

# FOR HIS GLORY

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David tells us that he prayed for his enemies—he says in Psalm 35:13, “As for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting.” And he adds, “my prayer returned into my own bosom.” He sent forth his intercession, like Noah’s dove, but as it found no rest for the sole of its feet, and no blessing came of it, it returned to him who sent it, and brought back with it an olive leaf plucked off—a sense of peace to his own spirit—for nothing is more restful to the heart than to have prayed for those who despitefully use and persecute us! Prayers for others are pleasing to God, and profitable to ourselves! They are no waste of breath, but have a guaranteed result by the faithful promiser.—CHS, 1880



## YOU ARE BOUGHT WITH A PRICE!

By Charles Haddon Spurgeon

Oh, brothers and sisters, I would not like to have an unconsecrated hair on my head, or an unconsecrated hour of the day, or an unconsecrated ability! Every mental power which God has given to a man ought to be used for God’s cause. No ability which is essentially natural to us may be excused from bowing its neck to the yoke of the Lord Jesus Christ. Sometimes when I have said a humorous thing in preaching, I have not asked you to excuse me, for if God has given me humor, I mean to use it in His cause; many a man has been caught, his ear arrested and his attention won by a quaint remark. If anyone can prove it is wickedness, and not a natural ability, I will abandon it, but if it is an ability of nature it ought to be consecrated and used for the cause of Christ!

Whatever you can do, if it is a right thing to do, and God has made it a characteristic of your being, do it for Jesus! If you cannot speak like Mr. Moody, sing like Mr. Sankey—but somehow or other help to promote the Glory of

the Lord Jesus Christ; do it, for you are not your own, “You are bought with a price.” As you are not to live for yourself, so you are not to make yourself the slave of other men, and give your powers up to any but to the Lord Jesus Christ! Do not even follow good men slavishly. Do not say, “I am of Paul. I am of Apollos. I am of Calvin. I am of Wesley.” Did Calvin redeem you? Did Wesley die for you? Who is Calvin, and who is Wesley but ministers by whom you believed as the Lord gave unto you? Do not so surrender yourself to any leadership that you follow the *man* rather than his Master. I will follow anybody if he goes Christ’s way, but I will follow nobody, by the grace of God, if he does not go in that direction!

Do not pin your faith to anybody’s sleeve. Keep close to the Lord Jesus Christ. You are bought with a price—do not be the servants of men. Do not give yourselves up to party spirit. It is a pity when a man cares only for politics—when the one grand thing he lives for

*(See **You Are Bought** on page 8)*

## THE PROMISES OF JESUS

By Charles Haddon Spurgeon

*“Where the word of a king is, there is power.”  
Ecclesiastes 8:4.*

TO INSPIRE OUR CONFIDENCE, let us think that “where the word of a king is, there is power.” If there is a heart here that is seeking Mercy, if you can go before God with such a promise as this in your mouth, “Let the wicked forsake his ways, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon”—that word of His is not a mere sound—there is the power of the truth of God in it! If you do what He there bids you do, you shall find that He can and will abundantly pardon! Whatever sins you have committed, though they are too many to count, and too awful to mention, if you will come and trust yourself with Jesus Christ, God’s word is that you shall be saved—and saved you shall be. “He that believes on Him is not condemned.” “He that believes on the Son has everlasting life.” Come and plead

*(See **Remember** on page 11)*

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# PREDESTINATION AND MAN'S RESPONSIBILITY

By Charles Haddon Spurgeon

Brothers and sisters, I believe—and I hope the truth of God is not too strong for you—that not a tiny bird pecks up a worm from the ground without your Father. A plant does not sprout in the corner behind the wall, and shoot up its flower, seed, ripen, and decay apart from the Lord of Hosts! Much less does an empire rise, flourish, or decline without divine Co-operation! When the dry leaf falls from the sycamore in autumn, Providence guides the leaf to its place upon the sod. And when the worm lifts up itself to draw that leaf into the tunnel which it has made, the hand of the Lord directs the burial! In *everything* that happens, be it small or great, the Lord is present and His will is done!

I can join heartily with the advocate of free agency when he talks of man's voluntariness in his acts of sin, his willful choice of evil, his rejection of Christ, and of His grace. No man can too thoroughly believe in the willful guilt of the wicked—at any rate, I will go all lengths in such a belief. I couple with what is called Calvinistic doctrine, the other doctrine of free agency and responsibility which, seems to me, to be equally true. And if this is judged to be an inconsistency, the remark does not stagger me, for I see no inconsistency, and do not believe that any exists!

My God is not a mere Omnipotent Being who can rule dead materialism, and compel insensible atoms to do His will, but He can rule free agents, leaving them absolutely free, and yet effecting all His Purposes with them! God's eternal Purposes are accomplished, and yet men remain responsible free agents both in their beginning, and in their ending. Do you say that you do not understand how this can be? Neither do I, but I *believe* it! There are 10,000 other things in Nature and history which are too high for me to understand their "how" and "why"—and yet I see them—can I not, also, be sure of some matters which I do *not* see? It is not for me to profess to comprehend the nature or the ways of the Infinite! If we could comprehend the Lord, He would not be the Infinite God! It is because He *is* beyond me—*infinitely* beyond such a poor creature as I am—that I, all the more, reverently adore Him!

His Nature and His Acts are, alike, veiled in mystery, but alike to be held in reverence. Have you never heard of the insect philosophers? They were midgets so small that a man needed a microscope to see them—but they were very great philosophers for all that—and they set about to describe an elephant. One of them hung upon the gigantic creature's ear, surveyed a small portion of its area, and his theory was that an elephant was a living wall, almost perpendicular! Another stood upright somewhere on the creature's back, and he concluded that the creature was a vast plain! A third, who was perched upon a hair of the animal, propounded the idea that it was a tall shaft. These midget-philosophers had not eyes large enough to take in a whole elephant, and so each one judged from the tiny morsel of hide which came under his own narrow range of observation.

Yet these ephemera were nearer the mark with the elephant than our wise men are with the universe, concerning which their first principles, theories, and hypotheses have usu-

ally been a museum of follies! Even if philosophers understood the universe, that understanding would not bring their carnal minds within measurable distance of the Infinite God. None but the Spirit of God can reveal God to any man—and the man, himself, must receive a new and spiritual life before he can know what the Spirit teaches. Who, then, among the worldly-wise may dream of understanding God, when even the spiritual rather embrace Him by love than grasp Him by understanding? Let us, therefore, believe what we find to be in God's word, and what we are taught by His Spirit, though it should be far above our heads! Let us not delay to believe until we can reconcile.

Do you not know that in theology—all the false parts of theology on which the sects stand and fight each other—consists of suspension bridges made of cobwebs which are intended to bridge the distance between two awful Truths of God which look as if they were divided from each other? The great rocky Truths are in effect accepted by both parties, but the battle waxes hot concerning these cobweb-bridges which were never worth a tithe of the ingenuity which has been wasted upon them! I hold it true that God is in history and in everything! And I read the newspaper that I may see how my heavenly Father governs the world! And this I believe though I most clearly see that men sin willfully, wickedly, voluntarily—and that they are guilty free agents in all their wrongdoing. These thoughts come to me when I remember the character of Esau, and yet read the Lord's words, "I gave unto Esau mount Seir to possess it."

—Adapted from *The C. H. Spurgeon Collection*, Ages Software.—Sermon #1718, Volume 29—*Certain Singular Subjects*—Read/download entire sermon at <http://www.spurgeongems.org>.



**Please remember to pray daily for our brothers and sisters in prisons. Pray for their spouses and children. Please remember their spouses and children. Pray Father will send men grounded in the Reformed faith to our jails and prisons to serve as His chaplains. Ask our Lord to use His elect in prisons to bring many to a saving knowledge of His Son, Jesus Christ. Ask the Holy Spirit to fill them so with His divine grace that all who come into contact with them will know they have "been with Jesus."**

# ABOUT FIRST AND SECOND CAUSES

By Charles H. Spurgeon

*“Your wrath lies hard upon me, and You have afflicted me with all Your waves.”  
Psalm 88:7.*

Let us remark that *saints do well to trace all their trials to their God*. Heman the Ezrahite did so in the text: “Your wrath lies hard upon me, and You have afflicted me with all Your waves.” He traces all his adversity to the Lord his God! It is God’s Wrath. They are God’s waves that afflict him, and God *makes* them afflict him!

Child of God, never forget this—all that you are suffering of any sort, or kind, comes to you from the divine hand! “Truly,” you say, “my affliction arises from wicked men”; yet remember that there is a Predestination which, without soiling the fingers of the Infinitely Holy, nevertheless rules the motions of evil men as well as of holy angels!

It were a dreary thing for us if there were no appointments of God’s Providence which concerned the ungodly; then the great mass of mankind would be entirely left to chance, and the godly might be crushed by them without hope. The Lord, without interfering with the freedom of their wills, rules and overrules, so that the ungodly are as a rod in His hand with which He wisely scourges His children.

Perhaps you will say that your trials have arisen not from the sins of others, but from your own sins; even then I would have you penitently trace them to God! What, though the trouble springs out of the sin, yet it is God who has pointed the sorrow to follow the transgression—to act as a remedial agency for your spirit.

Look not at the second cause, or, looking at it with deep regret, turn your eyes chiefly to your heavenly Father, and “Hear you the rod, and who has appointed it.” The Lord sends upon us the evil as well as the good of this mortal life! His is the sun that cheers, and the frost that chills! His the deep calm, and His the fierce tornado!

To dwell on second causes is frequently frivolous, a sort of solemn trifling. Men say of each affliction, “It might have been prevented if such-and-such had occurred; perhaps if another physician had been called in, the dear child’s life had been spared; possibly if I had moved in such a direction in business, I might not have been a loser.” Who is to judge of what *might* have been? In endless conjectures we are lost, and cruel to ourselves, we gather material for unnecessary griefs.

Matters happened not so—then why conjecture what would have been had things been different? It is folly! You did your best, and it did not answer—why rebel? To fix the eyes upon the second cause will irritate the mind; we grow indignant with the more immediate agent of our grief, and so fail to submit ourselves to God. If you strike a dog, he will snap at the staff which hurts him, as if *it* were to blame! How doggish we sometimes are, when God is smiting us, we are snarling at His rod!

Brothers and sisters, forgive the man who injured you; his was the sin; forgive it, as you hope to be forgiven; but *yours* is the *chastisement*, and it comes from God; therefore endure it and ask for grace to profit by it! The more we get away from intermediate agents, the better, for when we reach to God, grace will make submission easy. When we know “It is the Lord,” we readily cry, “Let Him do what seems good to Him.”

As long as I trace my pain to accident, my bereavement to mistake, my loss to another’s wrong, my discomfort to an enemy, and so on, I am of the earth, earthy—and shall break my teeth with gravel! But when I rise to my God, and see His hand at work, I grow calm; I have not a word of repining, “I open not my mouth because You did it.” David preferred to fall into the hands of God—and every believer knows that he feels safest and happiest when he recognizes that he is in the divine hands. Quibbling with man is poor work, but pleading with God brings help and comfort. “Cast your burden on the Lord” is a precept which will be easy to practice when you see that the burden originally came from God!—(Adapted from Sermon #1090, Volume 19—FOR THE TROUBLED—By the grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, visit: [www.spurgeongems.org](http://www.spurgeongems.org)).

**Old Christians**, [Spurgeon was 39 when he preached this] as a rule, become more and more Calvinistic because they need more comfort; and having had more experience, they have an appetite for the more solid and soul-satisfying doctrines of grace which they were strangers to in their youth. The idea that we are to preserve ourselves, and that our salvation hinges upon our own future endeavors may be very pleasant for a summer-weather sailor—but for navigating the wintry seas, we need something more cheering!

The idea that we have *not* an immutable God to deal with may be put up with when the birds are singing in the sun, but it will not be tolerated when the owls are hooting in the night! A tried believer must have an immutable God, or he will feel his case to be hopeless! At this moment my richest comforts are summed up in the verse—“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. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.”

That whole system begins in divine grace, goes on in grace, and ends in grace; that system makes the creature *nothing*, and the Creator everything! That system says to self-righteousness, “Be gone, for if you remain here, men will boast.” But that system says to divine grace, “Come in and dwell with guilty, worthless, helpless sinners, and save them from first to last, that Christ may wear the crown”—that entire system is my consolation!—CHS

# Grace Is the Standard, Not the Extreme

By William Parks

[1810-1867 ~ Gospel preacher from England]

Brethren in Christ, thus was I delivered; the work was done by God the Holy Spirit quickening me—I who never sought Him. Secondly, by inciting me to give diligence to reading the word. “Ah,” say many, “we don’t like those extreme views!” Like them or dislike them, I reply I am going to heaven with them in the full assurance of understanding! How common is this objection to the doctrines of distinguishing grace! “Extreme!—Extreme!” the enemy cries, “let us have something more in accordance with man’s notions of right and wrong!”

I answer that what the word teaches, and what man wishes, are two different things. The word distinctly declares that God’s thoughts are not as man’s thoughts, and the whole tenor of God’s dealings with man proves that His ways are diametrically opposed to man’s. “Who by searching can find out God?”

But let us have a word upon “extreme views.” What folly and inconsistency lie at the bottom of this objection! What greater extreme than the eternal Love of God for His poor sinning church? (Jer 31:3). What greater extreme than the assumption on the part of Jehovah Jesus of the form of sinful man? (Phil 2:6-8). What greater extreme than Jesus becoming poor that His church might be rich? (2 Cor 6:10). What greater extreme than the Creator of the universe submitting to be maltreated by His own creatures? (John 1:3; 19:18).

What greater extreme than God in Redemption work passing by angels, and rescuing and saving men, who by nature are lost and ruined? (Heb 2:16; James 2:19). What greater extreme than God giving grace to His church in Christ Jesus before the world began, to save it, irrespective of all sorts of works whatever? (2 Tim 1:9).

These are Truths of God so amazing as to nonplus the highest intellectual power of man! Yet we have preachers professing to hold them, hesitating, parleying, shifting, shirking and evading in connection with other truths as clearly revealed, such as predestination, election, particular redemption, and final perseverance!

## SUNDAY SCHOOL AND THE WORD OF GOD

By C. H. Spurgeon

*“Lo this, we have searched it, so it is; hear it, and know you it for your good.”*

*Job 5:27.*

When I had found Christ and joined the church, I began to teach in the Sunday school, but my little class of boys taught me more than I taught them! I was speaking to them, one day, about “He that believes and is baptized shall be saved,” and one of the boys said to me, “Teacher, have you believed?”

I answered, “Yes.” “And have you been baptized?” “Yes.” “Then,” said he, “Teacher, you are saved.” I said, “I hope so.” Years ago it was a kind of fashion to say, “I hope so,” and I followed my seniors in this modest talk. The boy looked me straight in the face and said, “And don’t you know, Teacher?”

Well, I felt that I did know, and that I ought not to have said, “I hope so.” So I replied, “Yes, I do know it.” “Of course,” said the boy, “the text says so. If it ain’t true, well, of course, it ain’t true. But if it *is* true, well, it is true and nobody need *hope* about it.” So it was. The boy used good logic. The Scripture says, “He that believes and is baptized shall be saved.” Therefore, he that believes and is baptized *is* saved. That is clear enough and let not the believer say that “he hopes so,” but let him boldly assert that, “it is so!”

You promise a man to pay him five pounds some day this week. Suppose you asked him, “Do you expect that I shall pay you that five pounds?” If he should answer, “I hope so,” you would know what he thought of you. And it is very much the same when we thus speak of the Lord—we dishonor Him when we say, “I hope so,” after He has said, “it is so.” The Lord’s word is true. Why do you “hope” about it? Believe it, and enjoy it! But people will go hoping and hoping, and hopping and *limping*—as if to be lame were the proper thing! They had better put both feet to the ground, and cry, “God has said it! I believe it! Glory be to His name, He shall have all the praise!” “Then shall the lame man leap as an hart.”

When we teach others, we ought to have a firm conviction that what we teach is true beyond all question. You cannot use a lever if you have no fixed fulcrum. You must have a point to work upon, or you cannot lift an ounce. So, in trying to teach another man, you must know that something or other is true.

Infallibility used to be claimed for the pope, but Luther upset that nonsense. The Protestants then asserted that infallibility lay in the Bible, and this became their fulcrum. It seems to me that now it is commonly thought that infallibility lies *nowhere*—or, if there is any such thing, it is to be found among young green horns, fresh from college, who do not know *A* from *B* in theology, and yet criticize the Bible and cut it about as they choose.

*They* are the infallibles, and we must all bow down before their idol of advanced thought! I prefer my Infallible Bible, and I shall stick to it—God helping me—knowing that it has never led me astray, and believing that it never will! O dear Teachers, know for a certainty what you teach, and if you do not know it to be true, hold your tongues about it! If you are not sure that your doctrine is true, be quiet till you are sure! A ministry of hesitation must be ruinous to souls. When divine truth is held fast, then let it be held forth, but not till then.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2175, Volume 36, “*So It Is.*”—Read/download entire sermon on [www.spurgeongems.org](http://www.spurgeongems.org).

## Letters to Mike Gendron Of Proclaiming the Gospel:

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**F. M., Palm Harbor, FL, writes**—Keep up the great work Mike! Your newsletter is a real encouragement with such clear, solid, biblically-based writing and reasoning! I especially enjoyed your last article on the responsibility and privilege of all Christians to proclaim the gospel of Jesus to the unsaved. After reading the article I was, once again, motivated to share the gospel with my unsaved Catholic sister. Your article also motivated me to write a long letter to my Catholic father with a clear presentation of the gospel.

**M. A. P., Chisholm, MN, writes**—I'm one of 20 ex-nuns who wrote her testimony in the book, *The Truth Set Us Free*. Recently I was videotaped about convent life and the cameraman provided me with some of your video tapes which have been such a blessing! You are so gentle in your presentation, and yet so strong in your message. Your messages, whether they are written or taped, are always supported with frequent reference to God's word. Even when you are outspoken, controversial, and intolerant of hypocrisy, you are gracious to your readers and listeners. That is why people listen to you. You speak the truth of God in love! Truly you have set a good example for me. I am sometimes impatient with my Catholic family and friends who put man-made tradition above God's word. Please keep me on your mailing list forever.

**B. D. Syracuse, NY, writes**—When I read those scathing replies people write to you because of the inability of the natural man to comprehend God's truth without His Holy Spirit, I have mixed emotions. First I am awed that a person can be so blasphemous. Then I experience the emotion of anger that our Lord, who loves us so much, is treated with such vile disdain. Also you, the faithful servant who has their good in mind, is treated with such disregard. I have to keep reminding myself, "our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places." Then I come to the realization I was there once, although it's not my make-up to be that explosive. I encourage you, along with all your supporters to continue to work at this ministry the Lord has given you.

**V. W. Washington, IL, writes**—I left the RC church 22 years ago, and appreciate your clear exposition of God's word and exposing the contradictions that prevail in Catholic theology. I was bothered by many of their teachings even as a young Catholic. As an adult I began reading the Bible, and eventually told the Lord I was sorry for sinning against Him, and for living for me instead of Him. He heard my prayer, forgave me, and filled me with His Peace. I have such wonderful joy, now, and could never go back to that old way of hoping my efforts were good enough. Those who discredit you don't realize the bondage they're in and the blessings they're missing!

**I. S., Walla Walla, WA, writes**—I am greatly blessed by your newsletter and videos; thank you so very much! My prayer request is for my dad, a Roman Catholic deacon, who has recently been diagnosed with cancer. Please pray for a possible cure, but most of all, for my dad's salvation.

**Brother Mike responds**—My prayers join yours at the Throne of grace for your dad. Many years ago I was also diagnosed with cancer, and was inspired to write an article comparing the disease of sin with the disease of cancer. You may wish to download it from our web site, and share it with your dad (Vol. 7, No. 3 from 1998). Please keep me posted on your dad's spiritual and physical condition. As he earnestly investigates a cure for his cancer, may he also investigate the word of God for the only cure for his sin.

**T. T., Buffalo, NY, writes**—A very special thanks to you and your wife for coming to Buffalo. It was an eye-opening experience for me. I have been witnessing to Catholics for a long time, but in many cases there has been little evidence of changed lives. So, I invited a 75-year old Catholic, a retired math teacher, to your seminar, and about half way through it, she touched my arm and said: "Thank you so much for telling me about Mike. I am so glad I came; it is the most important seminar I've ever attended." Again Mike, thank you for your effort and interest in Buffalo, and your love for our Lord. May He keep you in good health and lift your spirit to continue the good work you are doing.

**Fr. Tom Loucks, Internet, writes**—After listening to your message, "*Ten Things Catholics Don't Know*," I could be flippant and sarcastic, but shall try to refrain. Your teaching fits into a certain salad of fundamentalist belief that is neither rooted in truth, Scripture, nor reality—just a bunch of boogie words to thrill or chill a fundamentalist audience. You finished your talk with a nice little exorcism, "Come out of that church." Hmmm. Out of the One, Holy, Catholic, and Apostolic church, and into what? Born-again, and then what? Faith, and then what? It is dishonest to deliberately misuse the Catechism to confuse someone who most likely will never check out the sources. Prior to becoming a priest, I studied the Baltimore Catechism. Faith is necessary for salvation, but because we receive the life of faith through the church, she is our mother (CCC, 161). The fruits of your talk are: 1) lies as truth (deliberately misleading the uninformed; 2) misrepresentation to cause confusion; 3) vicious attacks against the Body of Christ; and 4) hate spoken as love.

**Brother Mike responds**—Your e-mail is one of hundreds that we receive from Catholics who broad-brush our resources as lies and misrepresentations. We respond to each accusation by asking for specific lies, and we seldom hear back from our accusers. So I offer you the same challenge with this promise: If you can find one misrepresentation that I have made of your church's teachings, I will publicly correct it and apologize.

**PRAY FOR GOD'S ELECT IN PRISONS.**

## What Would Jesus Do?

# Spurgeon Preaches to Children

*“Supposing Him to have been in the company.”*

*Luke 2:44.*

Now for the third lesson I speak now to children who are hearing this sermon. This is for you. Jesus was about 12 years old, and you are of much the same age. Suppose He had been in the company returning to Nazareth—how would He have behaved Himself? Think of Jesus as an example for yourselves. I am sure, when the whole company sang a Psalm, that bright-eyed Boy would have been among the sweetest singers! He would have sung most heartily the praises of God, His Father! There would have been no inattention or weariness in Him when God was to be praised. You would have numbered the Holy Child among the most devout worshippers.

Therefore, dear children, whenever you come in among God’s people, give your whole hearts to the worship—pray with us, and sing with us—and endeavor to drink in the truth of God which is spoken, for so will you be like the Holy Jesus. Let all boys and girls pray that among God’s people they may behave as Jesus would have done. I feel persuaded that Jesus would have been found in that company listening to those who talked of holy things! Especially would He have been eager to hear explanations of what He had seen in the Temple.

When the conversation turned upon the Paschal lamb, how that dear Child, who was “the Lamb of God, which takes away the sin of the world,” would have listened to it! I think I see His sweet face turned towards those who spoke of the sprinkled blood. He would surely have said, “What do you mean by this ordinance?” He would have been anxious to share with the grown-up people all the solemn thoughts of the day. So whenever you come up to the House of God, try and learn all that you can from all the teaching of God’s word. Seek good company and learn by it. Have a deaf ear to those who speak wickedly, but always be ready to listen to everything about your God, your

Savior, your faith, and the heaven where you hope to dwell.

I also feel sure that if He had been in the company going home, He would have been the most obliging, helpful, pleasing child in all the company—if anybody had needed to have a burden carried, this Boy of 12 would have been the first to offer! As far as His strength allowed, if any kindly deed could be done, He would be first in doing it. He grew in favor both with God and men because He laid Himself out to be everybody’s *servant*. Mary’s Son won the love of all around, for He was so unselfish, kind, gentle, and willing. He did all that He could to make others happy. and blessed are those boys and girls who learn this lesson well. Oh, children, you will be happy if you live to make others happy! Act thus to your parents, brothers and sisters, friends and schoolfellows—and you will, in this, be like Jesus.

I am also sure that Jesus would not have done in that company as too many boys are apt to do. He would not have been mischievous, noisy, annoying, and disobedient—but He would have been a comfort and delight to all about Him. No doubt but He would have been the liveliest and most cheerful boy in the whole company, yet He would not have been rough, coarse, willful, or cruel. There would have been no quarreling where He was—His very presence would have bred peace among all the children that were with Him. I should like you to think over all that Jesus would have done, and would not have done, and then I should be glad to see you acting as He did. Take this little word home with you, dear children. Ask yourselves often, “What would Jesus do?” For what Jesus would have done is the best rule for you.

—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1724, Volume 29—*Supposing Him to Have Been in the Company*—Read/download entire sermon, and 574 Spanish translations at <http://www.spurgeongems.org>.

## THINK ABOUT THIS!

If a man shall, in later life, hold fast to the things of God, he must be soundly converted at first. Very much of his later life depends upon the thoroughness of his beginning. There must at the very first be a deep sense of sin, a consciousness of guilt, a holy horror of evil, or he will never make much of a Christian. I do not say that all or even *any* of those doubts and temptations, and Satanic suggestions which some have had to struggle with are necessary to make a true conversion. but I must confess that I am not at all displeased when I meet with a good deal of battling and struggling in the experience of the newly awakened. It is not pleasant for them, but we hope it will be profitable. Those whose souls are plowed, and plowed, and plowed again before the seed is sown upon them often yield the best crop.

John Bunyan’s, “Grace Abounding,” very much accounts for John Bunyan’s “Pilgrim’s Progress.” If it had not been for his terrible conflicts of soul, he might not have known how to hold fast to his confidence when shut up for 12 years in prison. Nor would he have seen visions of the Celestial City, when all around him was as the valley of the shadow of death! I do not wish to see seeking souls distressed by Satan, but I do press for this—that there shall be an end of self-trust, a total destruction of self-righteousness, and a complete giving up of all legal and carnal hopes. If not, the conversion will be a mere show, and he or she who is the subject of it will be like Ephraim—a silly dove without a heart. Unless repentance of sin is real in you, you will never take fast hold of the truth of God.—CHS

# The Doctrines of Grace

## Their Fourth Point—Irresistible Grace (1)

By Daniel E. Parks, Pastor

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The five points of the doctrines of grace are generally identified by the acrostic, **TULIP**:

**T**otal Depravity **U**nconditional election **L**imited Atonement **I**rresistible grace **P**erseverance of the Saints

We here will observe the doctrine of the fourth point.

**I. Irresistible grace Defined.** *grace* is “unmerited favor.” The grace of God is His unmerited favor to sinners who possess no merit, and can perform no works worthy of it. The grace of God to which we here refer is that of God the Holy Spirit in applying to the Father’s elect the benefits of salvation secured for them by Jesus Christ. This grace of the Holy Spirit is *irresistible* not because He is never resisted (see Acts 7:51), but because it is efficacious and invincible, and therefore overcomes all resistance. This doctrine is therefore called, by some, Efficacious grace.

**II. Irresistible grace Contrasted.** The Irresistible grace of the Holy Spirit is denied by both Pelagians and Arminians (or Semi-Pelagians), but for different reasons. (See previous messages in this series for the origins of these heresies).

*Pelagians* deny the Irresistible grace of the Holy Spirit in salvation because they deny even the necessity of such a grace. Pelagians believe man is born perfectly good, and therefore can with equal ability choose either the good or the bad—or even be sinlessly perfect! Therefore there is no need for the Holy Spirit to enable or help man to obtain salvation.

*Arminians* deny the Irresistible grace of the Holy Spirit because they believe He cannot perform His work of salvation apart from their cooperation. They believe not only in their own inherent power to successfully thwart God’s Purpose in salvation, but also in the necessity of their working together with God for their salvation.

Their doctrine in this regard is identified as *synergism*, literally, “working together.” Synergists are often heard saying, “God has done His part for your salvation; now you must do your part, else He cannot save you.”

All the above heresies are diametrically opposed to the Scriptural maxim, “salvation is of Jehovah”—from beginning to end and in its entirety (Jonah 2:9).

### III. Irresistible grace Proven.

**1. The Holy Spirit does indeed perform a work of grace in salvation.** As the *Father* performed His work in the *election* of His people, and as the *Son* performed His work in the *Redemption* of the elect, the *Spirit* performs His work in the *Regeneration* of the redeemed elect. The Son graciously purchased the salvation of the Father’s elect; the Spirit in turn applies the benefits of that salvation to them. The objects of this work are therefore said to be “elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ” (1 Peter 1:2). All who were in eternity “sanctified by God the Father, and preserved in Jesus Christ” will, in time,

be “called [by the Holy Spirit]” (Jude 1). He calls God’s re-deemed elect in His work of regeneration.

To regenerate is to “cause to be spiritually born-again.” This new birth is necessitated by the fall of all mankind in Adam’s transgression, which resulted in their spiritual death, or separation from God and His Kingdom (Gen 2:15-17; 3:1-8; Rom 5:12, 15a, 16a, 17a, 18a, 19a; Eph 2:1-3). Regeneration is necessary in order to see or enter the Kingdom of God (John 3:3): “Jesus answered and said to [Nicodemus], ‘Most assuredly, I say to you, unless one is born-again, he cannot see the Kingdom of God.’”

Regeneration is in no way a work of man, but rather a work of God alone (Eph 2:1-5): “And you He made alive, who were dead in trespasses and sins...But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved).” The regenerated, having been spiritually dead when they were made spiritually alive, had as much to do with their second, or *spiritual* birth, as they did with their first and natural birth! They therefore are those “who were born, not of blood [not of blood relations, as in Matthew 3:9], nor of the will of the flesh [nor of a physical act, as in John 3:4, 6a], nor of the will of man [nor of man’s free-will], but of God” (John 1:13; cp. 1 Peter 1:23; 1 John 5:4).

God performs His work of Regeneration through the Person of the Holy Spirit (John 3:5-7): “Jesus answered, ‘Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, “You must be born-again.”’” To be “born of water and the Spirit” is to experience “the washing of Regeneration, and renewing of the Holy Spirit,” that is, “not by works of righteousness which we have done, but according to [God’s] mercy” (Titus 3:5).

The result of regeneration is not a mere reformation, but an entirely new creation (1 Cor. 5:17; Eph. 2:10): “Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.” “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.”

[To be continued, Lord willing, next month.]

**PRAY FOR GRACE  
TO BE OBEDIENT.**

**PRAY DAILY FOR OUR MILITARY PERSONNEL.**

## YOU ARE BOUGHT WITH A PRICE!

(Continued from page 1)

is to return a Liberal to Parliament, or to get in a Radical, or to lift a Tory to the top of the poll. To live for a political party is unworthy of a man who professes to be a Christian! The most advanced politics beneath the sun are nothing compared with living for the bleeding Savior, and spending one's self for the promotion of the immortal principles of the Cross! We are not to give ourselves up to any scientific speculation, educational effort, or to any philanthropic enterprise so as to divert our minds from the grand old cause of Jesus and our God.

I once heard a great divine saying to another great divine that he had spent a most important day on Snowdon—he considered it one of the most successful days of his life. Being in their line, myself, I wondered what great revival services had been held on Snowdon among the Welshmen. The eminent preacher said he had been many years on the watch, but had never, till that day, been able to satisfy himself. I wondered if he had been in prayer, watching for the conversion of the Welsh people. He said he found three different kinds of them, and was now sure they were quite distinct. Did he mean three kinds of religious inquirers whose cases he had, at last, been able to understand? Not he! He had been speaking of three species of *beetles* which he had met with after a day's searching!

The minister of Christ had much joy over three beetles, but probably cared little for repenting sinners. And I am afraid there are many who spend their time in trifles as small as that, and perhaps far less innocent. Everything is a trifle to a man who is a Christian except the glorifying of Christ. "Felix has driveled into an ambassador," said good old William Carey, when they told him that his son, Felix, had been made ambassador from the British court to the court of Burma. He had been a poor missionary, before, and now they had made him a great ambassador! But his father said, "He has driveled into an ambassador." If a man who lives for Jesus and preaches the gospel could suddenly be transformed into the Emperor of Germany it would be a frightful come-down for him! To live for Jesus is the highest style of man! God grant we may realize that, for we are bought with a price.

If we do not belong to man, it follows that we ought not to follow the fashions of the world. But some people must be in fashion, cost what it may—out of the fashion they feel they might as well be out of the world. It is almost death to them if they cannot dress and act after the manner of *society*. Therefore they run into extravagance, pride, show, and folly. The pride of life eats them up. When fashions go wrong it should be the Christian's fashion to go against the fashion.

Let no man be your master! If you have masters according to the flesh, serve them with all faithfulness, as becomes you, giving unto them diligent service—but as to any master over your *spirit*, allow no one to be so—consciences were made for God alone! Do not bow your heart and conscience down before man, but be free, for "you are bought with a price." We are, then, it seems, wholly Christ's. Christ, then, my brothers and sisters, if we are as we should be, is Lord of our *time*. We may not say, "I have an hour of my own to waste." It is Christ's time. He is Lord of our household. We do not claim to be paramount there, but we say, "Lord, these are Your children; help us to bring them up for You. Our household is Yours, Lord, grant that by family prayer, and by holy example we may make our family to be 'Holiness to the Lord.'"

You will go out to business and say, "This business is not mine, it is my Master's." You will not trade in any dishonest way if you do that. It will be *holy* trading. The farmer goes to the field and says, "This is my Redeemer's field, and what profit I shall make from it is His profit." If he feels in that way, his actions will be kind, generous, right, and God-fearing. I would that every young man felt, "If I have talents, they are God's talents, to be used for Him." Young men will join clubs and societies, and become most energetic members; but when they join *churches*, very often we get the distinguished honor of having their names on the book to encumber the church roll and not much more. That is not right if they belong to Jesus! Christian people ought, in all they do, to be looking out for opportunities of serving Christ.

I have heard of a Jew who, going forth to trade, and having a choice between two towns, asked, "Where is the synagogue?" And when he had found there was a synagogue in one town and not in the other, he gave the preference to that in which he could worship with his brethren. It ought to be so with the Christian, but often Christian men forget even to inquire about such matters. They make money, and move out of London, and where do they select their residence? They say, "Here is a beautiful view and a respectable neighborhood." But there is no place of worship where they can take their children, and where they can go themselves—does that influence them? I fear not. They look to other matters first. I have known them go to places where they could not possibly *get* any good—and they have not even tried to *do* any.

I like to hear a Christian say, "There is a destitute village; now if I live there I may build a little place of worship, and so I may do good." This is an object worth aiming at; and if the wealthy Christians of England, when they move from large centers of population, would always set to work to try and spread the gospel round about where they live, they would be like seed sown in the ground, or like salt scattered among society to preserve the land. Our first aim in life should be to glorify the Lord Jesus Christ!

I am afraid I am rapping some of you a little hard, or perhaps you will call it treading on your corns. You should not have corns, you know, and then I could not tread upon them! If you are not doing right, and anything I say comes very close to home, it *ought* to come home. Dear Brother, Sister, try to change. Find not fault with the preacher because he finds out *your* faults! Go and change your ways!

There came into this house, some years ago, a dear Brother, an earnest Christian young man. I was preaching some such sermon as this, and he felt that he had not been living for Christ. He went back to the city where he lived, and he began to

(See *YOU ARE BOUGHT WITH A PRICE!* on page 11)



# ANNOUNCING 2015 BIBLE CONFERENCE

## Marriage and Family – God's Unchanging Blueprint

### Friday, February 27

5:30pm Meal

7pm Bro. Crisp

*What Marriage Is and Why It Matters*

8pm Bro. Justice

*What Is Love?*

- **Bro. Ron Crisp, Former Pastor, First Baptist Church, Independence, Kentucky**
- **Bro. Gary Kopfstein, Elder, Community Baptist Church, Elmendorf, Texas**
- **Bro. Laurence Justice, Pastor, Victory Baptist Church, Kansas City, Missouri**
- **Bro. Robert Walker, Pastor, Bible Baptist Church, Columbus, Nebraska**

### Saturday, February 28

9am Bro. Kopfstein

*God's Word to Husbands and Wives*

10am Bro. Walker

*God's Word to Singles*

11am Bro. Justice

*History Presentation:*

*J. S. Murrow: Baptist Missionary in Indian Territory*

**Noon Meal**

### Sunday, March 1

10am Bro. Walker

*God's Word on Divorce*

11am Bro. Kopfstein

*God's Word to Parents and Children*

**Noon Meal**

2pm Bro. Crisp

*The Significance of the Song of Solomon*

**COVENANT BAPTIST CHURCH**

*Proclaiming Sovereign Grace*

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# GOD WANTS YOU SICK – PART 1

The title of this message will raise eyebrows, but the shock factor is necessary to counteract the constant barrage of teaching we hear from faith-healers. “God wants you well” has been their mantra for many years. A careful examination of the Scriptures will reveal that God does indeed send sickness, and He does so for our spiritual profit.

I do not speak lightly of sickness. Good health is a blessing never to be taken for granted. Bodily pain is a very great trial. Those who suffer have all my sympathy. My desire is to free them from the needless guilt that the healers have cruelly put upon them. I want to give true comfort.

## 1. Sickness is the common experience of mankind.

When Adam sinned, the world came under God’s curse of death (Rom 5:12). Sickness and disease are perhaps the most common means by which death comes to Adam’s race. We can all expect, if we live long enough, to experience at least some sickness. We likely will develop some disease that will prove fatal.

In fact, none of us is ever in perfect health in this life. We are all dying physically. No diet or medication can reverse the effects of the curse. We are all headed for the dust! Certainly we ought to be good stewards of our body, which is the temple of the Holy Spirit (1Cor 6:19). But at best, *Man that is born of a woman is of few days, and full of trouble* (Job 14:1).

## 2. God is sovereign over sickness.

The common assumption today is, “If it hurts me, it is not from God, because God only gives what is good and enjoyable. If it hurts, it comes from the Devil, and is a judgment for some sin or betrays a lack of faith.” But several problems arise with this assumption. First, who determines what is “good”? Only God can rightly determine such a thing. Man is a poor judge. What feels good may be far from good for us in the long run.

Second, the supposed unbreakable link between faith and healing, which makes a man totally in charge of his own health, is simply not taught in the word of God.

Third, if God is not in control of everything including sickness, then who is? Is it you...or the Devil? That means that you—or the Devil—are really God! No, God is God! He sends sickness, as the following verses from both the Old and New Testaments show.

(1) Genesis 32:25. As Jacob wrestled with God, God touched the hollow of his thigh, dislocating the joint. Jacob walked with a limp. But none of this was a judgment against Jacob. Rather, Jacob was commended for prevailing, and he received a blessing (v 28-29).

(2) Leviticus 14:34 says that God would put the plague of leprosy in a house. There is no indication in the context of any sin having brought leprosy as a judgment.

(3) 2Samuel 12:15. *The LORD struck the child that Uriah’s wife bare unto David, and it was very sick.* Note first that God Himself did it. Second, He did it through no fault of the baby!

(4) Job 2:5-7. Satan challenges God to touch the flesh and bones of Job. God in turn gives permission to Satan to so touch Job, but with the restriction that Job will not die. Here is God’s perfect sovereign control in every detail of Job’s ordeal.

(5) Daniel 8:27. At the vision of future things he received, Daniel *fainted and was sick.* He was overwhelmed at what he had seen.

But no sin is attached to this incident.

(6) Matthew 25:36. *I was sick, and you visited me.* Christ foretells that His followers would indeed be sick. He also tells what is the duty for those who are well: they should visit the sick, offering help, comfort and encouragement. Is it not instructive that He did not say, “I was never sick, because I had lots of faith” or “I was sick, and you healed me”? God’s overall purpose includes man’s sickness.

(7) John 9:1-3. Upon seeing a man born blind, the disciples question Jesus, *Master, who did sin, this man, or his parents, that he was born blind?* What a typically wrong perspective! Jesus corrects their superstition by answering, *Neither has this man sinned, nor his parents: but that the works of God should be made manifest in him.* Obviously, it was God who made him sick from birth.

(8) John 11:3. Martha and Mary sent word to Jesus, *Lord, behold, he whom You love is sick.* This statement appears as a contradiction in today’s theology of sickness. It should read, “He who has sinned, or lacks faith, is sick.” But Jesus said that *this sickness was for the Glory of God, that the Son of God might be glorified thereby* (v 4). God is glorified in sickness, whether He heals it, or whether He makes it to continue.

(9) 1Timothy 5:23, *Drink no longer water, but use a little wine for your stomach’s sake and your often infirmities.* Paul did not scold Timothy for some lapse of faith or some hidden sin (as did Job’s friends). Nor does he tell him to claim his healing, or to find a healer. He sympathetically tells him to take his “medicine.”

(10) 2Timothy 4:20, *Trophimus have I left at Mile-tum sick.* Here was a case that even Paul himself did not heal. Evidently, God had a higher purpose in the sickness of Trophimus, and kept Paul from healing him.

(11) James 5:14-16. James’ prescription for sickness is two-fold. The Greek indicates the order. First, anoint him with oil, which is probably a use of whatever medicine or means are available. Second, pray over the sick person. As with all praying, God is never obligated to give what we ask, but if it is according to His will, He will hear and grant the petition (1John 5:14-15). We are to pray in faith, trusting God to do what is best. If it is God’s will, He will answer the prayers, and raise up the sick. *If he has committed sins, they shall be forgiven him.* Note the “if.” We must never assume that sickness is a judgment on sin. Sometimes it is, but not always.

These texts (and others) prove conclusively that God is in absolute control of all sickness. Next Month, Lord willing, we will turn our attention to His purposes in sickness—Adapted from an article by Pastor Chamberlain of Covenant Baptist Church, Broken Arrow, OK. Modern English has been purposely used for our readers’ convenience.

## REMEMBER THE PROMISES OF JESUS CHRIST!

*(Continued from page 1)*

these words, now, you who feel your sinfulness, and you shall prove in your joyful experience, that they are the power of God unto salvation!

Even the very worst may come and plead the promises! And they shall obtain immediate pardon and full forgiveness—and their soul shall know it because of the sweet peace that comes from forgiven sin! Do you tell me that you cannot conquer your evil passions and corrupt desires? Here is a promise from the word of the Lord, “From all your filthiness and from all your idols, will I cleanse you. A new heart, also, will I give you, and a new spirit will I put within you” (Ezek 36:25). Now come and plead these precious promises! There is power in them—they are the words of a King, and if you plead them at the Mercy Seat, you shall become a new creature in Christ Jesus! Old things shall pass away! All things shall become new!

When you get a promise from God, treat it as undoubted truth, and rely upon it as you do upon the promise of your father or your friend. There are men around you whose promises you never can believe—when they promise to pay you, you dare not regard it as an asset in business, for you are too sadly aware that you have a little bundle of their I O U’s already, and you have had a view of their dishonored bills and checks endorsed with, “insufficient funds.” But God’s word is not like that of false and fickle mortals! No charge of falsehood or failure can be brought against the God of truth! He has never broken His word yet, and He never will! Then, dear Souls, if you need forgiveness of sin, and renewal of heart, get the promise to that effect, and believe it with all your soul! And as sure as it is the word of a King, you shall be washed in the blood and in the water which flowed from the wounded side of the Crucified Christ!

And you Christian people, are there any of you who are struggling at this time with a remaining corruption which you cannot conquer? Come and lay hold of the promise that you shall overcome, and plead it before the Mercy Seat! If you do but get any promise of God suited to your case, make quick use of it, for there is power in it! It is the word of a King! Mr. Durham, the writer of ancient and precious comments upon Solomon’s Song and the Revelation, when dying, was somewhat distressed in mind, and said to a friend who was standing by his bedside, “Out of all the Scriptures there is not one text that yields me comfort, save only one, and that is one that I have often held out to perishing sinners, little thinking I should have to cling to it myself—‘him that comes unto Me I will in no wise cast out.’ Brother So-and-So, do you think that this is strong enough to bear my weight now?” “Yes,” his friend replied, “and to bear the weight of ten thousand times ten thousand if they rest upon it.”

What was said of that text is true of every other word of God! The promise of the Lord will bear the weight of sin and justice, life and death, judgment and hell. Lean your whole weight on the word of God, and you shall find it to be like Mount Zion which cannot be removed, but abides forever! For my own part, I have no shadow of a hope but in the word of the Lord—His Spirit has delivered me from all reliance upon duties, or feelings, or experiences. The word of the Lord is the life of my soul! In the words of King Jesus there is power to save you, to renew you, to pardon you, to preserve you, to sanctify you, and to perfect you! If you have hold on the promises, they will hold you for time and eternity!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1697, Volume 28—*The Word of a King*—Read/download entire sermon at <http://www.spurgeongems.org>.

## YOU ARE BOUGHT WITH A PRICE!

*(Continued from page 8)*

preach in the streets. He continued to preach, and God blessed him. He developed into an earnest and talented servant of our Lord Jesus Christ, whose name is very dear to you all. One of the best days’ work I ever did was to be the means of calling him out to such a service!

Is there not some young man of that kind here? May there not be here present a Christian woman with ability, and talent, and education who ought to be teaching young women, and doing good, and bringing them to the Savior? My dear Sister, you are not your own—you are not your own! If you were, I think you would be quite right in taking your ease on Sunday, and making yourself comfortable in the week. But you are not your own. You are not your own! The blood of Jesus has bought every particle of you! Will you not devote yourself to Him? Will you not pray to make your consecration more practical than it has been up to now? The sacred blood mark is on every part of your spirit and your body—do not try to hide it. Give up all to Jesus while you live, and when you die you may fight a good fight and finish your course, and have it said to you, “Well done, good and faithful servant.”

O you who know nothing about being bought with a price, you will be lost unless you do know it! If Christ has not bought you, hell will receive you, and despair will be your portion! May God grant that you may know the power of Redemption through faith in Jesus Christ our Lord! Amen. Amen!

## “Who is a liar, but he that denies Jesus is the Christ?”

By John Gill (1697-1771)

On that very Christ and true Messiah who was spoken of by all the prophets since the beginning of the world, and so much, and so long desired by the Old Testament saints—he that denies that Jesus of Nazareth is the Messiah of the prophets, is not, indeed, the only liar in the world, but he is the greatest of liars! This is a consummate lie, being opposed to a glaring truth of God, to a fact clear and indisputable, and which rests not merely on the testimony of Jesus, who is truth itself, and who, in express words, more than once declared and asserted Himself to be the Christ, but all the characters of the Messiah—everything that is said of Him in the prophets meet in Jesus! And the miracles which were done by Him are flagrant proofs, and undeniable evidences of His being the Christ of God. All the apostles believed and were sure that He was Christ, the Son of the living God—to which may be added the testimony of John the Baptist who was sent, and came to bear witness of Him, and did; he was a prophet, and a man of great honesty and integrity.

But there was a greater Witness than he—even God Himself, by a voice from heaven, bore testimony to Him! And angels, at His incarnation, declared Him to be the Savior, which is Christ the Lord. Yes, the devil himself, who is a liar and the father of lies in other things, knew and acknowledged Jesus to be the Christ, so that those that deny Him are the worst of liars, even worse than the devil himself!

This may have regard not only to the Jews, who deny Jesus to be the Messiah, but chiefly to such who go by the name of Christians—who deny either His proper Deity, or real Humanity, as Ebion and Cerinthus, which were denying Him to be the God-Man, the Mediator, and the Messiah. And it is also true of all such that deny Him in any of His offices, or in things relating to them, as His gospel, or any of the peculiar doctrines of it, delivered by Him, and so deny His prophetic office.

Those are liars who deny any of His ordinances, institutions and appointments, as Lawgiver in His house, King of saints, and so deny Him in His kingly office or reject Him as the alone Savior, joining their own works with Him in the business of salvation, and oppose His sacrifice and satisfaction, and despise his imputed righteousness, and so deny Him in His priestly office.

Now these are instances of some of the liars, and these some of the doctrinal lies which are not of the truth of God, as in 1 John 2:22.

(John Gill was a gospel preacher, theologian, and commentator from England)

## LET US COMPETE IN GIVING PRAISE TO OUR LORD!

By C. H. Spurgeon

If I were to try, tonight, to praise my Lord to the highest heavens, my Brother behind me might follow me and extol our Lord much more! Then I would get up from my seat, and I would not rest until I found yet loftier praises for my Lord and God! Then might my dear Brother return to the happy task and excel me, yet again! And then, for sure, I would be on my feet a *third* time, and keep up the hallowed rivalry, lauding and magnifying Jesus to my mind’s utmost! And if the Lord permitted, we would never stop, for I would give in to no man in my desire to extol my Lord Jesus Christ! I am sure that none of His people would give way to others in a humble sense of supreme indebtedness, but each one would say, “There is something which He has done for *me* which He never did for you; there is some point of view in which He is greater to *me* than He is to you.”

Brothers and sisters, I admit that there are many points in which He is greater to you than He is to me! But yet, to me He is higher than heaven, vaster than eternity, more delightful than Paradise, and more blessed than blessedness itself! If I could speak of Him according to my soul’s desire, I would speak in great capital letters, not in the small italics which I am compelled to use. If I could speak as I would, I would make winds and waves my orators, and cause the whole universe to become one open mouth with which to proclaim the praises of Emmanuel! If all eternity would speak as though it, too, were but one tongue, yet it could not tell all the charms of His Love, and the sureness of His Faithfulness, and His truth! We must leave off somewhere, but, truly, if it is the point of our estimation of Him, we can never express our overwhelming sense of His Honor, His Excellence, His Sweetness!

Oh, that He were praised by every creature that has breath! Oh, that every minute placed another gem in His crown! Oh, that every soul that breathes did continue to breathe out nothing but hosannas and hallelujahs unto Him, for He deserves all possible praises! Do you hear the crash of the multitudinous music of heaven? It is like many waters, and like the mighty waves of the sea—and it is all for Him! Can you hear the charming notes of “harpers harping with their harps”? Their harpings are all for Him! Can you conceive the unutterable joys of the glorified? Every felicity of eternity is a song to His Honor! Heaven and earth shall yet be full of the shining of His Glory! Who can look the sun in the face in the height of its noontide? Who can tell the illimitable Greatnesses of the Son of God?—

***“To Him, even to Him, let all praises be,  
For He has redeemed our souls with blood  
And set the captives free!”***

He has made us unto our God both kings and priests—and we shall reign with Him forever and forever! Truly, He is Great, and shall be eternally great!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1760, Volume 30—“*He Shall Be Great*”—Read/download entire sermon at <http://www.spurgeongems.org>.

**Study of Ephesians 4:30a****DO NOT GRIEVE THE HOLY SPIRIT OF GOD—PART 4**

Brothers and sisters, do we sufficiently realize that every time we are convicted about sin, or warned in our minds not to sin, that this is the gracious work of the Holy Spirit? Do we realize that every comfort or joy we experience in the Christian life is the result of the Spirit's making them real to our souls? Do we realize that every victory over sin, and every aspiration for deeper Holiness that we have is a result of the gracious operations of the Spirit within us?

I think sometimes we almost view the Holy Spirit as our enemy! We WANT to do something sinful, and we feel as if He were spoiling it by convicting us, and reminding us not to do it. Yet, why is the Spirit doing what He does? He knows that our sinning will not bring us the happiness that we think it will; He knows that in fact it will make us miserable, and hurt our souls; He wants to lead us away from the tricks of the devil, and past the short-lived pleasures of sin into the real and lasting pleasures of Christ.

Another way in which believers grieve the Holy Spirit is by being lukewarm. To be lukewarm means to be halfhearted, indifferent, uncaring, and unconcerned about our spiritual lives, and the work which the Spirit is doing in us. What more could the Spirit do than He has done and is doing for us? How it grieves Him when His Love is no big deal to us, and no longer stirs our hearts. Just what the Lord thinks of lukewarmness is spelled out in Revelation 3:15-16, where the Lord Jesus says to the Laodiceans, "I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth."

Pastor Octavius Winslow provides us with an illustration of how lukewarmness in believers must look to the Holy Spirit. Imagine for a moment the feelings of an architect who poured himself into the design of a building; he thought night and day of every way to make the building a true marvel; he watched the building go up, and he made every possible suggestion and correction for its improvement. Not only would it be structurally sound, but something beautiful to behold! Now how would that architect feel if the building were allowed to fall into disrepair? How would he feel to see that that for which he had given so much of himself, was allowed to waste away and become ugly? How he would feel is but a small indication of the grief we bring to the Holy Spirit who is building US into God's Temple. believers are His Temple; He lives in them! The building has been constructed at the cost of the blood of the Son of God. How grieved must He feel to see it fall into a state of spiritual coldness and dullness.

The grief of the Holy Spirit over a lukewarm believer is much like the grief of a parent over a child who gives reluctant and slow obedience. How does the parent feel when he sees the child he loves so much, and has done so much for, do something in a way that indicates he doesn't really want to do it? What does the parent think when he sees his child do several other things before doing the thing he has been told to do? How a parent feels under such circumstances is somewhat

comparable to how the Holy Spirit feels when we put Him off, and fail to respond, or respond in a slow, reluctant manner. How inconsistent and ungrateful it is for us to spend hours in prayer pleading with the Lord to fill us, and control us, and to give us holy desires, and then to ignore them when He answers those prayers, and does those very things!

On the other hand, there is nothing which so thrills the Holy Spirit as to see His presence cherished! Nothing so pleases Him as to see the fruit of His work expanding and flourishing in every area of the believer's life! What joy it brings to Him to see the spiritual affections increasing, and to see the model which He is using, which is the Lord Jesus Christ Himself, being formed in His people! How rewarding it is to see the believer casting aside the weights of sin, and putting to death all that is unholy, and how wonderful it is to Him to see the likeness of Christ in the place of those sins!

Let us never forget that Jesus died not only to free us from the guilt of our sins, but He died to make us His own special people! He died to make us like He is! He died that we might find no greater joy than walking with Him in newness of life.

And so, as we meditate upon these things in the weeks ahead, let our prayer be that we "do not grieve the Holy Spirit of God."—PF

Lord willing, more next month.

**PRAY DAILY OUR LORD  
WILL RAISE UP  
ANOTHER LUTHER TO, BY HIS GRACE,  
DRAW MILLIONS TO HIS SON,  
JESUS CHRIST,  
OUT OF THE HERETICAL SYSTEM  
KNOWN AS  
ROMAN CATHOLICISM.**

**PRAY FOR GRACE TO BE  
USED BY OUR LORD.**

**PRAY FOR OUR  
PRESIDENT.**

**ATTENTION INMATES!**

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**Our prayer for you:**

<sup>17</sup> that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,  
<sup>18</sup> may be able to comprehend with all the saints what *is* the width and length and depth and height—  
<sup>19</sup> to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

**(Eph 3:17-19 NKJV)**



**Pray for Muslims and Catholics, that God will save many.**

**In This Issue...**

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

## THERE IS NONE LIKE YOU

2 Samuel 7:22

Believers can never be found guilty of giving too much honor, praise, and all glory unto our Sovereign God. David sits in the Temple of God, and prays and rejoices in his heart because of the multitudes of His grace and mercy revealed and experienced in his life. He prays, “Who am I, O Lord God? And what is my house, that You have brought me this far?” (2 Sam 7:18). Truly, every believer can identify with David. When we consider who we are, sinners by birth, choice, and practice (1 John 1:7-9), and when we consider who God is, holy, just, and almighty (Isa 45:21), it is amazing and astounding that He would show His mercy to any, even more so that God would show mercy to me, the chief of sinners (1 Tim 1:15). Every believer can say with David, “You are great, O Lord God: for there is none like You, neither is there any God besides You, according to all that we have heard with our ears” (2 Sam 7:22). The Scriptures plainly reveal to us there is none like our God (Isa 46:9).

What is He like? Consider these five Scriptures from the word of God:

- 1). “Who is like unto You, O Lord, among the gods? Who is like You, glorious in holiness?” (Exo 15:11).
- 2). “Who is a God like unto You, that pardons iniquity, and passes by the transgression of the remnant of His heritage? He retains not his anger forever, because He delights in mercy” (Micah 7:18).
- 3). “O Lord God of Hosts, who is a strong Lord like unto You? Your faithfulness also surrounds You. You rule the raging of the sea: when the waves thereof arise, You still them” (Psa 89:8-9).
- 4). “Among the gods there is none like unto You, O Lord; neither are there any works like unto Your works. All nations whom You have made shall come and worship before You, O Lord; and shall glorify Your name. For You are great, and do wondrous things; You alone are God” (Psa 86:8-10).
- 5). “And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven; and he said, Lord God of Israel, there is no God like You, in heaven above, or on earth beneath, who keeps covenant and mercy with Your servants that walk before You with all their heart” (1 Kings 8:22-23).

ZEBULON BAPTIST CHURCH

“We preach not ourselves, but Christ Jesus the Lord,  
and ourselves your servants for Jesus’ sake.”

2 Corinthians 4:5

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