

◆ FOR HIS GLORY ◆

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An honest heart *produces conscience of sin*—necessarily so if one sincerely desires to please God. Therefore he does not willfully and habitually ally himself in any known sin against the light and stirrings of conscience, for “the highway of the upright is to depart from evil” (Prov 16:17). As one of the lesser known Puritans said, “A righteous man hates all sins, even the ones he cannot conquer, and loves all the Truth, even that which he cannot understand” (Anthony Burgess). He makes conscience of what the world calls peccadilloes or trifling faults, praying, “Take us the foxes, the *little* foxes that spoil the vines” (Song. 2:15), yes, “cleanse You me from secret faults” (Psa 19:12)—the sins of ignorance of which I am not conscious, but which defile before the thrice Holy One. Consequently, an honest heart makes it a point of confessing all known sins to God, even those of which his fellows know nothing. Sin is his heaviest burden and greatest grief.—AWP



THE IMITATION OF CHRIST

By John Flavell, 17th Century

Every man is bound to the imitation of Christ under penalty of forfeiting his claim to Christ. The necessity of this imitation of Christ convincingly appears in many ways. First, *from the established order of salvation*, which is fixed and unalterable. God that has appointed the end, has also established the means and order by which men shall attain the ultimate end.

Conformity to Christ is the established method in which God will bring many souls to Glory—“For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren” (Rom 8:29). The same God who has predestinated men to salvation has, in order thereunto, predestinated them unto conformity to Christ and this order of Heaven is never to be reversed—we may as well hope to be saved without Christ, as to be saved without conformity to Christ.

Secondly, *the nature of Christ-mystical* requires this conformity, and renders it indispensably necessary. Otherwise the body of Christ must be *heterogeneous*—of a nature different from the Head and how monstrous and uncomely

would this be! This would represent Christ to the world in an image, or idea, much like, “This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay” (Dan 2:32, 33).

Christ, the Head, is pure and holy and, therefore, very unsuitable to sensual and worldly members. And therefore the Apostle in his description of Christ-mystical describes the *members* of Christ (as they ought to be) of the same nature and quality with the Head—“As is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthly, so we shall also bear the image of the heavenly.” That image or resemblance of Christ, which shall be complete and perfect after the resurrection, must begin in its first draught here by the work of regeneration.

Thirdly, this resemblance and conformity to Christ appears necessary from the communion which all Believers have with Him in the same spirit of Divine Grace and holiness. Believers are called Christ’s “*fellows*” or co-partners (Psa 45:7)

(See *Imitate Christ* on page 2)

AND THEY WERE GLAD!

By C. H. Spurgeon

“*And when the Gentiles heard this, they were glad and glorified the Word of the Lord: and as many as were ordained to eternal life, believed. And the Word of the Lord was published throughout all the region*” (Acts 13:48).

First, the Gentiles were glad. Could you not see their eyes sparkle as they learned that Jesus was their salvation? They sat in the synagogue where they were only *tolerated*—the Jews looking very jealously at them. But now they heard good news, for the living God had thought of them and sent them salvation! No more would they care for the dark eyes of the Jews. They smiled as they saw the door of Divine Grace set open before them.

Paul and Barnabas must have felt glad to address so glad a congregation. We little guess with what joy the message of mercy would be received by those who have never heard it!

Go and see what it will do. How I would like a congregation of people who have never heard of Jesus Christ before! I would expect

(See *Acts 13:48* on page 2)

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IMITATE CHRIST

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from their participation with Him of the same Spirit. God gives the same Spirit unto us which He more plentifully poured out upon Christ. Now where the same Spirit and principle is, there the same fruits and operations must be produced according to the proportions and measures of the Spirit of Grace communicated. And this reason is further enforced by the very design and end of God in the infusion of the Spirit of Grace—for it is plain from Ezekiel 36:27 that practical holiness and obedience are the scope and design of that infusion of the Spirit. The very innate property of the Spirit of God in men is to elevate their minds, set their affections upon heavenly things, purge their hearts from earthly dross and fit them for a life of holiness and obedience. Its nature also is *assimilating* and changes them in whom it is into the same image with Jesus Christ, their Heavenly Head—2 Corinthians 3:18.

Fourthly, the necessity of this imitation of Christ may be argued from the design and end of Christ's exhibition to the world in a Body of flesh. For though we detest that doctrine of the Socinians which makes the exemplary life of Christ to be the whole end of His Incarnation, yet we must not run so far from an error as to lose a precious Truth of God. We say the satisfaction of His blood was a main and principal end of His Incarnation, according to Matthew 20:28. We affirm, also, that it was a great design and end of the Incarnation of Christ to set before us a pattern of holiness for our imitation, for so speaks the Apostle—"He has left us an example, that we should follow His steps" (1 Peter 2:21). This example of Christ greatly obliges Believers to His imitation—"Let this mind be in you, which was also in Christ Jesus" (Phil 2:5).

Fifthly, our imitation of Christ is one of those great articles which every man is to subscribe whom Christ will admit into the number of His disciples. "Whoever does not bear his cross, and come after Me, cannot be My disciple" (Luke 14:27). And again, "If any man serves Me, let him follow Me" (John 12:26). To this condition we have submitted if we are sincere Believers. Therefore we are strictly bound to the imitation of Christ, not only by God's *command* but by our own *consent*. But if we profess interest in Christ when our hearts never consented to follow and imitate His example, then are we self-deceiving hypocrites, wholly disagreeing from the Scripture character of Believers. They that are Christ's are there described as walking not after the flesh, but after the Spirit.

Sixthly, *the honor of Christ* necessitates the conformity of Christians to His example else what way is there left to quiet detracting mouths and to vindicate the name of Christ from the reproaches of the world? How can Wisdom be justified of her children, except it be this way? By what means shall we cut off occasion from such as desire occasion but by regulating our lives by Christ's example? The world has eyes to see what we *practice*, as well as ears to hear what we *profess*. Therefore, either show the consistency between your profession and practice, or you can never hope to vindicate the name and honor of the Lord Jesus.—From A. W. Pink's *Christ Our Exemplar* in his 1937 *Studies in the Scriptures*.

HAVE YOU PRAYED FOR YOUR
PASTOR AND DEACONS/ELDERS TODAY?
HAVE YOU PRAYED FOR
YOUR CHAPLAIN?
THE WARDEN?
WHY NOT?

ACTS 13:48

(Continued from page 1)

to have a blazing time of it, like the man who set light to a straw stack and found that he had a world of fire before him in no time! To hear of salvation by the blood of Jesus for the first time must be a sensation, indeed! As for many of my hearers, they have heard of Jesus so long that the topic is stale. I feel you will never accept the Savior but will die in your sins. Those who have never heard of Jesus at all often hear the Gospel with great interest and, by God's Grace, believe unto eternal life.

The Gentiles accepted the Word. They did not sit down and quibble and raise questions and so forth. But it is written, "they were glad and glorified the Word of the Lord." This is more than many ministers do! Look at our divines now—what are they doing? They are not glorifying the Word of God but taking the glory from it. According to some of them the Word of God in His Book is full of blunders—how much less trustworthy must it be as it is preached! The shepherds are now destroying the pastures. Holy Scripture, according to them, is not Infallible. The sure word of testimony is no longer sure according to modern ideas. With these I have no fellowship. O my Soul, come not into their secret! Let us loathe such dishonoring of the Word of God. Let us get far away from all pretense of communion with these enemies of our faith!

Get among the poor, the lowly, the sinful. Tell them the glad news of pardon bought with blood. I guarantee you, they will not turn critics and quibble and find fault. But they will, many of them, believe unto eternal life! The man who has grown accustomed to luxuries is the man who turns his meat over and picks off a bit here and a bit there—this is too fat—and that is too gristly. Bring in the poor wretches who are half-starved. Fetch in a company of laborers who have been waiting all day at the docks and have found no work and in consequence have received no wage.

Set them down to a joint of meat. It vanishes before them! See what masters they are of the art of knife and fork! They find no fault—they never dream of such a thing! If the meat had been a little coarse, it would not have mattered to them. Their need is too great for them to be dainty. Oh, for a host of hungry souls! How pleasant to feed them! How different from the task of persuading the satiated Pharisees to partake of the Gospel! Go for them, Beloved! Lay yourselves out to reach poor, needy souls. They will come to Jesus, though the self-righteous will not. A great success awaits those who will again "turn to the Gentiles." Oh, for such a turning on the part of all who love the Gospel of Free Grace!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0 . Ages Software, 1.800.297.4308—Sermon #2045, Volume 34—*Further Afield*.

Pray for our Brothers and Sisters in prisons—pray the Holy Spirit may remind them of the promise of Psalm 119:117 and grant them Divine Grace to fulfill the vow of the Psalmist:
"Hold me up, and I shall be safe, And I shall observe Your statutes continually."



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PREACH IN A SPIRIT OF LOVE

To preach Christ is not only “a work of faith,” it is “a labor of love.” I will not say that no man can do it in a certain sense, that is, with doctrinal correctness, without the love of Christ in his heart, for the Apostle Paul speaks of some in his day who preached Christ, ‘even of envy and strife, not sincerely,’ from selfish and evil motives. I will not prolong this address in enlarging on the elementary Truth of God that without a personal experience of the preciousness of Christ to our own souls, by each one’s individual participation in the hope that rests on His justifying righteousness and is witnessed by the sanctifying power of His Spirit dwelling in us, we cannot preach Christ, according to His will, in His mind, in the tenderness, earnestness, patience and godly wisdom which, alone, became His ministry, however correct our teaching in a mere doctrinal aspect.

What I wish in these concluding words to insist on is the importance of a very earnest, tender and overcoming love—to give living religion to our theology and the mind of Christ to our teachings concerning Him. Two preachers, alike in accurate and full statement of all that is revealed concerning our blessed Lord and His salvation, may be very different in the spiritual power of their ministry—but the difference will not depend so much on the superiority of talent or of eloquence, or even diligence in one over the other—as on their compassion in point of love.

He will preach best who loves most. His preaching will go most to the heart and will be attended with most of the “demonstration of the Spirit” who, in all he says and does is most constrained by the love of Christ, dictating, animating, sanctifying, with the tenderness and patient earnestness of his Master’s mind, his whole discourse. Oh, that we were more earnest to grow in this Divine Grace! What ought we to value in personal attainment compared with it? If you shall attain to the ministry and find it fail in spiritual efficacy, inquire into the cause by searching the state of your hearts in regard to the love of Christ therein, to what extent the aim, the zeal, the topics, the temper of your work—and the whole character of your personal example are under the dominion of that love.—From *Preaching Christ—The Heart of Gospel Ministry—An Address to Those Entering the Christian Ministry*, by Charles P. McIlvaine, Published by The Banner of Truth Trust, Carlisle, PA, 2003.

I’M SAVED BY SOVEREIGN GRACE

HYMN #45

A hymn by Donald S. Fortner

Long, long before the world was made
 God chose to save me by His grace,
 And blessed me in my covenant Head
 With every blessing of His grace:
 In Christ, my Surety, was found
 A ransom for God’s chosen one;
 Deliverance was then proclaimed,
 And God’s great work of grace begun.

In due time my Savior came
 To do His holy Father’s will;
 A body was prepared for Him,
 That He might righteousness fulfill:
 When Christ had righteousness brought in,
 He took my awful load of sin;
 Dying for me upon the tree,
 My Savior put away my sin.

Though I was born a child of wrath,
 Depraved and helpless, dead in sin,
 And though I chose the rebel’s path,
 Despising God and loving sin,
 My Savior’s love could not be quenched!
 He sought and found me by His grace:
 Awakened by His Spirit’s call,
 I’m saved, I’m saved by sovereign grace!

Amazing, free and sovereign grace—
 In love Christ Jesus took my place!
 Chosen, redeemed and called by grace,
 To Christ alone I give all praise.
 My only hope, my only plea,
 Is that Christ lived and died for me:
 In Him alone I am complete;
 To Christ alone my praise shall be.

(Tune: *Saved by Grace*)

Long Meter Double 88.88.D

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UNDERSTANDING ROMAN CATHOLICISM

By Rick Jones

INFANT BAPTISM

Infant Baptism is one of the most critical doctrines of the Catholic church:

“Born with a fallen human nature and tainted by original sin, children also have need of the new birth in Baptism to be freed from the power of darkness and brought into the realm of the freedom of the children of God, to which all men are called. The sheer gratuitousness of the grace of salvation is particularly manifest in infant Baptism. The Church and the parents would deny a child the priceless grace of becoming a child of God were they not to confer Baptism shortly after birth.” (Page 319, #1250)

The Catechism tells us where this cornerstone doctrine originated:

“The practice of infant Baptism is an immemorial *tradition of the Church*. There is explicit testimony to this practice from the second century on...” (Page 319, #1252)

Here, the Catechism admits that this doctrine is not based upon Scripture. It is a man-made tradition. Paul’s warning might fit well here:

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” (Col 2:8).

Baptism in the Bible

What makes this practice especially disturbing is that the Bible does not record a single occurrence of an infant being baptized. On the contrary, every mention of Baptism involves people old enough to hear and receive the Gospel. Jesus was an adult when He was baptized:

“... Jesus, when He was baptized, went up straightway out of the water...” (Matt 3:16).

Throughout the Bible, Baptism always followed salvation. The Ethiopian eunuch, who was led to salvation by Philip, was an adult when he was baptized:

“... they went down both into the water, both Philip and the eunuch; and he baptized him” (Acts 8:38).

Others were baptized after they believed:

“And Crispus, the chief ruler of the synagogue, *believed on the Lord* with all his house; and many of the Corinthians hearing

believed, and were baptized” (Acts 18:8). [Including those old enough to *believe* in the house of Crispus.]

After people heeded John the Baptist’s message to “repent,” they were: “... baptized of him in the Jordan, confessing their sins” (Matt 3:6).

Obviously, newborn infants cannot repent, believe or confess their sins. Therefore, they are never qualified to be baptized according to Scripture.

The Philippian Jailer

When the Philippian jailer who guarded the Apostle Paul asked:

“What must I do to be saved?” (Acts 16:30), Paul answered, “Believe on the Lord Jesus Christ” (v 31). After the jailer believed, Paul baptized him (v 33).

When Peter preached in Acts, chapter two:

“...they that gladly *received his word* were baptized: and the same day there were added unto them about three thousand souls” (Acts 2:41).

When Philip preached to the people of Samaria, men and women were baptized, but no infants were baptized:

“But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, *both men and women*” (Acts 8:12).

If God’s Word is so explicit that only those old enough to hear and receive God’s Word should be baptized, then why does Catholicism demand that newborn infants be baptized? Is it to bring people into bondage to the church from shortly after their birth? You must settle this question in your own heart.

Conclusion

When you were baptized as an infant, were you really baptized, or did you merely have some water sprinkled on you? It all depends on which side you will believe in—the Word of God or the traditions of men. Please keep in mind the words Jesus spoke to the religious leaders of His day:

“Full well you reject the commandment of God, that you may keep your own tradition” (Mark 7:9).

A GLIMPSE INTO THE WAY IT WAS AND THE WAY IT IS (WAS)

IN those good old times, when preachers did not grow weary, though they discoursed for three hours at a stretch. And when congregations were not given to slumber even under such long discourses, the preacher had ample time not only to dilate upon the doctrine of his text, but to speak, also, upon what was then called, “the improvement of the subject,” namely, the practical and experimental application of the Truths of God taught to the particular cases of his hearers. Nowadays when we are restricted to three-quarters of an hour—not altogether to our loss or yours—there are occasions on which we feel our course so wide and our time so narrow, that having found a good sea to sail upon, and objects of surpassing interest to attract our attention in the morning, we venture to resume the current of thought and follow up with the application in the evening.—Charles Spurgeon—1870

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?

Study of Ephesians

ONE HOPE OF OUR CALLING ~ 2

All of the New Testament leads us to focus on our one hope. Jesus said in John 14:1-3, "Let not your heart be troubled; you believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also." Paul said in Romans 8:18, "For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." To the Corinthians he wrote, "For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal" (2 Cor 4:17-18). Writing to Titus he says in Titus 2:13, "looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ." Other passages could be quoted, but what is critical is to see is this emphasis on our one hope and the need to focus upon it.

You see, the message of the Church is primarily "other worldly." It deals primarily with the eternal destiny of the soul. Of course, this is not to say that the Bible has nothing to say about man in his present condition or about how to live his daily life. It addresses all of these things most wonderfully. Yet, the fact remains that this life is but a drop in the bucket compared to eternity. And if we focus on this world as if it were all there is, or even as if it were the main part of our existence, we will miss the main point of the Christian message!

That is why it is sad to see many in the Church today using valuable meeting time which turns worship services into little more than political pep rallies. I have nothing against patriotism, but the purpose of the Church is not to promote some political position. It is certainly not the place for the preacher to give out his own opinions. What good will that do anyone? When we come to Church, what we need to hear is what *God* says. We need to be reminded that those

who belong to Jesus Christ are strangers and aliens in this world. Our citizenship is in Heaven. That is the "one hope" to which our verse points us.

The Christian will never be able to find his ultimate joy in this world. Jesus Himself warned us in John 16:33, "These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world." Paul tells us in Romans 8:22-23, "For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also who have the first fruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body."

Ah, but when that glorious day comes, when the Lord Jesus descends from Heaven, the saints will be ushered into to that which imagination cannot conceive! Then will the body of Christ no longer have the "one hope," but we will have the "one reality" of all that we were hoping for. We will be presented as a bride without spot or wrinkle to our blessed Savior and Lord. We will no longer face suffering or temptation. There will be no sin, but only a new Heaven and earth in which righteousness alone dwells. Best of all we will be face-to-face with the Lord Himself. We will behold Him in all His glory and will enjoy Him forever! We will see Him as He is and be lost in wonder, love and praise.

No one is going to care at that point what we were on earth. No one will be concerned about whether you were Spanish or Dutch, whether you grew up in Beverly Hills or in the slums, whether you were a great scholar or never went to school at all. It will not matter whether you lived with a disability or crippling disease or were in perfect health. Our very bodies will be changed into the likeness of the glorious body of the Lord Jesus. There will be no envying or despising or jealousy or condemning. Therefore, Brothers and Sisters, let us learn to focus upon our one hope. How can we be divided if we are all looking into the glories of Heaven that lie ahead of us? How can we be arguing and fighting if our focus is upon the Lord Jesus Christ who has entered Heaven and who has prepared a place for us to be there with Him?—PF

NOTABLE QUOTES OF CHARLES H. SPURGEON

"And now we come to the Supper of our Master! Oh, may the Master give us fellowship with Him! Poor sinners that know not Christ, I have hardly a moment in which to address you, but remember, the separation which will be made between you and the Church, tonight, is but a picture of an awful separation which shall be made between you and the Church at the Last Great Day! You will sit upstairs, some of you, to look down upon the solemnity—remember, you may look upon it here, but you will not look upon it in Heaven unless your hearts are made new by Christ and unless you are washed in His precious blood."—1895, Sermon #2443

"Some sermons which I have heard, though faultlessly orthodox, have contained nothing that could convert anybody—for there has been nothing to touch the conscience or heart. Others, though very clever and profound, have had no possible bearing on the needs of the hearers and so it was little wonder that they were without result."—1891, Sermon #2222

"Let the purpose of God, for which you ought to adore Him every day, be plenteously fulfilled in you, and let it be seen that He has chosen you to know Christ that you may make Him known to others!—1887, Sermon #1996

"If Christ has healed you, obey Him! Obey Him at once, obey Him exactly, obey Him in everything, be it little, or be it great! If some say it is nonessential, remember that what is not essential to salvation may be essential to obedience! Do it if Jesus commanded it. Do it whether it appears to you to be essential or not!...If He puts it to you, 'He that believes and is baptized shall be saved,' believe *and be baptized*. Be obedient unto Him who deserves to be obeyed."—1895, Sermon #2417

QUESTIONS FOR SABBATARIANS

By Daniel Parks

A Sabbatarian is a person who insists that one day of each week is to be reserved for religious observance as prescribed in the Fourth Commandment of the Decalogue, or Ten Commandments, as follows: “*Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the LORD your God. In it you shall do no work: you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your cattle, nor your stranger who is within your gates. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it*” (Exo 20:8-11; cp. Deut 5:12-16).

There are two kinds of Sabbatharians. [1] Strict or Literal Sabbatharians endeavor to obey the strict letter of the Fourth Commandment and, therefore, they hallow Saturday, the seventh day of the week, as their weekly Sabbath. [2] Semi-Sabbatarians endeavor to obey the spirit, not the letter, of the same Commandment, but they transfer its observance to Sunday, the first day of the week.

There are, however, Christians whose Sabbath, or Rest, is not in a day of the week—whether Saturday or Sunday or any other. Rather, their Rest is in Jesus Christ alone. The following “Questions for Sabbatharians” is asked by such a person.

(1) Yahweh, in the Decalogue, expressly hallowed the seventh day of the week, Saturday (Exo 20:8-11; Deut 5:12-15). Do you regard Saturday as your weekly Sabbath? If you do—[1] How do you respond to Paul, the Apostle, who approved the man who does not and who, instead, “*esteems every day alike*” (Rom 14:5)? And [2] how do you respond to Paul’s admonition to Christians to “*let no one judge you...regarding...Sabbaths*” (Col 2:16)? If you do not regard Saturday as your weekly Sabbath, what Scriptural warrant have you for disregarding Yahweh’s commandment?

(2) If you transfer weekly Sabbath observance from the seventh day to the first day, thereby regarding Sunday as the Christian Sabbath—[1] What Scriptural warrant have you for this change of days? [2] Where in Scripture do you find the abrogation of the seventh day, Saturday, as the weekly Sabbath? [3] Where in Scripture do you find Sunday equated with or identified as the Christian Sabbath? [4] Where in Scripture is found any directive for the cessation of labor during the first day of the week?

(3) The cessation of labor during the Decalogue’s weekly Sabbath expressly prohibited lighting a fire, under penalty of death (Exo 35:1-3). Would you permit the violation of this prohibition and the disregarding of its death penalty in order that, for example, meals could be cooked or that one living in a very frigid climate could heat his house? If you would, what Scriptural warrant have you for doing so?

(4) The cessation of labor during the Decalogue’s weekly Sabbath also expressly prohibited presumptuous acts even as trivial (in a manner of speaking) as gathering sticks, again under penalty of death (Num 15:32-36). Would you permit the violation of this prohibition and the disregarding of its death penalty? If you would, what Scriptural warrant have you for doing so?

(5) The cessation of labor during the Decalogue’s weekly Sabbath furthermore expressly prohibited traveling (Exo 16:29; cp. Acts 1:12). Would you permit the violation of this prohibition? If you would, what Scriptural warrant have you for doing so?

(6) The Decalogue’s weekly Sabbath required a specific burnt offering (Num 28:9f). Do you observe this requirement? If you do, how do you respond to the writer of the Epistle to the Hebrews who declared that Jesus Christ has made “*one sacrifice for sins forever,*” and that “*where there is remission of these, there is no longer an offering for sin*” (10:11-18). If you do not observe the requirement for the burnt offering on the weekly Sabbath, what Scriptural warrant have you for not doing so?

7) If you regard the Fourth Commandment of the Decalogue as being yet valid, who is to enforce its prohibitions and execute the punishment (even the penalty of death) of offenders? And: [1] If you assign these to civil government, would you assign the enforcement of the first three Commandments, also, to the same civil government? [2] If you assign these to ecclesiastical government, what Scriptural warrant have you for doing so?

(8) If you disregard any aspect of the letter of the Fourth Commandment, even in its widest possible context, how do you respond to James, who declared, “*whoever shall keep the whole Law, and yet stumble in one point, he is guilty of all*” (2:10)?

(9) If you regard the Fourth Commandment of the Decalogue as being yet valid (literally) and perhaps as being even an eternal moral law, how do you respond to Paul the Apostle’s declaration that the whole Mosaic legal code was temporal, “*added because of transgressions, till the Seed should come to whom the promise was made*” (Gal 3:19; cp. Col 2:16f)?

(10) How do you respond to the Christian who has found his Rest not in a weekly Sabbath, but in Jesus Christ alone? And whose Rest therefore is not carnal and temporal, but spiritual and eternal (Matt 11:28ff; Heb 4:1-11; Col 2:16f)?—Daniel Parks is pastor of Redeemer Baptist Church, Louisville, KY—Your servant for Jesus’ sake (2 Cor 4:5), 2801 Cleveland Boulevard, Louisville, KY 40206. Church’s Web Page: www.grace-for-today.com/redeemercb.htm Pastor’s messages: www.grace-for-today.com/parks.htm

Pray for those men and women being released from prison this year.

Dare to ask God to use YOU to help them!

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Dare to ask God to use YOU to help them!

**PRAY DAILY FOR GOD’S ELECT IN PRISONS.
PRAY FOR THEIR SPOUSES AND CHILDREN.
PRAY FOR PASTOR POLLARD AND MT. ZION.**

**PRAY FOR MISSIONARIES
AND SEMINARIANS.**

Pray for grace to do all we do for HIS honor and glory!

A. W. PINK SPEAKS OF THE BIBLE

There are portions of doctrine taught in the Scriptures which by virtue of their very transcendancy indicate their Divine source, as, for example, that of the Sovereignty of God and the responsibility of man. It is a dictate of sound reason that if God is God—God in *fact* as well as in name—then He must have full control of all His creatures and regulate their every action in subservience to His own Glory. It is equally self-evident that if man is created a moral agent, he must be endowed with the power of *choice* and, as such, be answerable to God for all his volitions.

So teaches the Bible—on the one hand that God is working all things after the counsel of His own will, not only in Heaven but also “among the inhabitants of the earth, and none can stay His hand” (Dan 4:35). And on the other that “every one of us shall give account of himself to God” (Rom 14:12). Yet no human intellect is able to explain how that responsibility of man consists with the fact that God has eternally predestinated his every action and infallibly directs the same without the least violence to his will.

The same seeming paradox appears in the doctrine of man’s spiritual impotence and accountability—that the fallen creature is in such complete bondage to sin that he is incapable of performing a spiritual act—of originating a spiritual desire or *thought* and yet is justly held blameworthy for all his moral perversity and impiety. That none can come to Christ except they are drawn (John 6:44), yet are condemned for not coming to Him (John 3:18).

So, too, the doctrine of particular redemption—that Christ acted as the Surety of and made atonement for the sins of God’s *elect only*—yet that the Gospel makes a free and bona fide offer of salvation unto all who hear it. In like manner, the complementary doctrines of the saints’ preservation by God and the imperative necessity of their own perseverance in faith and holiness. Or that no child of God can perish eternally, yet that he is in real danger of so doing as long as he is left in this world. Such things appear to be utterly inconsistent to human reason—which is sure evidence that no impostors would have placed so much in the Bible as is foolishness to the natural man.

Another unmistakable hallmark of the genuineness of the several branches of the doctrine of Holy Writ is the manner in which they are set forth. They are not presented as so many expressly defined articles of faith or items of a creed. There is no formal statement of the doctrine of regeneration or of sanctification—rather are there many brief references to each scattered throughout the whole of the Sacred Writings. They are introduced more incidentally than systematically.

Instead of being drawn up as so many propositions, they are illustrated and exemplified in the practical history of individuals. So different from man’s method, yet characteristic of the ways of God! Man reduces botany to a system—the Creator has not set out the flowers and trees in separate beds and fields according to their species—but has distributed them over the earth in beautiful variety. In like manner,

(See A. W. Pink on page 8)

**PRAY FOR GRACE TO HAVE A
CLEARER UNDERSTANDING OF
HIS HOLY WORD.**

DO YOU STILL NOT BELIEVE?

By C. H. Spurgeon

My dear Friends, some of you who have been sitting here for years and yet do not believe—you are marvels to me! Count you that a little thing? You are marvels to many in your family who long since expected to see you on the Lord’s side. You are a wonder to devils—even *they* cannot make it out—the power of their spells has amazed even them! You are a wonder to the damned in Hell—with what welcome alacrity would they avail themselves of an opportunity to escape from misery—and yet you trifle with such opportunities!

You are a marvel to the angels who would have rejoiced over you if you had returned to your Father—and who wonder that you stand at the foot of the Cross from Sunday to Sunday and yet doubt the power of Him who bled on it! You are marvels to the Lord, Himself. One of these days, unless you repent, you will be a wonder to yourselves, for this text will come true to you if God prevents it not, “Behold, you despisers, and wonder, and perish.” But I hope better things of you, even things which accompany salvation and so I thus speak—

Believe in the Lord Jesus Christ and you shall be saved! Before the Redeemer was taken up and ascended to His Throne, He left this message to us, His disciples, “Go you into all the world and preach the Gospel to every creature. He that believes and is baptized shall be saved. But he that believes not shall be damned.” Believe and be baptized, and God grant you His salvation for Jesus’ sake. Amen.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #935, Volume 16—*The Sad Wonder*

John 3:18
(That’s right—3:18)!

BROTHER SPURGEON PLEADS WITH YOUNG BELIEVERS

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

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

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

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

Just pray about it...would you be willing to die for Jesus Christ? Would you be willing to part with all your worldly possessions?
Just pray about it.

A.W. PINK

(Continued from page 7)

He has not gathered into one chapter the whole of any one Truth, but requires us to search and collate the numerous references to it which are mingled with exhortations, warnings and promises. God's Word is addressed not only to our understanding but to our conscience—and no doctrinal statement is made without some practical end being answered.

Another striking feature of Biblical doctrine is its orderly presentation. As in the processes of nature, so there is a gradual unfolding of each particular doctrine. The diligent student will find that every vital Truth of God made known in Scripture is seen first in the blade, then in the ear and then in the full corn in the ear. Thus, for example, with the Messianic prophecies—the germinal announcement in Genesis 3:15, the fuller revelation in Isaiah 53, the complete fulfillment in the New Testament. So with God's justifying of a sinner—briefly hinted at in Genesis 15:6, more plainly disclosed in Psalm 32:1, 2, fully expounded in Romans 4. The Bible is more than a book—it is a living organism, growth marking all its parts!

All through Scripture there is seen a systematic advance in the communication of Truth. In Genesis, the basic doctrine repeatedly exemplified is that of election. In Exodus, redemption by blood and power. In Leviticus, the chosen and redeemed are brought near to God as worshippers. Then the complementary side of things is set before us—in Numbers, our passage through this wilderness world. In Deuteronomy the enforcing of responsibility. While in Joshua we behold the people of God entering into and enjoying their heritage. What unmistakable progress is there!

The same feature marks the New Testament. In the Gospels, Christ accomplishing the work of salvation. In Acts, the proclamation thereof. In the Epistles, salvation experienced by the members of His mystical Body and in Revelation the saved in Glory around the Lamb. Such progress demonstrates both the unity of Scripture and continuity of its Inspiration. Behind all the varied penmen is one Author working according to a definite plan.

—Adapted from *The Doctrine of Revelation*—Mt. Zion Publications, 2603 W. Wright St., Pensacola, FL 32505, (850) 438-6666—A Ministry of Mt. Zion Bible Church

Remember that before He went to work He was Himself personally obedient to that Gospel which He had to preach. He did not bid others believe and be baptized, and neglect to be baptized Himself. "Thus it becomes us to fulfill all righteousness," said He. And in the waves of Jordan, the Baptist immersed Him. How little will you be fitted for service if you leave any command of Christ not obeyed! How can you exhort others to do your Lord's will if you yourself are disobedient to it? The first thing, therefore, before you go to that form of service which now invites you, is to see to it that you have obeyed the Master's will, for "to obey is better than sacrifice, and to hearken than the fat of rams."—CHS

CHRISTIAN, ARE YOU CHRIST-LIKE?

None deserve the name of Christians who are not Christ-like in their prevailing character. True Christians are clothed with the meek, quiet and loving temper of Christ. They are attended with the lamb-like, dove-like spirit and nature of Jesus Christ. They naturally beget and promote a spirit of love, humility, quietness, forgiveness and mercy, as is manifest in the Character of Jesus.—Jonathan Edwards

Letters to Mike Gendron Of Proclaiming the Gospel:

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

M.D., Catholic.org writes:

To the souls lost to Satan's grasp. Why do you express so much hatred towards Catholics, are we not human beings? What you preach is not Christianity but bigotry. How ironic it is that you attack the Church that gave you the Bible. I applaud your zeal, but you are not going to go anywhere but to damnation, "judge not or you will be judged." I ask you to dialogue with the Church like a normal intelligent person would do and not entertain Satan with such attacks. These arguments, as to who is right and who is wrong, play right into his hands. I will pray that the Holy Spirit will enlighten you and remove the apostasy Satan has planted in your heart.

Brother Mike answers:

Is it hatred when your compassion for Catholics is so great that you spend your life persuading them to believe God's Word? Or is it hatred when you knowingly allow those who are following man's way that leads to death to continue their journey without warning them? (Prov 14:12). As with many other Catholics, you have taken out of context the verse, "judge not or you will be judged." Jesus is exhorting us to judge righteously, especially those who pervert the Gospel. Paul judged and rebuked Peter for not being straightforward about the truth of the Gospel (Gal 2:11-14). Barnabas and others were being led astray so Paul had to expose Peter's error publicly. Peter never accused Paul of hatred but humbly submitted to correction from the authority of God's Word. We can be wrong about a lot of things in this life and still survive, but anyone who is wrong about salvation will pay for that mistake for all eternity. What plays right into Satan's hands are Christians who are unable to discern the Truth of God from error or are too apathetic to contend for the faith.

D.D., Newton, KS writes:

Are you past the point of getting angry at the nastiness and downright arrogance of some of the letters you receive? I'm always thrilled when your newsletter comes in the mail but surprised at the hateful way people speak to you in their letters and e-mails. When I talk with Catholics, they only see the Bible through their tradition. In fact one Catholic actually said she gets tired of Protestants always bringing up the Bible! Wish I'd known about your ministry a few years ago. I sure could have used your information back then!

KC., Ontario, Canada writes:

From as far back as I can remember I believed in the Jesus of Catholicism. Four years ago I came to the point in my life where I realized that I could not follow two masters. I had to make a choice between following Jesus or the Roman Catholic Church. The decision was very difficult and pitted me against friends, family and even my own children. My parish priest whom I was very close to told me that I would go to Hell if I rejected the Church's teachings. Yet I was compelled to follow Christ.

C.D., Plymouth, MA writes:

It's good to see people who truly have a heart for Catholics and who don't act out of arrogance or pride. It takes a lot of humility to properly portray the Gospel message. I agree with you that Jesus plus anything is not the Gospel. Catholics are told their Church possesses all truth and to trust the Church. It's amazing the bondage this Church leads people into! My frustration comes from trying to get through to my Catholic friends. They make everything so complicated. I don't understand why God seems to continue to bless the work of the Catholic Church as it grows in size.

Encouragement for the Dying Christian

By Charles H. Spurgeon

To the Christian who is near his death, I commend this text (Judges 13:23). To the gray-headed tottering saint. To the consumptive girl whose cheeks betray the worm within. To you who are going down the steep decline and whose feet begin to chill with the waters of the black river. God has accepted Christ at your hands, be not afraid to die. He has showed you the riches of His faithfulness up to now—trust Him for the rest. He is engaged by Covenant, yes, by the blood of the Everlasting Covenant, to bring you to Heaven. Do not doubt, but boldly ford the stream, for in its deepest parts you shall feel the bottom. Thus boldly live and boldly dare to die, for when you go through the valley of the shadow of death, He will be with you, His rod and His staff shall comfort you.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #440, Volume 8—*Cheer for the Faint-Hearted*.

A LETTER WRITTEN IN 2001

Well, I waited an extra day to write this so I could relay to you the news that, by God's Grace, I was baptized by immersion on May 20, 2001. I'll be 60 years old in November. I was saved by Divine Grace in 1988 and just recently, by working on Brother Spurgeon's sermons, I have come to realize that Scripture does truly teach *Believer's* Baptism.

I was baptized in 1941, as an infant, in the Roman Catholic church, saved by Divine Grace into a Presbyterian Church in America and because they baptize infants, never questioned any passages in the Bible that clearly dictate only Believers were to be baptized and that, by immersion.

What Brother Spurgeon brought out, though, in the volumes of his sermons I have read while I, by God's Grace, "modernize" them (which entails reading each sermon at least twice) was Baptism is a *command* of our Master, Jesus Christ. Matthew 20:19-20, the Great Commission, commands us to baptize *disciples*.

This is not meant to argue with my friends in the PCA church. I love you all, and that is a command, too—and evidence of my salvation, that I love my Brethren in Christ.

Some of my Mills Road Baptist Church Brethren asked me how I felt after I

was immersed. I told them "obedient, by God's Grace." My Master does not love me more than He did because I was baptized. I am not saved one "whit" (as Brother Spurgeon would say) more, by being immersed, and thus, buried and raised with my Master. But I struggle with obedience to Him and yesterday I felt very obedient. By His Grace.

This month we have gone to two issues due to the mailing costs of this publication. You are reading the e-mail version which is 12 pages long, by God's Grace. The "snail-mail" issue is 10 pages long to keep the weight under one ounce. I know—for over four years I have sent the 12-page issue with one-ounce postage. Well, for some reason, last month all the copies for our Brothers and Sisters in prison were returned with "postage due." And we have to assume those folks not in prison had to pay the postage due themselves. We apologize for that, and pray it will never happen again.

All I can figure is the paper we buy is now a little heavier—maybe heavier "stickum" on the postage stamps? It doesn't matter does it? By His Grace, all things happen for the good of those who love the Lord and are called according to His purpose.

I have to remember to pray for Divine Grace to believe that promise, Romans 8:28. Saturday, the day before my Baptism, a Brother in New York called and asked if I could get him back issues of the *For His Glory*. Said sure, all I had to do was put the back issues in pdf format and e-mail them to him. And besides, months ago another Brother had asked for the same thing and I had told him I would, "when the dust was settled."

All I did, when I tried to put the old Publisher documents into pdf format was raise up a lot of dust. A lot! I was on the \$35 fee-based telephone line with Microsoft for about six hours off and on. Finally at 2:30 a.m. (my Baptism day) a technician confirmed what another tech had told me earlier—that Publisher had a problem. Now I have no idea why, and I don't think they do either, but the files "corrupt" after a while and will not allow you to print your publication.

This last tech had me e-mail a copy of a *For His Glory* and said he'd try some things with it. I went to bed at 3 a.m. Got up at 6:30 and checked to see if the tech had had any success with the document. My e-mail had been returned "undeliverable." I had transposed a letter in his address! Remember Romans 8:28...

Hope you enjoy Dr. Sullivan's poem as much as I did!—
Emmett O'Donnell

Continuing Grace Received

(Remembering Psalm 38)

A Poem

By Dr. Jim Sullivan

Futility overtakes me –
down-ridden by shadows past,
weighted by sensual feedings and fatted ego,
memories unforgiven – bitter and strong,
stooped with guilt,
wasting sickness fills me.

Discipline lovingly visits me –
intimacy quiets my pain;
shame fades with forgiveness,
healing rises to hope,
Spirit-feelings gather me up,
love invades my fear.

Faith infuses courage –
re-formed by Him
I shall again live,
but more wisely,
asking never to return.

PRAY FOR GRACE TO PRAY...

PRAY FOR OUR PRESIDENT
AND ALL YOUR ELECTED OFFICIALS.

PURITAN QUOTES

Well might Stephen Charnock say of Arminians, “Can these men fancy infinite tenderness so unconcerned as to let the apple of His eye be plucked out, as to be a careless Spectator of the pillage of His jewels by the powers of Hell, to have the delight of His soul (if I may so speak) tossed like a tennis ball between Himself and the Devil?”

“As God’s power is the strength of His perfections, so His holiness is the beauty of them: as all would be weak without almightiness to back them, so all would be uncomely without holiness to adorn them” (Charnock, 1628-1680).

“A righteous man hates all sins, even the ones he cannot conquer—and loves all the Truth of God—even that which he cannot understand” (Anthony Burgess, d. 1664).

“The prevalence of vice and impiety is a nation’s reproach, conduces to disunion, weakness and disgrace, and exposes many people to the wrath and vengeance of God” (Thomas Scott, 1746-1824).

“If the most admired and useful preacher on earth had no better evidence of his conversion than his abilities and success as a preacher, he would preach to others and be himself a castaway” (Thomas Scott).

“They that expect God’s blessings must prepare room for them” (Matthew Henry, 1662-1714).

WHAT IS THE VALUE OF A SOUL?

By C. H. Spurgeon

Ah, my dear Friends, I believe there is great reason for some of us to suspect whether we believe our religion at all. An infidel once met a Christian and said, “I know you do not believe your religion.” “Why?” asked the Christian. “Because,” said the other, “for years you have passed me on my way to my house of business. You believe, do you not, there is a Hell into which men’s spirits are cast?” “Yes, I do,” said the Christian. “And you believe that unless I believe in Christ I must be sent there?” “Yes.” “You do not, I am sure, because if you did, you would be a most inhuman wretch to pass me, day by day, and never tell me about it or warn me of it.”

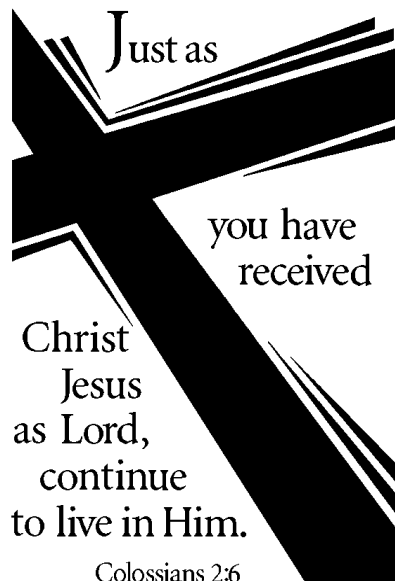
I do hold that there are some Christians who are verily guilty in this matter. God will forgive them, the blood of Christ can even wash *that* out, but they are guilty. Did you ever think of the tremendous value of a single soul? My Hearers, if there were but one man in Siberia unsaved and all the world were saved besides, if God should move our minds, it would be worthwhile for all the people in England to go after that one soul! Did you ever think of the value of a soul? Ah, you have not heard the howls and yells of Hell! You have not heard the mighty songs and hosannas of the glorified—you have no notion of what eternity is—or else you would know the value of a soul.

You who have been broken by conviction, humbled by the Spirit and led to cry for mercy through the covenant Jesus—you know something of what a soul’s value is, but many of my hearers do not. Could we preach carelessly, could we pray coldly, if we knew what a precious thing it is about which we are concerned? No, surely we would be doubly in earnest that God would please to save sinners. I am sure the present state of affairs cannot go on long—we are doing next to nothing. Christianity is at a low ebb. People think it will never be much better—that it is clearly impossible to do wonders in these days.

Are we in a worse condition than the Roman Catholic nations were when one man, a Luther, preached? Then God can find a Luther now! We are not in a much worse state than when Whitfield began to preach and yet God can find His Whitfields now! It is a delusion to suppose that we cannot succeed as they did. God helping us we will. God helping us by His Spirit, we will see greater things than this! At any rate, we will never let God’s Church rest if we do not see it prosper. And we will enter our earnest hearty protest against the coldness and the lethargy of the times—and as long as this, our tongue, shall move in our mouth—we will protest against the laxity and false doctrine so rampant throughout the Churches!

And then that happy double reformation—a reformation in doctrine and Spirit, will be brought about together. Then God knows but what we shall say, “Who are these that fly as a cloud, and as the doves to their windows?” And before long the shout of Christ shall be heard as He, Himself, shall descend from Heaven! And we shall hear it said and sung, “Alleluia! Alleluia! Alleluia! The Lord God Omnipotent reigns!”—Adapted from *The C. H. Spurgeon Collection*, Version 1.0—*Sermon #76, Volume 2—Gospel Missions*—Ages Software, 1.800.297.4307

For HIS Glory
Prison Ministry
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Pray for grace to be holy.

In This Issue...

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

If you have perpetrated *all* the sins that ever were committed by men or devils. If you have defiled yourself with all the blackness that could be raked out of the lowermost kennels of Hell. If you have spoken the most damnable blasphemies and followed the most outrageous vices—yet Jesus Christ is an infinite Savior and nothing can exceed the merit of His precious blood! “The blood of Jesus Christ, God’s dear Son, cleanses us from *all* sin.” Can you believe this? Can you do Christ the honor to believe this and come and crouch at the feet that once were pierced? Ah, Man, you shall find mercy, now, and you shall clap your hands and say, “He has blotted out my sins like a cloud, and like a thick cloud my iniquities.”

I am afraid I do not convey to you the pleasure of my own soul in turning over this thought, but it has charmed me beyond measure. Here were Lot’s sins, scandalous sins. I cannot mention them—they were very different from David’s sins. Black sins, scarlet sins were those of David, but David’s sins are not at all like those of Manasseh. The sins of Ma-

GOOD NEWS FOR SINNERS!

By C. H. Spurgeon

nasseh were not the same as those of Peter—Peter sinned in quite a different track. And the woman that was a sinner, you could not liken her to Peter. And if you look to *her* character you could not set her side by side with Lydia. Nor if you think of Lydia, can you see her without discovering a great divergence between her and the Philippian jailer?

They are all alike. They have all gone astray. But they are all different, they have turned, every one, to his own way. But here is the blessed gathering up of them all! The Lord has made to meet on the Re-

deemer, as in a common focus, the iniquity of all these! And up yonder Magdalena’s song joins sweetly with that of the woman who was a sinner. And Lydia, chaste, but yet needing pardon, sings side by side with Bathsheba and Rahab—while David takes up the strain with Samson and with Gideon! And these with Abraham and with Isaac—all differently sinners—but the Atonement meeting every case!

We always think that man a quack who advertises a medicine as healing every disease. But when you come to the great Gospel Medicine—the precious blood of Jesus Christ—you have there in very deed what the old doctors used to call a catholicion, an universal medicine! It meets every case in its distinctness. It puts away sin in all its separateness of guilt as if it were made for *that* sin, and for that sin, alone.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, 1.800.297.4307—Sermon #925, Volume 16 — *Individual Sin Laid on Jesus*