

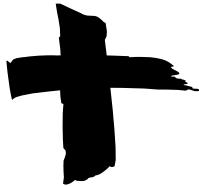
•FOR HIS GLORY•

Volume 18, Issue 5

May, 2015

Oh, dear brothers and sisters, by the love you bear to us, who labor for Christ among you, let your conversation be such as becomes the Gospel of Christ! I cannot say this in words so emphatically as I desire to do. I should like to coin my heart in order to pass it around to you in living medallions, bearing, each one, this inscription—"For Jesus' sake, be holy." Unless you are a holy people, it were better for me that I had never been born! Unless you follow Christ and exhibit His spirit wherever you dwell, what is the good of all my preaching? We might as well have stood upon a mountain and whistled to the wind as have pleaded with you unto tears! Unless there is a purity of life and a holiness of conversation in you as a church, I shall have sown dead seed!—CHS,

1884



One or Two Lessons—

By Charles H. Spurgeon

One or two LESSONS can be gathered upon the very surface of this question. "Have you received the Holy Spirit since you believed?" (Acts 19:2). The first lesson is, *we are not to look for salvation to one single act of faith in the past*, but to Jesus, in whom we *continue* to believe. I have read, very much to my grief, an assertion that whatever we may be, today, we are safe, if years ago we exercised a single act of faith. There may be truth in the statement, but it is so badly stated, and so wretchedly distorted, that it looks like a lie—that which saves is a faith which does *not* spend itself in a single act, but *continues* to work and operate throughout the whole of life! It is not a question for me, today, "Did I believe in the Lord Jesus Christ in the year 1850, on a certain morning in the month of January?"

Oh, no—the question is, "Do I believe in the Lord Jesus at this hour?" For if my faith is "faith of the operation of God," it has continued to this hour, and will continue to the end! All my troubles, all my tempta-

tions, all my sins have not *killed* my faith, but for every day, as the day has come, I have continued to receive the Holy Spirit's gracious aid since I believed and was brought into newness of life. "The just shall *live* by faith." It is a principle within, springing up unto everlasting life! It is a living well which never ceases to flow. It is not something I do in one five minutes, and then have done with it—it is an holy act which I began to do at a certain time, but which I shall never leave off doing till there remains nothing more to be believed!

The next lesson of the text is that *we must continue to live by receiving*. We received Christ Jesus, the Lord, at the first, and now we receive the Holy Spirit. These disciples were questioned about their *receiving* rather than their expending, for at bottom everything depends upon what we *receive*. Nothing can come out of us if it does not first go *into* us. We are always charity children. It is our blessed lot to live upon the alms of divine

(See *Worship the Lord* on page 2)

THE GOD OF BETHEL!

By Charles H. Spurgeon

"*I am the God of Bethel.*"
Genesis 31:13.

I remember one night, when I was about to preach, my subject went from me—my text and every thought about it were gone! It was in a village chapel, and I sat there, I know not in what state of trepidation! I breathed my soul to God, and there came before me, as in a moment, the face of a certain worthy brother—a poor man, exceedingly poor—who wanted me to assist him in his education at the College, [Pastors College] but I had not the means just then. I did not know how to do it; I breathed a prayer to God begging that He would help me, and I promised that that brother should be taken. He was one of my earliest students, and he has been honored of God, and blessed in the conversion of souls for the past 16 or 17 years!

I do not think that I should ever have taken him if it had not been for that dilemma of mine; and when I had vowed

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WORSHIP THE LORD IN THE BEAUTY OF HOLINESS

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bounty. The question may still be asked of us, “What have you which you have not received?” We are always filled out of the fullness of the Lord, for we are not fountains but reservoirs, not creators but receivers! What shall we render unto the Lord for all His benefits towards us? We can only keep on receiving—take the cup of salvation, and call upon the name of the Lord!

Again, let us learn that *we may not despise the very lowest form of spiritual life*—no, not even those who have not so much as heard whether there *is* a Holy Spirit. Paul, when he met these half-instructed disciples, did not say, “You see the door. Be off! You have nothing to do with me, for you are so desperately ignorant!” On the contrary, he sat down and taught them more, and then baptized them! God has some children who are mere babes and sucklings—and it is a fact for their comfort that He does not judge of their being His children by measuring their height. Babes in Grace are as much His children as those who have reached perfect manhood! Weaklings are dear to God—let them be dear to us. When you are considering some poor child of God who has no education, and cannot read the Bible, do not judge him by his knowledge. The question is not whether he knows, “A” from “B,” for if he knows, “J” from “I,” he knows enough—that is to say, if he knows Jesus from himself, he has grasped the essential point. If He trusts Christ, and not himself, he knows enough to take him to Heaven, and enough for you to take him into your heart.

Another lesson is that *the Holy Spirit always keeps sweet company with Jesus Christ*. As long as these good people only knew John the Baptist, they might know water baptism, but they could not know the baptism of the Holy Spirit. It was only when they came to know Jesus that the Spirit of God came upon them, and they began to work those mighty things which are the fruits of the Spirit. Learn, then, to keep close to Christ both in your lives and in your teaching. The Spirit of God will not set His seal to what I say or what you say, but He *will* confirm the testimony of Jesus Christ! The things of God concerning Christ Jesus our Lord shall never be without the attesting power of the Holy Spirit.

Once more, *the Holy Spirit can yet be more fully possessed by all believers*. If there should be a brother or sister here who has a notion that he cannot have any more grace, I am afraid he is specially in need of it. The perfect brother I must leave to the angels—he is above my reach, for I am sent to fallible men! I conceive that when a man is so good in his own esteem that he cannot be better, he is even then no better than he should be, and is either cracked in his head, or his hon-

esty! However, I leave him to his own master. But as for you and for me, let us be certain that if we have been taught of the Spirit, there is yet more light for the Spirit to give us! If we have been quickened of the Spirit, there is yet more life for the Spirit to impart to us! If we have been comforted, there are yet greater consolations which the Spirit of God can apply to our hearts! If we have been made strong, we can be stronger, yet, to do yet greater exploits! If we have had communion with Christ, we can have closer communion, and enter more thoroughly into the secret place of the tabernacle of the Most High! If it can be, then why should it not be?

Does not every man or woman here that is a Christian say, “I mean to realize all the possibilities of true religion”? Little religion is a miserable thing! He that has just enough to save him, at last, may not have enough to comfort him for the present. He that has much grace, and is filled with the Spirit of God, shall have two heavens—a heaven here, and a heaven hereafter! I desire to make that true in my own case. I would find two heavens in Jesus; are there not many more? He who has the Spirit richly shall have the joy of the Lord here, to be his strength, and the joy of the Lord hereafter, to be his reward! Come, let us ask for all that God is willing to give! Does He not say, “Open your mouth wide, and I will fill it”? Come, you little ones! Why remain little?—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1790, Volume 30—*Receiving the Holy Spirit—By the grace of God*, read/download all 63 volumes of CHS sermons in Modern English, and 574 Spanish translations at <http://www.spurgeongems.org>.

“Our Arminian friends say that you may be a child of God today and a child of the devil tomorrow. Write out that statement and place at the bottom of it the name, ‘Arminius,’ and then put the scrap of paper into the fire—it is the best thing you can do with it, for there is no truth in it! Jesus says, ‘Whoever lives and believes in Me shall never die.’ Here is a very literal translation—‘And everyone who lives and believes in Me, by no means shall die forever.’ This is from *The Englishman’s Greek New Testament*, and nothing can be better. The believer may pass through the natural change called death, as far as his body is concerned, but as for his soul, it cannot die, for it is written, ‘I give unto My sheep, eternal life, and they shall never perish, neither shall any man pluck them out of My hand.’ ‘He that believes in Me has everlasting life.’ ‘The water that I shall give him shall be in him a well of water springing up into everlasting life.’ ‘He that believes and is baptized shall be saved.’”—CHS, 1884.

THE GOD OF BETHEL!

(Continued from page 1)

the vow unto the Lord that I would find the money for him, even if I went without, myself, my sermon came back to me, and I preached with pleasure—and I hope with profit! I was glad of my vow, and I was able to keep it, by His grace!

Sometimes such things are right; at other times it would be absurd to think of making such a vow! Better to feel that everything belongs to God already, and therefore you have nothing to spare to vow with, because you have already consecrated everything that you had from first to last to His glory!

Yet if you ever do set up an Ebenezer in your pilgrimage, be sure to pour some oil out of your cruse at the time to hallow it, as Jacob did; then the vows you have ratified will be sweet to look back upon. The God of Bethel, who remembers the vow that you vowed to Him, will be the more precious to your soul. I should not wonder if that woman who poured the alabaster box of ointment on Christ's head often thought about what a blessed thing it was that she did. I am sure that there was not one time in all her life that she ever said, "Oh, how handy the money of that alabaster box would come in now! I wish I had not spent it." No, she would think it over oftentimes; perhaps she became a poor woman afterwards; at any rate, Christ was gone, and she could say, "Oh, how glad I am that when the opportunity offered, I seized it."

Though Judas said, "To what purpose is this waste?" she did not care much about Judas. She would say, "I anointed my blessed Master, and filled the house with the sweet perfume, and I am glad I did it; and I shall be glad even when I see His face in heaven!" So may you often feel! Take no credit to yourself for anything you do! That we could never tolerate! Yet be thankful if the Lord leads you, in His providence, and enables you, by His grace, to do something special for Him! It will make you think with all the more sweetness of the God of Bethel as you read of the way in which God accepts your votive of-

fering, for my text runs like thus—"I am the God of Bethel, where you anointed the pillar, and where you vowed a vow unto Me." So the vow is part and parcel of the title which God loves to remember! And He would have us lovingly remember, too!

Dear friends, I am afraid there are some among you who do not know the God of Bethel. Let me tell you that He is the God you need—the God of Jesus Christ! Jesus Christ is the only ladder for your poor souls to get to heaven by. This is a ladder with easy rungs; it is a ladder strong enough to bear the biggest sinner that ever tried his weight on it! And if you will but come and trust Jesus, you shall go up that ladder, even to the place where Jehovah dwells in all His purity, and you shall be with Him forever and ever! Amen.—(Adapted from Sermon #1267, Volume 21—THE GOD OF BETHEL—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, all free of charge, visit: www.spurgeongems.org).

*"My sins, my sins, my Savior!
How sad on You they fall,
Seen through Your gentle patience
I tenfold feel them all!
I know they are forgiven
But still their pain to me
Is all the grief and anguish
They laid, my Lord, on Thee."*

[CHS – Sermon #1016, Vol. 17 – Beauty for Ashes.]

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Study of Ephesians 4:31-32

Christ-like Treatment of Our Brethren—Part 3

This is a good place to pause and ask ourselves how much of this grace exists in us (kindness, tenderhearted, loving, and merciful). Are we not sometimes so busy with our own affairs and so unconcerned about others that what happens to others barely affects us? The great motto of our times is “looking out for number one.” It reflects the selfishness and self-centeredness that dominates our society. Oh yes, there are innumerable organizations set up to give money to this or that. But is there any real tenderheartedness along with it? Do we really sympathize with others? The word “sympathize” means “to feel with.” It is to put ourselves in the other person’s shoes. It is to be able to forget about ourselves and to help others.

There is nothing so needed in the world today as this tenderheartedness. There is a coldness and hardness among people. People have become consumed with money and material things. Professions are viewed only as means of making money, and not as a way to help people. Oh, may the Lord cultivate in all His people this genuine tenderheartedness!

The last mentioned grace that believers are to put on is “forgiving one another.” The word in the original literally means to be gracious to one another, and includes this idea of forgiving and pardoning others for wrongs done.

Now please notice that the Apostle does not pretend that there is nothing to forgive. One of the worst things our modern world has done is to take the concept of sin away from our everyday lives. People no longer refer to sin. They say that a person does what is natural for him, and though it may hurt someone else, we must not call it wrong. But the Christian is not to do that. When something is against one’s neighbor, we must call it what it is. It is sin. But the point our verse is making is that we also forgive those wrongs. We should be able to call sin what it really is, and say that it is wrong; yet, we should also be able to look the offender in the eye, and completely and freely forgive him.

But in order to understand more fully the depth of the forgiveness we are to have, Paul gives one more phrase at the end of verse 32. This phrase gives us the reason why we are to do the things commanded in verses 31-32. The reason why the believer can stop focusing on the wrongs which others have done to him, and the reason why he can let go of all rising of bitterness and malice within him, and the reason why the believer can be kind, tenderhearted, and forgiving, is that God has done the same for him through the Lord Jesus Christ.

The point the Apostle is making is that the only person who is really in a position to be able to forgive the wrongs that are done to him, and to be kind and loving to others is one who realizes that God has been so amazingly loving, forgiving, gracious, and kind to him. In fact, this is the way the appeals were made by the Lord Jesus to His followers. After commanding us to love our enemies, and to bless those who persecute us, and pray for those who spitefully use us, He goes on to say: “But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil” (Luke 6:35). The be-

liever is to love and forgive in order to demonstrate that God is His Father; he is to act like His heavenly Father. But even more, this is exactly how God has treated Him.

Consider with me the freeness of God’s amazing grace. I do not think you will find a better concise summary of it than that which we studied together in Ephesians 2:4-7: “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), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.”

When we were alienated from God, when we were dead in sins, and enemies against Him, it was then that He made us alive together with Christ! And notice that in our verse (Ephesians 4:32), the word “forgave” is past tense. God, when He saved us, forgave us; make no mistake about it. Our verse is not teaching that God grants forgiveness to those trying to earn or gain it. To anyone who is doing that, forgiveness from God will never come. God grants His forgiveness only on the basis of grace; grace means that the recipient of the grace has done nothing to earn or deserve it!—PF

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TRUE REPENTANCE

SINNERS must not believe that their forgiveness lies in their repentance and sorrow for sin, nor in their inherent holiness. I mean it is not for the *sake* of their repentance, nor for the *worth* of their faith, nor that their inherent *holiness* is any part or matter of their justifying righteousness before God—or for the sake and worth of which they are pardoned and justified—but only by the active and passive obedience of Christ! “*Be it known unto you, therefore, that through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things,*” (Acts 13:38-39).

Consider that repentance, sorrow for sin, humiliation, and faith, themselves, are the *effects* of Christ’s death and merits—and that all sense of sin and such a believing or confidence which an ungodly person may have, before he obtains a vital union with Christ—are but dead works, and profits no man to justification. And know, also, that true repentance is the immediate *product* of saving faith, though faith, *itself*, is a fruit of God’s Spirit, (Gal 5:22). The sense of divine love in free forgiveness works brokenness of heart, and true sorrow for sin.—**BENJAMIN KEACH – 1640-1704** (Second Pastor of what is, today, the Metropolitan Tabernacle, London).

IF CHRIST DIED FOR ALL MEN...

IF Christ died for all men, even for them that can and do perish, then no consolation nor certainty of salvation can be had from the death of Christ, even by those that believe He died for them, seeing, notwithstanding He has died for them, they may perish. But this is absurd, and contrary to Romans 8:34, where believers conclude, from the death of Christ, that they cannot come into condemnation. The consequence of this argument is denied, but how is it possible that there should be any solid comfort or real certainty of salvation from the death of Christ, when, notwithstanding complete redemption is obtained by it, the benefit of it enjoyed, sin really forgiven in Christ, and the remission of it truly applied—yet persons may fall from the enjoyment of those benefits through sin and unbelief—and eternally perish?—**JOHN GILL – 1697-1771** (Pastored Metropolitan Tabernacle for 51 years).

GOD SO LOVED THE WORLD

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

That love cannot be fully explained, but He so loved the world that He gave His only begotten Son for it. Now mark you, God did not give His Son to do something whereby His anger and wrath should be appeased, and His love flow forth to those who would avail themselves of the provision He had made. Not that. But, “*God so loved the world, that He gave.*” His love preceded His giving—

*“God beheld the world undone,
Loved the world, and gave His Son.”*

What world is this? A world within a world. God’s world surrounded by the devil’s world. There are many worlds mentioned in God’s Word, but the world He loves is that saved by His Son. See John 3:17, 4:42. The world loved by the Father, and saved by the Son is identical with that of chapter 16—“*And when He is come, He will reprove (convince) the world of sin, and of righteousness, and of judgment.*” Often we hear of the Holy Spirit convincing of a judgment to come. Nonsense! There is not an allusion here to the judgment *to come*, but to the judgment past. Look! It is, “because the prince of this world is judged.” In the sufferings and death of Christ, judgment was passed upon Satan, sin and self, so that all the elect and redeemed world stands free from condemnation—justified and accepted in the Beloved.

Every elect and favored sinner in God’s world enjoys all spiritual blessings as the free gifts of a loving Father in Christ Jesus. Look at that precious declaration in Romans 8:32—“*He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?*” Among these, “all things,” He has given that glorious and gracious Person who carries on our spiritual education, and who secures our safe conduct to eternal glory, even God the ever-blessed Spirit.—**THOMAS BRADBURY, 1877.**

Letters to Mike Gendron Of Proclaiming the Gospel:

ptg@pro-gospel.org — www.pro-gospel.org
PO Box 940871, Plano, TX 75904

Name withheld writes—I watched your interview with Dr. David Reagan on the differences between Evangelicals and Catholics, and I was blown away. Now I am seeking your counsel on a most delicate and perplexing matter. My husband and I have been attending Rick Warren's Saddleback church, and fell in love with him, his sermons, and the people. We knew Rick was invited to the Vatican by the pope, and wondered why Pastor Rick would be so friendly with the RCC when we are so divided on the Gospel. After watching this video, I was shaken to my core. The spirit in me was screaming, "What are you saying, Pastor Rick? Why are you conveying that Protestants and Catholics believe in the same things? Why are you watering down and compromising our precious gospel, which is the very foundation of our Christian faith?" Needless to say, my heart broke. Not only did I lose trust in Pastor Rick, but I lost respect for him as a Christian leader and pastor. What do we do now? We met with a staff person and through tears, explained our concern about Pastor Rick and his compromise. He defended Rick as a godly man, and explained that doctrine was not as important as love. (Name withheld to protect the discerning.)

Brother Mike's answer—Dear Sister in Christ, I praise God for your discernment, and how He is making you aware of false teachers. Anyone who embraces the false and fatal gospel of Roman Catholicism is rejecting Christ and His gospel (Gal 1:6-9). Rick Warren has been confronted in his error, but has refused to repent. **He continues to lead people away from the truth of God by elevating love over doctrine.** Biblical love and biblical truth cannot be separated, for they are friends! People who think love is more important than doctrine are in essence saying the Reformers died for theological pettiness. The truth is that they were brutally tortured and killed because their love for the truth far exceeded their love for those who perverted the truth. Since God seeks worshippers in Spirit and truth, I encourage you to find a church that exalts Christ over man, and contends earnestly for the true gospel against those who compromise it (John 4:24).

M.S., Internet, writes—Mr. Gendron, I read with humor your comments about the Roman Catholic Church being an apostate religion. Where do you think the Bible came from? You can thank the Holy Roman Catholic Church for compiling and handing down the Bible that you cherish today (it didn't fall from the sky). The Vatican's "strategy for world dominion" has already happened because Jesus ordained it (Matt 28:19-20). The Catholic Church is that tree that grows from a mustard seed in Matthew 13:32. I do sincerely pray for you, that your eyes and heart may be opened to the truth. There is only one Church started by Christ 2,000 years ago, and that is the Catholic Church. And he keeps his promise to be with her. I challenge you to study early church history, and the church Fathers, but be careful as you might be quite surprised by the truth. Forgive them Father, for they know not what they do.

Brother Mike's reply—Dear M.S., The Canon was determined by God, and discovered by man. The church did not create the Canon, it simply recognized the letters that were already accepted as Scripture by the early Christians. Church elders were constantly evaluating and deciding which of the many writings carried apostolic authority. It can be shown that letters were circulated and accepted before the Canon was formally established. "After this letter has been read to you, see that it is also read in the church of the Laodiceans" (Col 4:16). To collect various letters and books of Scripture into one volume was the task given to Christians already converted to Christ by the Word of God, hence, the Word of God established the Church, not vice versa. The actual gathering together of the Scriptures into one volume took place in God's providence, under the supervision, persuasion, and conviction of the Holy Spirit. Christians labored together to separate the actual Word from false writings. The early Christians pooled their cognitive convictions, and brought together a Canon of the text to end speculations, and dismiss false writings. Paul cites Luke's Gospel as Scripture (1 Tim 5:18). Peter referred to Paul's writings as Scripture (2 Peter 3:15-16). Paul commanded the Thessalonians to have his letter read to all the brethren (1 Thess 5:27). John promised a blessing to all those who read the Revelation (Rev 1:3). Instead of challenging people to read the church Fathers, I encourage you to read the inspired, inerrant Word of God. It is the only seed that can bring forth life to those who are spiritually dead (1 Peter 1:23).

(These letters are not current, but may have been written in 2005).

**PRAY FOR GRACE TO LOVE JESUS CHRIST MORE
TODAY THAN YOU DID YESTERDAY!**

Christ Came to Save His People From Their SINS

By C. H. Spurgeon

Let no man deceive himself—"Whatever a man sows, that shall he also reap." He that comes to Christ, and takes Christ to be his Savior, must take Christ also to be his Ruler, and Christ ruling him, there must be in that man's heart an active, energetic pursuit of everything that is good and holy, for, "without holiness no man shall see the Lord." He that lives in sin is dead while he lives, and knows nothing of the life of God in his soul. Righteousness must hold the scepter, or Peace will not attend the court. I know that I speak to many who long to be saved, but will you give up your sin? Christ has come to save His people from their *sins*. If you do not wish to be saved from sinning, you will never be saved from being damned!

Do you hug your Delilah? Then shall you lose your eyes like Samson! Do you hold to the viper, and press the asp to your bosom? Then shall the poison boil within your veins! Christ cannot save you while sin is loved and followed after—and has a reigning power in you—for it is an essential of His salvation that He should deliver you from the mastery of evil. I would to God that many here would cry, "That is the very thing I want! I long for it! Can I be helped to renounce sin?" O poor heart, if you hunger after righteousness, you shall be filled! You shall be helped to conquer evil—you are being helped by the fiery desire which has been breathed into you! "Oh," says one, "can I break off the iron yoke, and come out of the Egyptian bondage of my lust?" You can! For Christ has come to set you free. Trust in Him, the great Emancipator! But if you say, "I will live in sin, and yet go to heaven," you shall never do so! There shall, by no means, enter into the Celestial City anything that defiles. He that takes men to heaven is first, King of Righteousness—and then He is King of Peace.

I will have closed this first head when I have noticed that *that is the kind of king that God would have every one of us to be*. We ought all to be, first, kings of righteousness, and then kings of peace. The Lord has appointed each man his kingdom—let us see to it that we reign for good, and not for evil. On all sides we hear voices inviting us to peace apart from righteousness. "Oh," they say to us, "a confederacy, a confederacy!" What do you mean? You are to preach a lie, and we are to preach the truth of God, and yet we are to call each other brothers? We are not brothers, and we will not, by our silence, aid the fraud! "Oh, but," they say, "be charitable." Charitable with what? Charitable with God's truth, flinging it down into the mire of error? Charitable by deceiving our fellow men? That we cannot do!

Brothers and sisters, we must so hold and love the truth of God as to hate every false way, for the way of error is ruinous to the souls of men, and it will go hard with us if, even by our silence, we lead men to run therein. If any man shall say to you, "Come and let us sin together," reply to him, "I cannot enter into association with you, for I must first be pure, and then peaceable, since I serve a Lord who is first, King of Righteousness, and after that, King of Peace." "Hold your tongue," says the world. "Do not fight against error. Why need you speak so loudly against a wrong thing?" We must speak and speak sharply, too, for souls are in danger! We must lift up the banner of the truth of God, or we shall be the worst of all cowards! God has made us kings, and we must be, first, kings of righteousness, and after that, kings of peace.

God's people are tempted, sometimes, to be a little too peaceable. Remember that our Lord Jesus has not come to make us live at peace with sin. He has come to set a man against his brother—to divide a household where iniquity holds sway. There can be no peace between the child of God, and wrong doing or wrong thinking of any kind. We must have "war to the knife" with that which would rob God of His glory, and men of their salvation! Our peace is on the footing of righteousness, and on no other ground. We are for all that is good and right, but we dare not cry, "Peace, peace, where there is no peace."

—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1768, Volume 30—*First, King of Righteousness, And after That, King of Peace*—Read/download entire sermon at <http://www.spurgeongems.org>.

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**Pray daily for Pastor Curt Daniel of Faith Bible Church in Springfield, IL. You can visit his site at
<http://faithbibleonline.net/index.html>**

Hallelujah!

“Oh, brothers and sisters, on that day on which I lately saw 40 persons, one by one, and listened to their experience, and proposed them to the church, I felt as weary as ever a man did in reaping the heaviest harvest! I did not merely give them a few words as inquirers, but examined them as candidates with my best judgment. I thought that if I had many days of that sort I must die, but I also wished it might be my lot to die in that fashion! Having so many coming to confess Christ, my mind was crushed beneath the weight of blessing, but I would gladly be overwhelmed again! O that my hearers would thus oppress me every week of my life! Pray the Lord to send us, day after day, such additions to the church that we shall be scarcely able to hear all the testimonies of what the Lord has done for them! Then let us sing, “Hallelujah, Hallelujah,” every day in the week and every hour of the day! Let us rejoice and be glad—and give a hearty welcome to those who come into the church—and hearty praise to God who sends them!”—CHS, 1884

PURITAN QUOTES I

“The house built on sand may oftentimes be built higher, have more fair parapets and battlements, windows and ornaments, than that which is built upon the rock—yet all gifts and privileges equal not one grace.”—John Owen, 1616-1683

“In all their jollity in this world, the wicked are but as a book fairly bound, which, when it is opened, is full of nothing but tragedies. So when the book of their consciences shall be once opened, there is nothing to be read but lamentations and woes.”—Richard Sibbes, 1577-1635

“Christ’s riches are unsearchable and this doctrine of the gospel is the field this treasure is hidden in.”—Thomas Goodwin, 1600-1679

“The rattle without the breast will not satisfy the child. The house without the husband will not satisfy the wife. The cabinet without the jewels will not satisfy the virgin. The world without Christ will not satisfy the soul.”—Thomas Brooks, c.1662

“A man may be theologically knowing and spiritually ignorant.”—Stephen Charnock, 1628-1680

JOHN 3:18

The Days and Nights of Eternity

The events in the life of Jesus may well be compared to the stars in the night skies. The eye sees many, and what we see is enough to attest the power and glory of Jehovah. The telescope shows many more; if our telescopes were enlarged and improved, we might see still more; were our powers of vision increased, or were we translated to some other sphere, we should see more, and more of them, all proclaiming the might and majesty of their Maker! So with the facts in the life of Jesus. The Evangelists have gathered up a few and presented them for us to gaze upon. But they are, after all, but few in comparison with those which remain ungathered; and we must wait the day when we shall bear the whole glorious history of that wondrous life, and have fact upon fact presented to us—and word upon word—all detailed to us in blessed profusion, and endless number, either from the lips of His disciples, or, better still, from His own! The full detail of these will, of itself, be enough to fill up the days and nights of eternity!—Horatius Bonar, 1874

PURITAN QUOTES II

“Election, having once pitched upon a man, will find him out, and call him home, wherever he is. It called Zaccheus out of accursed Jericho; Abraham out of idolatrous Ur of the Chaldees; Nicodemus and Paul from the College of the Pharisees, Christ’s sworn enemies; Dionysius and Damaris, out of superstitious Athens. In whatever dunghills God’s elect are hidden, election will find them out and bring them home.”—John Arrowsmith, 1602-1659

“All pangs are not the pangs of the new birth. The tree may blossom fairly in spring on which no fruit is to be found in harvest.”—Thomas Boston, 1676-1732

“It is the happiness of heaven to have God be All in All.”—Jeremiah Burroughs, 1559-1646

The Doctrines of Grace

Their Fifth Point - Perseverance of the Saints (2)

By Daniel E. Parks, Pastor
Sovereign Grace Baptist Church, 74 Cane Carlton, Frederiksted, US Virgin Islands, 00840

The five points of the Doctrines of Grace are generally identified by the acrostic TULIP:

Total Depravity
Unconditional Election
Limited Atonement
IIrresistible Grace
Perseverance of the Saints

We continue observing the doctrine of the fifth point:

1. The preservation of the saints is certain because...

xii. Saints are confirmed in salvation by Jesus Christ (1 Cor 1:7f)—“our Lord Jesus Christ...will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.”

xiii. Saints have the Holy Spirit for their seal, and the guarantee of their inheritance in Heaven (Eph 1:11, 13f)—“In [Christ] also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will...having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession” (see also 4:30).

xiv. Saints are, in the eyes of God, already seated before Him in Glory (Eph 2:4-6)—“But God...made us alive together with Christ... and raised us up together, and made us sit together in the heavenly places in Christ Jesus.”

xv. God completes in saints what He commences in them (Phil 1:6)—“He who has begun a good work in you will complete it until the day of Jesus Christ.”

xvi. Saints on earth are already citizens of Heaven (Phil 3:20f)—“For our citizenship is in Heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body.”

xvii. Saints are hidden in with Christ in God (Col 3:3f)—“your life is hidden with Christ in God. When Christ, who is our life, appears, then you also will appear with Him in glory.”

xviii. Saints, having been called by the gospel, will obtain eternal glory (2 Thess 2:14)—“He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.”

xix. Saints are preserved forever (1 Thess 5:23f)—“Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul and body be preserved blameless at the coming of our Lord Jesus Christ. He who calls you is faithful, who also will do it” (see also 2 Tim 4:18; Jude v. 1).

xx. God will keep all that saints have committed to Him (2 Tim 1:12)—“I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.”

xi. Saints are eternally redeemed unto an eternal inheritance (Heb 9:12-15)—“... with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption...that those who are called may receive the promise of the eternal inheritance.”

xii. Saints are perfected forever (Heb 10:14)—“For by one offering He has perfected forever those who are being sanctified.”

xiii. Saints are receiving an eternal kingdom (Heb 12:28)—“we are receiving a kingdom which cannot be shaken.”

xiv. Saints are forever kept by God for an eternal inheritance (1 Peter 1:3-5)—“the God and Father of our Lord Jesus Christ...has begotten us again to a living hope...to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time.”

xv. Saints bless one another with this assurance of preservation (Jude v. 24f)—“Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy, to God our Savior, who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen.”

(To be continued.)

PRAY DAILY FOR PASTOR PARKS, HIS FAMILY, AND HIS CONGREGATION.

SPURGEON SPEAKS OF HIS BAPTIST HERITAGE

"Instead of your fathers shall be your children, whom you may make princes in all the earth."

Psalm 45:16.

I must now come to view the text as to ITS PRACTICAL REQUIREMENTS. "Instead of your fathers shall be your children." Well, then, *if we stand instead of our fathers, what manner of persons ought we to be?* I will not call to mind your immediate sires, though it were no dishonor to many of you if I did so. I will not recount the family ancestry with which God has blessed us. No imperial blood is in our veins, nor blue blood of nobility. Descended from the King of kings, each saint possesses a nobler pedigree than earthly princes! To be the child of godly parents is one of the greatest honors in the world.

But I ask you to look back to your *spiritual* ancestry, your fathers after the spirit, your predecessors in the faith of the Lord Jesus. Oh, my brothers and sisters, what manner of people ought we to be, who, as Christians, have succeeded the heritage of martyrs—who have taken up a cause pleaded by Apostolic lips—who have followed upon men of whom the world was not worthy? Our ancestors were made what they were by the grace of God, and the Church of God may well glorify God in them. Their sufferings and heroic fortitude, their labors and their dauntless courage have left us under solemn obligations. Shall we be coward sons of heroic sires? Shall we be sluggards and slovenly in a work which they carried out so well? They built with gold, silver and precious stones—shall we degrade their work by heaping thereon wood, hay and stubble? I charge you, brethren, take good heed unto your ways by the remembrance of where you came. Thus would I speak to all believers, for the Church is one and indivisible. Each tribe of the one Seed has its own history, and I leave my brethren of various denominations to speak to their own.

I will now address myself specially to those who are known as Baptists. As for us, the baptized followers of Christ, our ancestry as a body of Christian men is not to be despised. Albeit that the name of Anabaptist has been made the football of reproach because it was wrongfully associated with fanatical opinions, we may rest assured that the more history is understood, the more apparent will it be that those who were the most humiliated were thus treated because they were before their times. They bore the brunt of battle because they led the van. God forbid that I should induce you to glory in them, and so to wear borrowed laurels! Of all pride, I think that to be the most idle which hides its own nakedness beneath the tattered banners of ancestry. I do but dwell for a moment upon our past history to excite you to yet more earnest deeds! Prove yourselves to be these men's sons by doing their deeds! Otherwise you are bastards, and not sons. In every effort for civil and religious liberty, our fathers were at the front! In the utterance of those divine truths of God which have made tyrants and priests quake for fear, they have been among the boldest! Our fathers, for holding to baptism as the Lord ordained it, suffered at the hands of men who knew no mercy. Their beliefs were misrepresented, and themselves regarded as monsters rather than men.

In this country they were, in the matter of time, both first and last at the stake! On this very spot where you now sit, long before there were any Lutherans or Calvinists, we read that, "three Anabaptists were burnt at the Butts at Newington." Our sires were Protestants before the Protestants! They were part of a long line of men who stood firm when the mass of the church turned this way and that! They were, in fact, the most bold and thoroughgoing of all the adherents of the Apostolic and Scriptural Church, and therefore, they were persecuted by prelates, and abhorred by priests. When I hear Ritualists talking of their ancient church, I blush to think that Englishmen should claim kinship with the Roman Antichrist, whose yoke our fathers tore from off their necks! The pedigree of every Anglican priest must, of necessity, have flowed through the dead sea of Popery. Our limpid streamlet runs not through that slough of filthiness, but comes down pure from earliest ages! Our doctrines and ordinances remain as they were delivered unto us by our Lord! Neither have we desired to add the traditions of men to them. "Hold fast, therefore, your confidence which has great recompense of reward." Do not give up your principles, my brothers and sisters, for the Church and the world will need them! Nobody can fight the battle against Sacramentarianism like the man who puts the ordinances in their Scriptural position as belonging to believers, and to believers only. As long as baptism is given to those who are unregenerate, the figment of baptismal regeneration will find foothold!

We must unflinchingly keep to our testimony that religion is a *personal* thing, and that only those who have faith in Jesus can partake in the privileges of His house. Birthright membership, and vows of sponsors must, alike, be the subjects of our protest. By your sires who were drowned by the hundreds for refusing homage to a superstitious rite, men who neither feared Luther nor the Pope, and were hated of all men, and even by Reformers because they occupied a standpoint still bolder, clearer, and more advanced than all others, I beseech you, brothers and sisters, hold fast your Christian liberty, and never cease to testify to all the truth which God has taught you!

May our brothers and sisters who differ from us, come to us in this matter, for we cannot go to them—we are spellbound by the plain teaching of Scripture, and dare not move so much as a hair's breadth! May the Lord yet give to all His saints to know the "one Lord, one faith, and one baptism." If we are challenged as our fathers, let us endeavor to continue their testimony undiminished in force, and untarnished in clearness. Our brethren of other denominations must bear their testimony to what truth they know, and we are the last to deny them this liberty, or to despise their cooperation. But, after all, our own duty is that which we must look to—that we may be found faithful "in that day."—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1260, Vol. 21—*The Unbroken Line of True Nobles*—Read/download all 63 volumes of CHS sermons in Modern English, and 574 Spanish translations at www.spurgeongems.org.

REFLECTIONS

Gems gleaned by Jim Robinette
<http://www.actionuganda.net/>

“He thanked God and took courage.” Acts 28:15

Gratitude and confidence are individually excellent, but their union is admirable. They adorn and recommend and aid each other. There is no one they become so well as the Christian. And when is he without cause for both? When has he not, if truth examines his condition, a thousand excitements to praise, and encouragements to hope?

What can be more reasonable than to *thank God when we review the past*? While many have been cut off, and not a few in their sins, we have been carried through in safety. We have been exposed to accidents and diseases as well as they who are now in the dust, and our frame has been as delicate and frail as their frames. But we are the living, the living to praise him, as it is this day, and all our bones can say, Who is a God like unto You? While he has held our souls in life, he has also continued our mercies. These mercies have been new every morning. Of the least of all these we have been unworthy. And had we been dealt with according to our desert, we should have been the most wretched beings on earth. But we have been fed at His table, we have been clothed from His wardrobe. We have had not only the necessaries, but the comforts and indulgences of life. He has given us richly all things to enjoy. He has made the outgoings of our mornings and evenings to rejoice. He has given us the succession of the seasons. He has blessed the springing of the earth. He has charmed us in the field, and in the garden with melody and fragrance, and colors and tastes. What relative attachments; what endearments of friendship; what pleasing interchanges of solitude and society, of labor and of rest, have we enjoyed!

We have not only to acknowledge private, but public mercies. How has He preserved and blessed our country, notwithstanding all our national provocations. He has not only blessed us personally, but relatively. He has been the benefactor of our families and our friends. Yes, He has blessed us not only in the kindness of His providence, but in the means of grace. We have had our Sabbaths. Our eyes have seen our teachers. We have been made joyful in His house of prayer. He has fed us with the finest of the wheat, and with oil out of the rock has He satisfied us. “Bless the Lord, O my soul, and forget not all His benefits.”

We have had trials; but even these, instead of checking gratitude, if properly reviewed, will increase it. They have been few, compared with our comforts. They have been light, compared with the sufferings of others. They have been variously alleviated: in measure, when they shot forth, He debated with them; He stayed his rough wind in the day of the east wind. They have all been founded in a regard to our welfare.

But I will pore on this no longer. I will not sour my present mercies by suspicion, or fear, or anxiety. It is my duty, it is my privilege to be careful for nothing, but to cast all my care on Him who cares for me. I take courage from His *former dispensations*. Has He ever forsaken or forgotten me? “Because He *has* been my help, *therefore* under the shadow of His wings will I rejoice.” I take courage from His *providence*. I am not in “a fatherless world.” Nothing is left to chance. My ways are continually before Him, and the very hairs of my head are all numbered. I take courage from His *power*. Nothing is too hard for Him. He can make even my enemies to be at peace with me. He can render every loss a gain. He can make all things work together for my good. I take courage from His *promises*. They are all faithfulness and truth. And what case do they leave unnoticed, unprovided for, from which despondency can spring? I will therefore trust, and not be afraid, but go forward cheerfully with Him who said, I will never leave you, nor forsake you.

“Beneath His smiles my heart has lived,

And part of heaven possessed:

I praise His name for grace received,

And trust Him for the rest.”

—From Morning Exercises for Every Day in the Year, by Reverend William Jay (1769-1852); Harrisonburg, Virginia;
 SPRINKLE PUBLICATIONS; 1998)

PRAY DAILY FOR JIM AND KAPPY ROBINETTE.

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

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Our prayer for you:

¹⁷ that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,
¹⁸ may be able to comprehend with all the saints what *is* the width and length and depth and height—¹⁹ 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 grace to be *nothing*—so Christ can be *all* in your life.

In This Issue...

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

THE GOSPEL OF JESUS CHRIST

By Charles H. Spurgeon

The gospel of Jesus Christ is blessedly free from all clogging conditions, because all supposed conditions are supplied in Christ Jesus. We have heard of men advertising to give things away, but when you read the advertisement carefully, you find that you are to pay, after all. The gospel is not so! Its freedom is real! Many a good thing is to be had, but when you see how it is to be obtained, you say to yourself, “The conditions shut me out.” But the conditions of eternal life shut no man out who needs to be saved, and wills, by the grace of God, to be saved. Over the gate of heaven is written, “Come, and welcome.”

But you remind me that it says, “buy,” and you insist upon it that, therefore, you must *pay*. Not so! Salvation is already paid for—all the paying has been done by Him who opened His veins to find the only price that is current in heaven—the sin-atoning blood! If price may be spoken of, that price was all paid long before you were born—the purchasing work was done nearly 1,900 years ago on Calvary’s cross! Jesus bowed His head and said, “It is finished.” Will you *add* to that which is finished? Will you tag on your *rags* to the Lord’s glistering cloth of gold, and add your base pennies to the infinite price which He poured forth so lavishly at the foot of the Eternal throne? Oh, do not so!

To yoke *you* with Christ can never be! You and Christ together? An archangel and an ant would make a better pair than *you* yoked with Christ! No, my friend, sink, sink, sink—by a mighty descent sink to *nothing*—and let Jesus rise, rise, rise, till He fills the whole horizon of your thoughts and hopes, for *then* are you saved! Let us sing—

“*Tis done! The great transaction’s done!
I am my Lord’s, and He is mine!
He drew me, and I followed on,
Charmed to confess the voice divine.*”

Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1726, Volume 29—*Buying without Money*—Read/download all 63 volumes of CHS sermons in Modern English, and 574 Spanish translations at <http://www.spurgeongems.org>.