it did not so much affect me. They were held up to reproach when they were alive and how did they answer their calumniators? By a blameless and holy life! They, like Enoch, walked with God. And let the world say what they will of them, they only sought to keep their families the most rigidly pious and themselves the most strictly upright in the world. So that while it was said of their enemies, "They *talk* of good works," it was said of the Puritans, that, "They *did* them." And while the Arminians, for such they were in those days, were living in sin, he who was called Calvinist and laughed at, was living in righteousness. And, by God's Grace, the Doctrine that was said to be the promoter of sin was found afterwards to be the promoter of holiness!

We defy the world to find a holier people than those who have espoused the Doctrines of Sovereign Grace. From the first moment until now they have been distinguished in every age, even by their

enemies, as having been the most devotedly pious and as having given themselves especially to the reading of God's Word and the practice of His Law. They believed they were justified by faith alone through the blood of Christ—but they were found, always, seeking to honor God in all the exercises of godliness, being "a peculiar people, zealous of good works."

By God's Grace, let us follow their faith and let us emulate their charity.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #284, Volume 5—*One Antidote for Many Ills*.

Can We Deny The Lord's Table To Any Christian?

By C. H. Spurgeon

When I hear strict communion talked of, it reminds me of a little finger which was washed very clean and therefore thought the rest of the body too filthy to have fellowship with it! So it took a piece of red tape and bound it tightly round itself, that the life-blood might not flow from itself into the rest of the body. What do you think, Beloved? Why, as long as that little finger was, itself, alive, the pulsations and the motions of the blood went from it to all the rest of the body—and that little piece of red tape was but a ridiculous sham! It did not affect anything. It had no influence. It only enabled the little finger to boastfully glory and perhaps to earn for itself the sad distinction—"These are they that separate themselves." But the blood flowed on unimpeded and the nerves and sinews still felt the common life-throb.

They forget, when they deny fellowship in the outward act of eating bread and drinking wine, that the essential spirit of communion is far too spiritual to be thus restrained—it has overleaped their boundary and is gone! The only way in which a Christian can leave off communing with all other Christians is by

leaving off being a Christian! Thus can the finger leave off communing with the rest of the body—by rotting away—and no way else, as long as it is alive!

Communion is the lifeblood of the soul. The Holy Spirit is the Spirit that quickens the body of the Church and that Holy Spirit will go into every member. You may try to check Him by Church decrees, or to stop Him by your trust-deeds and your ordinances, but such a Church shall never be loosed from the bands of ancestral bigotry. By God's Grace, the Church's life will beat freely through all the members of the Church's fellowship—and communion *will* go to all who are in Christ.

There is but one garden, but one spring, but one sealed fountain. And if you have it in your heart and I have it in mine, there is a relationship between you and me that is as near as if you and I had the same soul, for you and I have the same Spirit.

If you could imagine two bodies quickened by the very same mind, what a close connection would that be! But here are hundreds of bodies, hundreds of souls quickened by the same Spirit. Brethren, not only ought we to love one another, but the love of Christ constrains us so that we cannot resist the impulse. We do, indeed, love each other in Christ Jesus.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #431, Volume 8—*A Secret and Yet No Secret*

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When I have sometimes sat to see enquirers, I have seen a number come in, one after the other, that have been born and brought up in the midst of piety—and I have blessed God for them. But, by-and-by, there has come in one whose tale has been terrible to tell and it was not easily told—except with many sighs and sobs and tears. But when it was disclosed, there have sat *two* weeping together—I scarcely know which wept more—he who wept because of Divine Grace illustrated *in* him or the other because he saw in another the Divine Grace which he had tasted for *himself*.—CHS

Study of Ephesians

ONE HOPE OF OUR CALLING ~ 1

We come today to the third in a list of factors which establish the unity in the Church, found in Ephesians 4:4—“There is one body and one Spirit, just as you were called in one hope of your calling.” This is the last factor in the group that pertains primarily to the Holy Spirit. We have seen that the Church is “one body.” And we saw that this “one body” is brought into being by the work of the “one Spirit.” Now let us consider the third phrase—“just as you were called in one hope of your calling.” The words, “just as,” are sometimes translated, “because.” In other words, the Apostle is here giving us a reason why God, by the Holy Spirit, has placed us into one body. He is telling us that there is an even higher and more enduring design to the unity which exists among Believers.

The unity of the Church is not just for this present life. God is doing something much more enduring than that. It is described here as “one hope of your calling.” The unity which we enjoy now is but a foretaste of that “one hope” which God is preparing us for. This hope refers to that fact that those whom God the Holy Spirit has placed into the body of Christ are going through a process that will one day bring them into a new Heaven and a new earth free from sin where they will enjoy directly the Presence of God. Everything happening to us now is but a preparative for that day when the Lord Jesus will come in glory and bring us into the eternal phase of the Kingdom. This is the one great hope which belongs to every child of God.

In Ephesians 1:13b-14, we read that, “you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.” Here we see that after placing the Believer into the body of Christ, the Holy Spirit goes on to “guarantee” to the Believer the inheritance which God has for him. In other words, when a person believes on the Lord Jesus Christ, he becomes the dwelling place of God the Holy Spirit. And by living in the Believer, the Spirit guarantees that the Believer will one day come into all the blessings of eternity which God has promised to him—the hope of his calling.

Now let us relate this to the main issue of unity, which is the thrust of this whole section. How does this “one hope” which all Believers have lead to unity? The answer is not hard to see. Since every Believer has this same hope, it means that we all have the same expectations for the future. There is a great inheritance awaiting each one which we will enjoy together for all eternity. Every Believer is going to come into the full possession of the inheritance which has been given to him through Christ.

Yet, Satan is getting Believers to take their eyes off of what they are being called *to*, their one hope, and getting them to look back upon what they were called *from*. You can see this in the early Church. Those in the early Church came from a wide variety of backgrounds. There were Jews and Gentiles, slaves and free, men and women. Now, when they focused on their differences, they began to make distinctions among themselves which led to divisions. But that very thing is still going on. We tend to focus on racial, economic, social and cultural differences rather than on our oneness in Christ. What we should be emphasizing, instead, is what we all have in common. No matter what our walk of life, we were all Hell-deserving sinners that God saved by His matchless Grace. And whatever our present circumstances, we each share the “one hope of our calling.” (To be continued)

—PF

GOD’S WAYS AND GOD’S WORD

By Pastor Henry Mahan

*“It is good for me that I have been afflicted;
that I might learn Your ways.”*

Psalm 119:71

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

When Job sat before his friends, who was afflicted? **THE ONE GOD LOVED!** When Paul stood before King Agrippa, who wore the chains? **THE ONE GOD LOVED!** Humanly speaking, which path of life would you prefer to live on earth—that of Esau or Jacob? Esau had the life of prosperity and ease. Jacob was full of trouble and conflict—**BUT GOD LOVED JACOB!** Thank God He has not left us alone! Thank God He has loved us in Christ and is pleased to teach us His ways by dealing with us in such a way that we are weaned from the world and find our life, comfort and hope only in Him.

A person who measures his blessings and relationship with God by his prosperity, health, happiness and worldly comforts makes a fatal mistake. *“If you are without chastisement, whereof all believers are partakers, then are you bastards and not sons”* (Heb 12:8). Paul said, *“Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me”* (2 Cor 12:9-10).

He who sends the trial for His glory and my good **WILL SUPPLY THE GRACE SUFFICIENT.** Those who know the Redeemer also know that when we are weak, we are strong; when we are poor, we are rich; when we are empty, we are full; and when we die, we live!

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

A DEFENSE OF CALVINISM

By Charles Haddon Spurgeon

IT IS A GREAT THING to begin the Christian life by believing good solid Doctrine. Some people have received 20 different “gospels” in as many years. How many more they will accept before they get to their journey’s end, it would be difficult to predict. I thank God that He early taught me *the* Gospel and I have been so perfectly satisfied with it that I do not want to know any other. Constant change of creed is sure loss. If a tree has to be taken up two or three times a year, you will not need to build a very large loft in which to store the apples.

When people are always shifting their doctrinal principles, they are not likely to bring forth much fruit to the glory of God. It is good for young Believers to begin with a firm hold upon those great fundamental Doctrines which the Lord has taught in His Word. Why, if I believed what some preach about the *temporary*, trumpety salvation which only lasts for a time, I would scarcely be at all grateful for it!

But when I know that those whom God saves, He saves with an *everlasting* salvation—when I know that He gives to them an *everlasting* righteousness—when I know that He settles them on an *everlasting* foundation of *everlasting* love and that He will bring them to His *everlasting* Kingdom—oh, then I do marvel and I am

astonished that such a blessing as this should ever have been given to me!

I suppose there are some persons whose minds naturally incline towards the doctrine of free will. I can only say that mine inclines as naturally towards the Doctrines of Sovereign Grace. Sometimes, when I see some of the worst characters in the street, I feel as if my heart must burst forth in tears of gratitude that God has never let me act as they have done! I have thought, if God had left me alone and had not touched me by His Grace, what a great sinner I would have been! I would have run to the utmost lengths of sin, dived into the very depths of evil—nor should I have stopped at any vice or folly—if God had not restrained me. I feel that I should have been a very king of sinners, if God had let me alone. I cannot understand the reason why I am saved, except upon the ground that God would have it so. I cannot, if I look ever so earnestly, discover any kind of reason in myself why I should be a partaker of Divine Grace.

If I am not at this moment without Christ, it is only because Christ Jesus would have His will with me and that will was that I should be with Him where He is—and should share His glory. I can put the crown nowhere but upon the head of Him whose mighty Grace has saved me from going down into the Pit!

Looking back on my past life, I can see that the dawning of it all was of God—of God effectively. I took no torch with which to light

the sun, but the sun enlightened me. I did not commence my spiritual life—no, I rather kicked and struggled against the things of the Spirit. When He drew me—for a time I did not run after Him. There was a natural hatred in my soul of everything holy and good. Wooings were lost upon me—warnings were cast to the wind—thunders were despised. And as for the whispers of His love—they were rejected as being less than nothing and vanity.

But, sure I am, I can say now, speaking on behalf of myself, “*He only is my salvation.*”

“Although just now somewhat shorn of his power to persecute, Mohammed, the prophet of Mecca, still practices his sorceries, maddens the passions of men, holds the cup of carnal delight to the lips of his besotted worshipers and endeavors to light up the horrors of the grave by pointing to a Paradise of sin! —William S. Plummer, *The Rock of Our Salvation*, 1867.

—Gleaned from GRACE GEMS!, A Treasury of Ageless Sovereign Grace Devotional Writings—<http://www.gracegems.org>

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Are You a WISE Christian?

By John Spencer, 1658

The Lord reckons the times which pass over us and puts them to our account: let us, therefore, improve them and, with the impotent persons at the pool of Bethesda, step in when the angel stirs the water. Now the Church is afflicted—it is a season of prayer and learning. Now the Church is enlarged—it is a time for praise.

I am now at a sermon—I will hear what God will say. Now in the company of a learned and wise man—I will draw some knowledge and counsel from him. I am under temptation—now is a fit time to lean on the name of the Lord. I am in a place of dignity and power—let me consider what it is that God requires of me in such a time as this.

And thus the Tree of Life brings fruit every month! So a wise Christian, as a wise farmer, has his distinct work for every month, bringing forth his fruit in his season.

“I measure ministers by square measure. I have no idea of the size of a table if you only tell me how long it is. But if you also say how wide, I can tell its dimensions. So, when you tell me what a man is *in* the pulpit, you must also tell me what he is *out of it*, or I shall not know his size.” —JOHN NEWTON—1725-1807

LET'S TALK ABOUT YOUR MINISTER

By C. H. Spurgeon

Sit not where the preacher preaches to you in the plural number, but where he deals with you as a man alone, by yourself. Seek out a preacher like Rowland Hill, of whom it is said that if you sat in the back seat in the gallery, you always had a notion that Mr. Hill meant *you*. Or, that if you sat in the doorway where he could not see you, yet you were quite convinced he must know you were there and that he was preaching right at you. I wonder, indeed, if men ever could feel their sins under some ministers—genteel ministers, intellectual, respectable—who never speak to their hearers as if they did anything wrong?

I say of these gentlemen what Hugh Latimer said of many ministers in his day—that they are more fit to dance a Morris-dance than to deal with the souls of men. I believe there are some this day more fit to deliver smart lectures and bring out pleasing things to soothe carnal minds, than to preach the Word of God to sinners. We need the likes of John the Baptist back again and Boanerges. We need men like Baxter to preach—

*“As though they might not preach again,
As dying men to dying men.”*

We need men like John Berridge who have pulled the velvet out of their mouths years ago and cannot speak fine words—men that hit hard, that draw the bow and pull the arrow to its very head and send it right home—taking deadly aim at the heart and the conscience of men, plowing deep, hitting at the private lusts and at the open sins—not generalizing, but particularizing, not preaching to men in the mass but to men in the detail—not to the mob and the crowd, but to each man separately

A SWEET PART OF BROTHER SPURGEON'S PERSONAL TESTIMONY

Mark, yet further, that religion is, to us, no fiction, for, since our conversion, we have received certain privileges which formerly we did not possess. I will mention only one, that is, *the privilege of speaking with God in prayer*, with the assurance that He will answer us. Does God answer prayer? He who has never tried it is not able to tell and it is most unphilosophical for any man to say that such a thing cannot be when he has never tested it himself! But they who have tried and proved it are the ones who know. I have sometimes wished that certain people could have seen some of the answers to prayer which I have received. I am sure they would have been surprised.

Not long ago a woman came to see me about joining the Church. She was in great trouble, for her husband had gone away, under rather sad circumstances, to Australia, or somewhere in that part of the globe, and she had not heard any news of him. I said to her, “Well, let us pray for him.” When I had prayed for his conversion, I prayed that he might come back to his wife and I said to her, “Your husband will come back to you. I am persuaded that God has heard my prayer. So, when he returns, bring him to see me in this room.” As she went out, she said to the friend who had come with her, “How very positively Mr. Spurgeon speaks about the Lord answering his prayer! He says that my husband will certainly come back to me.”

In a little over 12 months that woman was in my vestry *with her husband*. I had forgotten the circumstances till she recalled them to me. About the time of our prayer, God had met with him on the sea, while he was reading one of my sermons, as a penitent sinner. He was brought to the feet of Jesus and he came back and joined this Church. And he is with us at this day in answer to that prayer. “Oh!” says someone, “that is merely a coincidence.” Well, that woman did not think so, nor did her husband and nor did I at the time—and I do not think so now! You may call it a coincidence if you like, but I call it an answer to prayer, and as long as I get such coincidences, I shall be perfectly satisfied to go on praying! “A rose by any other name would smell as sweet.”

I do not believe I should have had such coincidences if I had not asked for them and, as I get them daily, I shall stand to it, nor shall anything stop me from this glorying—that there is a God that hears prayer! And I challenge all men to try for themselves whether it is not so. If they come humbly to God, by Christ Jesus, and seek His face, they shall not seek in vain and, by-and-by, if they continue to wait upon Him in prayer, He will gird them with power so that they shall ask and receive both for themselves and for others.—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>

and individually!

Grow not offended with the minister if he comes home too close to you—remember that is his duty. And if the whip goes right round you and stings you, thank God for it, be glad of it! Let me, if I sit under a ministry, sit under a man who sometimes uses the knife with me—a man who will not spare me, a man who will not flatter me. If there should be flattery anywhere, let it not be at any rate

in the pulpit! He who deals with men's souls should deal with them very plainly. The pulpit is not the place for fine words, when we have to deal with the solemnities of eternity. Take that advice, then and listen to a personal, home-smiting ministry.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0. Ages Software, 1.800.297.4308—Sermon #336, Volume 6—*Struggles of Conscience*.

For HIS Glory
Prison Ministry
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Just as
you have
received
Christ
Jesus
as Lord,
continue
to live in Him.
Colossians 2:6



PRAY FOR GOD'S ELECT IN PRISONS

In This Issue...

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

PRAYING IN THE HOLY SPIRIT

By Charles H. Spurgeon

Mark the grand characteristic of *true prayer*—"In the Holy Spirit" (Jude 20). The seed of acceptable devotion must come from Heaven's storehouse. Only the prayer which comes *from* God can go *to* God. We must shoot the Lord's arrows back to Him. That desire which He writes upon our hearts will move His heart and bring down a blessing—but the desires of the flesh have no power with Him.

Praying *in the Holy Spirit* is praying in *fergency*. Cold prayers ask the Lord not to hear them. Those who do not *plead* with fervency plead not at all. We might as well speak of a lukewarm fire as of a lukewarm prayer—it is essential that it is red hot!

It is also praying *perseveringly*. The true suppliant gathers force as he proceeds and grows more fervent when God delays to answer. The longer the gate is closed, the more vehemently does he use the knocker—and the longer the Angel lingers, the more resolved is he that he will never let Him go without the blessing. Beautiful in God's sight is tearful, agonizing, unconquerable supplication!

Praying *in the Holy Spirit* means praying *humbly*, for the Holy Spirit never puffs us up with pride. It is His office to *convict* of sin and so to bow us down in contrition and brokenness of spirit. We shall never sing *Gloria in excelsis Deo* except we pray to God *de profundis*—out of the depths must we cry, or we shall never behold glory in the highest.

It is *loving* prayer. Praying souls are perfumed with love, saturated with love—love to our fellow saints and love to Christ. Moreover, it must be a *prayer full of faith*. A man prevails only as he believes. The Holy Spirit is the Author of faith and strengthens it so that we pray believing God's promises.

O that this blessed combination of excellent Graces, priceless and sweet as the spices of the merchant, might be fragrant within us because the Holy Spirit is in our hearts! Most blessed Comforter, exert Your mighty power within us, helping our infirmities in prayer!

**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?**