

FOR HIS GLORY

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DO YOU FEAR THE JUDGMENT DAY?

By C. H. Spurgeon

What a motley throng will gather at that assize of all nations, and peoples, and tongues! persons of all ages, too. You boys and girls, and you who have lived through a long life. Kings and princes will be there to give in their weighty account, and senators and judges to answer to their Judge! And then the multitude of the poor and needy, and those that live neglecting God, and forgetful of their souls—they must all be there! It is a *universal* judgment. John says, “I saw the dead, small and great, stand before God.” Both sheep and goats shall gather before the great dividing Shepherd—the wise and foolish virgins shall both hear the midnight cry; The house on the rock, and the house on the sand shall, alike, be tested by the last tremendous storm!

Tares and wheat, alike, shall ripen; Bad fish and good shall be sorted out from the net, while the multitudes outside—the nations that knew not God—shall all, without exception, hear with trembling the summons to the dread tribunal! Saints and sinners, too, only on what a different footing, are all to be judged out of the books and out of the Book of Life. Thus says the Word of the Lord—“We must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he has done, whether it was good or bad.” To the saints the judgment of the things done shall be according to righteousness, for these things shall be taken in evidence that they were, indeed, reconciled to God. The Judge will say, “Come, you blessed of My Father, inherit the kingdom prepared for you from before the foundations of the world.”

And then shall come the evidence—“For I was hungry and you gave Me meat; thirsty, and you gave Me drink,” and so on. These fruits shall be the evidence that they were in Christ—the evidence of their being justified by faith. While on the other hand, the sour and bitter fruit of the ungodly shall be an evidence that they were not planted of the Lord—“I was

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THE IMPUTATION OF SIN TO CHRIST

By Stephen Charnock
(1628-1680)

Our sins were imputed to Christ as to a sacrifice. Christ the just is put in the place of the unjust, to suffer for them (1 Peter 3:18). Christ is said to bear sin as a sacrifice bears sin (Isa 53:10, 12). His soul was made an offering for it. But sin was so laid upon the victims as that it was imputed to them in a judicial manner, according to the ceremonial law, and typically expiated by them. Christ would not have taken away our sins as Mediator had He not borne the punishment of them. As a surety, “He was made sin for us” (2 Cor 5:21) and He bore our sins, which is evident by the kind of death He suffered, not only sharp and shameful, but accursed, having a sense of God’s wrath linked to it.

The filth of our nature was not transmitted to Him. Though He was made sin, yet He was not made a sinner by any infusion or transplantation of sin into His nature. It was impossible His holiness could be defiled with

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A little rabbit, hunted and pursued, rushes through a narrow crevice under the rock, and enters the place where he has his burrow. How quiet he is when he is once there! He hears many noises, but he knows that he is quite safe—not because he is so big, or so strong, but because he is so little, and so weak that he has been able to hide himself away under a rock where nobody can get at him! Such a feeling is blessedness to the child of God—to be *nothing*, but for Christ to be everything to him—to be weak to the last degree, but for God’s strength to be his everlasting security! Therefore, such a man who has been hunted by temptation, and driven into the cleft of the Rock, Christ Jesus, enjoys a very amazing and remarkable blessedness!—CHS,



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Judgment Day

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hungry, and you gave Me no meat; I was thirsty, and you gave Me no drink; sick and in prison, and you did not minister unto Me.” We need have no fear of the judgment to come when we know that we are in Christ, for who fears to enter a just court when he knows that by the highest authority he has already been cleared? How complete the Christian’s safety! There will be no accuser! So bright will be the righteousness of a saint through faith that no accuser will appear!

Hark, the herald gives forth the challenge! “Who shall lay anything to the charge of God’s elect?” All through the court it rings! And God is there—the faithful and all-seeing God. Does He lay anything to their charge? Far from it. “It is God that justifies.” Outside the court the voice demands, “Who shall lay anything to the charge of God’s elect?” They hear it in heaven, and angels, who have watched the race of every believer, and seen how he has been running towards the goal, are silent as to any accusation. The challenge is heard in hell where devils hate the godly, but they dare not forge a lie against them. Happy he who can say, “There is laid up for me a crown of righteousness which the righteous Judge shall give me at that day.” Mark, He will give it as *judge* and on that day!

How can some say, among you, that there is no judgment for the saints? Who, then, need fear to enter the court when every accusation is silenced, and a reward is expected? But still you say that the believer has *sinned*. Yes, but that sin has been *forgiven*, and he has a righteousness with which to answer the law. I will show you before I have done how the Christian has been judged, condemned, and tried—and in reference to him the essence of the judgment is already past—so that there can be no condemnation!

And, therefore, that second challenge, “Who is he that condemns?” The Judge is the only one who can condemn, and we are sure that He will not, for, “it is Christ that died, yes rather, that has risen again, who also makes intercession for us.” Tremble not, therefore, at the doctrine that we shall all appear before the judgment seat of Christ, but pray that, as John puts it, “we may have boldness in the day of judgment,” because as Jude says, the Lord Jesus “is able to present you faultless before the presence of His glory with great joy.” Not a single person shall escape the judgment! There shall be no omission from the calendar! Every being of the race of Adam shall answer for himself! “The kings of the earth, and the great men, and the chief captains, and the mighty men, and every slave, and every free man” must see the face of Him that sits upon the throne of God!

We shall have to put in an appearance as men do in court when they are subpoenaed to attend. The word of Jesus is, “Behold I come quickly, and My reward is with Me, to give every man according as his work shall be.” Ah, how unwilling will rebels come before that throne! Pharaoh, you must see a greater than Moses! Herod, you must see the young Child upon His throne! Judas, you hanged yourself to escape the judgment of your conscience, but by no means can you escape the judgment of your God! Though 4,000 years have elapsed since men died, and their bodies may have melted away, yet when the trumpet rings out clear and shrill, their bodies shall live again, and they must all come forth, each one to answer for himself at that grand assize before the Judge of all the earth who must do right with each of them!

Let us, then, bow before the solemn truth that God has appointed a day in which He will judge the world in righteousness by that man whom He has ordained.

—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1601, Volume 27—*The Judgment Seat of God*—Read/download entire sermon at <http://www.spurgeongems.org>.

NEGLECTING SOMETHING? (PERHAPS BAPTISM)?

Let me ask you which is better—to be a servant of man or a servant of Christ? Whichever way you may judge, you can never enter heaven’s door to wear Christ’s crown unless you are *here* willing to be Christ’s servant, and to bear Christ’s cross. “Well, but I do not like *this*. I do not like *that*.” Refer to the Bible—that is the Master’s Book. As it is written *there*, so let your life and actions be ruled. You remember what the mother of Jesus said to the servants at the wedding in Cana of Galilee? “Whatever He says unto you, do it.” I do not see how you can serve Christ if there is anything in that Book which you see to be there, and yet you willfully neglect. —CHS

THE GRACE OF GOD LEADS TO GRATITUDE, NOT LICENTIOUSNESS!

At the last great day the Lord will justify His grace before the eyes of the whole universe, for He will allow the grace-worked virtues of His chosen ones to be unveiled—and all eyes shall see that grace reigns through *righteousness*! Then shall they forever be silenced who accused the grace of God of leading to licentiousness, for they shall see that in every case, free forgiveness led to *gratitude*, and gratitude to *holiness*. The chosen shall be made choice men and women. Grace chose them notwithstanding all their deformities—and when it has cast about them a supernal beauty—they shall be the wonder and admiration of the universe, evidently made to be the noblest and best of mankind.—CHS

THE IMPUTATION OF SIN TO CHRIST

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our filth.

But our sin was the meritorious cause of His punishment. All those phrases that “Christ died for our sins” (1 Cor 15:3) and, was “delivered to death for our offenses” (Rom 4:25), clearly mean sin to be the meritorious cause of the punishment which Christ endured. Sin cannot be said to be the *cause* of punishment except by way of *merit*. If Christ had not been just, He would not have been capable of suffering for us. Had we not been unjust, we would not have merited any suffering for ourselves, much less for another.

Our unrighteousness puts us under a necessity of a sacrifice and His righteousness made Him fit to be one. The cause of the desert of suffering for us was the meritorious cause of the sufferings of the Redeemer after He put Himself in our place. The sin of the offerer merited the death of the sacrifice presented in his stead.

Our sins are so imputed to Him as that they are “not imputed to us” (2 Cor 5:19) and not imputed to us because “He was made a curse for us” (Gal 3:13). He bore our sins as to the punishment, is granted. If He were an offering for them, they must, in a judicial way, be charged upon Him.

If by “being made sin,” is understood a sacrifice for sin (which, indeed, is the true intent of the word sometimes in Scripture), sin was then legally transferred on the antitype as it was on the types in the Jewish service by the ceremony of laying on of hands and confessing of sin, after which the thing so dedicated became accursed and, though it was, in itself, innocent, yet was guilty in the sight of the law and as a substitute.

In the same manner was Christ accounted. So on the contrary, believers are personally guilty, but by virtue of the satisfaction of this sacrifice imputed to them, they are judicially counted innocent. Christ, who never sinned, is put in such a state as if He had.

Now, as justifying *righteousness* is not inherent in us, but imputed to us, so our condemning *sin* was not inherent in Christ, but imputed to Him.

There would, otherwise, be no consistency in the antithesis—“He has made Him to be sin for us, who knew no sin” (2 Cor 5:21). He knew no sin, yet He became sin. It seems to carry the idea further than only the bearing of the punishment of sin. He was, by law, charged in our stead with the guilt of sin. Our iniquities were laid upon Him (Isa 53:6). The prophet had spoken (v 5) of Christ bearing the chastisement of our peace, the punishment of our sin. And then he seems to declare the ground of that which consisted in God’s imputation of sin to Him in laying upon Him the iniquities of us all.

What iniquities? Our going astray, our turning, everyone, to his own way. He made Him to be that sin which He knew not, but He knew the punishment of sin. The knowledge of that was the end of His coming. He came to lay down His life a ransom for many. He knew not sin by

anything in His own nature, but He knew it by judicial imputation. He knew it not in regard of the spots, but He knew it in regard of the guilt following upon the judgment of God.

He was righteous in His person, but not in the sight of the law pronounced righteous as our surety till *after* His sacrifice, when He was “taken from prison and from judgement” (Isa 53:8). Till He had paid the debt, He was accounted as a debtor to God.

The Apostle distinguishes His second coming from His first by this, “He shall appear the second time without sin unto salvation” (Heb 9:28). It is not meant of the filth of sin, for so He appeared at first without sin. But He will appear without the *guilt* of sin which He had at His first coming derived or taken upon Himself to satisfy for, and remove from the sinner. He shall appear without sin to be imputed, without punishment to be inflicted!

At the time of His first coming He appeared with sin—with sin charged upon Him as our surety for our criminal debts. He pawned His life for the lives which we had forfeited. He suffered the penalty due by law that we might have deliverance free by grace. In His first coming He represented our persons as a proxy for us. Our sins were, therefore, laid upon Him. In His second coming He represents God as a deputy, and so no sin can be charged upon Him.

He cannot well be supposed to suffer for our sins if our sins, in regard to their guilt, are not supposed to be charged upon Him. How could He die if He were not reputed a sinner? Had He not first had a relation to our sin, He could not, in justice, have undergone our punishment. He must, in the order of justice, be either supposed a sinner really or else by imputation. Since He was not a sinner really, He was so by imputation.

How can we conceive that He should be made a curse for us if that which made us accursed had not been first charged upon Him? It is as much against divine justice to inflict punishment where there is no sin as it is to spare an offender who has committed a crime or to “clear the guilty. This God will by no means do” (Exo 34:7). The consideration of a crime precedes the sentence, either upon an offender or his surety. We cannot conceive how divine justice should inflict the punishment, had it not first considered Him under guilt.

Though the first designation of the Redeemer to a suretyship or sacrifice for us was an act of God’s sovereignty, yet the inflicting punishment after that designation, and our Savior’s acceptance of it was an act of God’s justice, and so declared to be, “to declare His righteousness, that He might be just” (Rom 3:26), that He might declare His justice in justification, His justice to His law. Can this highest declaration of justice be founded upon an unjust act?

Would that have been justice or injustice to Christ for God to lay His wrath upon the Son of His love. One whose person was always dear to Him, always pleased Him; had He not stood as a sinner regarded so by law in our stead, and suffered that sin, which was the ruin of mankind, to be cast with all the weight of it upon His innocent shoulders? After, by His own

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act, He had made Himself responsible for our debt, God, in justice, might demand of Him every farthing, which without that undertaking, and putting Himself in our stead could not be done. This submission of His and readiness to suffer for it is expressed twice—by His not opening His mouth (Isa 53:7) and no wrong is done to a voluntary sufferer.

Add this, too: it is from His standing in our stead as guilty that the benefit of His death redounds to us. His death would have had no relation to us had not our sin been lawfully adjudged to be His. Nor can we plead for pardon at the hands of God for our debts if they were not our debts that He paid on the cross. “He was wounded for our transgressions, He was bruised for our iniquities” (Isa 53:5).

The laying hands on the head of the sin offering was necessary to make it a sacrifice for the offender—without which ceremony it might have been a *slain*, but not a *sacrificed* beast. The transferring our iniquities upon Him must, in some way, precede His being bruised for them, which could not be any other way than by imputation whereby He was constituted by God a debtor in our stead to bear the punishment of our sin. Since He was made sin for us, our sin was, in a manner, made His; He was made sin without sin; He knew the guilt without knowing the filth; He felt the punishment without being touched with the pollution.

Since death was the wages of sin, and passed as a penalty for a violated law (Rom 6:23), it could not righteously be inflicted on Him if sin had not first been imputed to Him. In His own person He was in the arms of His Father’s love. As He represented our sinful persons, He felt the strokes of His Father’s wrath.

Will Baptism Save Me?

By Charles H. Spurgeon

If you would have Christ for a Savior, you must also take Him for a King. Therefore it is that He puts it to you, “He that believes, and is baptized shall be saved.” Will the baptism save me? Assuredly not, for you have no right to be baptized *until you are saved* by faith in Jesus Christ! But remember, if Christ gives you the command—if you accept Him as a King—you are bound to *obey* Him! If, instead of saying, “Be baptized,” He had simply said, “Put a feather in your cap,” you might have asked, “Will putting a feather in my cap save me?” No, but you are bound to do it because He bids you! If He had said, “Put a stone in your pocket, and carry it with you”—if that were Christ’s *command*—it would be necessary that you take the stone and carry it with you! The less there seems to be of importance about a command, often the more hinges upon it.

I have seen a rebellious boy, to whom his father has said, “Son, pick up that stick. Pick up that stick.” There is no very great importance about the command, and so the youth sullenly refuses to obey. “Do you hear, Son? Pick up that stick.” No. He will not. Now, if it had been a great thing that he had been told to do—something that was somewhat beyond his power—it would not have been so clear an evidence of his rebellion when he refused to do it! But when it is but a little and trifling thing, and yet he refuses to obey—it glaringly shows his rebellion! Therefore, I lay great stress upon this—that you who believe in Jesus Christ should do according to His Word. Say, “Lord what would You have me do? Be it what it may, I will do it, for I am Your servant.”

That kind of faith which at the very outset cries, “I shall not do that, it is not essential”—and then goes on to say, “I do not agree with that, and I do not agree with the other”—is no faith at all! In that case it is you that is master—and not Christ. In His own house you are beginning to alter His commands. “Oh,” says one, “but as to *baptism*—I was baptized, you know, a great many years ago, when I was an infant.” Oh really? You have heard of Mary when her mistress said, “Mary go into the drawing room and sweep it, and dust it.” Her mistress went into the drawing room and found it dusty. She said, “Mary, did you not sweep the room, and dust it?” “Well, Ma’am, yes I did—only I dusted it first, and then I swept it.”

That was the wrong order, and spoiled the whole! And it will never do to put Christ’s commands the other way around, because then they mean nothing! We ought to do *what* He bids us, *as* He bids us, *when* He bids us, and in the order in which He bids us! It is ours simply to be obedient, and when we are so, we may remember that to believe Christ, and to obey Christ is the same thing—and often in Scripture the same word that might be read, “believe,” might be read, “obey.” He is the Author of eternal salvation to all them that obey Him—and that is to all them that believe on Him. Trust Him, then, right heartily, and obey Him right gladly!

You can then go to Him in your dying hour, and say, “Lord, I have done all these things at Your Word. I claim no merit, but I do claim that You keep Your gracious promise to me, for You cannot run back from one Word which You have spoken.”—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1832, Volume 31—*Elijah’s Plea*—Read/download entire sermon at <http://www.spurgeongems.org>.

DO YOU LOVE CHRIST?

Pray for Pastor Paul Ferrie, and the group of believers
God has called him to serve in North Dakota.

The riches of His free grace cause me daily to triumph over all the temptations of the wicked one, who is very vigilant, and seeks all occasions to disturb me.—**George Whitefield, 1714-1770**

To bless God for mercies is the way to increase them; to bless Him for miseries is the way to remove them.—**William Dyer, 1642-1738**

A WORD TO THOSE WHO WORK FOR CHRIST

By C. H. Spurgeon

Divine grace can make us live like the three holy children in the fire, or like Jonah at the bottom of the sea, or like Daniel in a den of lions! It can make us patient in tribulation, and joyful in distress—and grace works by making us understand the Word of the Lord. Brothers and sisters, if we are taught of the Lord, we can live between the jaws of death, and sing a song unto our Well-Beloved amid the wailings of famine and pestilence! By a God-given understanding, we shall know that all things work together for our good, and so we shall “take pleasure in infirmities, in necessities, and in distresses,” for when we are weak then are we strong!

I thank God that a large number now present are not so much sufferers as workers. Now, I know that you who are working for God, and trying to win souls often feel as if you were not half alive. I am compelled to make such a confession myself. I need to get alive to the utmost—not only having life, but having it “more abundantly.” I have some life in me, thank God, but I need it to quicken me more completely! Sometimes we get into a sleepy state, and then the Spirit chides us, and we cry, “This will never do.”—

*“Dear Lord! Shall we always live
At this poor dying rate?
Our love so faint, so cold to You,
And You to us so great?”*

We need quickening, brothers and sisters! Do you not feel that it is so? I believe that those who are most earnest are the very persons who blame themselves the most for need of earnestness! When your whole soul is being consumed, you feel as if you need the coals of juniper to be blown up to a yet more vehement flame that you may go up like a cloud of incense to God, dissolved in His service, consumed in His praise! Here, then, is our prayer, “Give me understanding, and I shall live; make me to feel the power of Your Word that I may be ardent, fervent, full of life!” I will alter the poet’s lines and say—

*“Lives of saintly men assure us
We may make our lives sublime.”*

We can live to noble purpose if, in answer to this prayer, God the Holy Spirit shall teach us to profit, and give us understanding to know the will of the Lord, and obey it faithfully.

O you who would work successfully and acceptably, ask the great Lord of the harvest to enlighten your hearts and minds that you may not labor as in the dark, but as wise men made expert by the Holy Spirit! Is not this a very proper and blessed prayer for aspiring minds in the church of God, of whom I trust there are many present? Such men are not satisfied with themselves, but press forward to that which is yet beyond and above them; they have not reached that imaginary climax which some prattle of who dote upon their fancied perfectness—but their motto is, “Onward! Upward! Heavenward!” These dwell on high, but their cry is, “Higher! Higher!”

They walk with God, and therefore say—

“Oh for a closer walk with God.”

They are calm and happy, but yet they sigh for a still serener frame; they have power in prayer, but they long for more of a wrestling spirit, and for greater prevalence with God. If there are any here who are fired with such divine ambitions, what better prayer can they use than this—“Give me understanding, and I shall live”? For if God teaches us rightly to use the Divine Word so as to mark, learn, and inwardly digest it by the understanding, then shall we be nourished into complete manhood, and shall go from strength to strength! The new man is renewed in knowledge, and nourished by the truth of God, and, “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”

Our prayer must be that the Lord would make us understand what He would have us do, and how to do it. Then shall we live when we are made of “quick understanding in the fear of the Lord,” and ready in heart to perfect all His will. This will be an angelic life, for those holy beings do His commandments, hearkening unto the voice of His word! It will be a seraphic life, for as we burn with holy fervor, we shall resemble those ministers whom God makes to be a flaming fire! It will be a heavenly life, for we shall strive to do the Lord’s will on earth as it is done in heaven!

Do you long for this? The way to it is not to be found in dreams and visions, and fanatical excitements, and delirious conceits, but in a calm, quiet, solid and deep understanding of the revealed Word of God! Our Lord prayed—“Sanctify them through Your truth, Your Word is truth.” No other means are needed for the fullest development of holiness—you only require the Word to be unveiled by the Spirit to your mind and understanding, and in the utmost sense of the term you shall “live.”—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1527, Volume 26—*Alive—Read/download entire sermon at <http://www.spurongems.org>.*

**For we are His workmanship, created in Christ Jesus for good works,
which God prepared beforehand that we should walk in them.
(Eph 2:10)**

**PRAY FOR COURAGE TO
PROFESS CHRIST.**

GOD'S CONDEMNATION OF FALSE PREACHERS

Jeremiah 23

By Daniel Parks, Pastor

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Let us suppose a certain doctor of medicine denies that a certain common infirmity is as severe as medical science generally claims. He conducts seminars in which he ignores the medical procedures followed by other physicians, and suggests, instead, his own regimen for treating its symptoms. To those desiring a medicine for it, he peddles a placebo he himself has concocted in the place of that which is prescribed by medical science. Many die as the consequence for following his recommendations.

How will his peers respond? They will accuse him of malpractice; denounce him as a charlatan and huckster; disbar him from their profession, and see to it that he is punished to the full extent of the law.

Let us now suppose a certain minister of religion denies man's native sinful state is as severe as God's Word declares. He conducts preaching services in which he ignores looking to Christ, alone, for salvation, and suggests, instead, his own regimen of works of righteousness. To those desiring a curative, he sells a placebo known as, "Another gospel" some man has concocted in the place of the "gospel of Christ." Everyone following his recommendations continues to be dead in trespasses and sins, and eventually experiences the "second death."

How will his peers respond? Most of them will praise him because to condemn him would be to condemn themselves! Even some who deny his free-willism, and profess to believe, instead, in the gospel of free grace will commend his sincerity, and acknowledge him as "our Arminian brother."

Not this preacher! I accuse him of rank heresy; denounce him as a religious charlatan and huckster, and a false preacher lying against God, and disbar him from my spiritual fellowship! I furthermore assert that God never sent him, and is against him, and will not use his ministry to the spiritual salvation of anyone, and will, in the end, condemn him to eternal punishment!

Let me identify clearly the sort of preacher I here denounce. I denounce the preacher who denies Christ's testimony that man is completely incapable, and unwilling to come to Him for salvation (John 5:40; 6:44, 65), averring instead that salvation is in some way attributable to an act of man's "free will." I denounce the preacher who denies that "salvation is of Jehovah" from beginning to end, and throughout (Jonah 3:9), averring instead that salvation is accomplished through a cooperative effort between God and man (synergism). I denounce the preacher who denies the divine testimony that salvation is by God's sovereign grace, alone; through God-given faith, alone; in God's Christ, alone, and who avers instead that salvation is at least to some degree or in some way a result of man's works—whether of legalism, baptism, ad infinitum, ad nauseam (Eph 2:8-10; Titus 3:4-7).

Although many will denounce me for doing so, I am in good company. Paul the Apostle calls upon God to anathematize false gossellers (Gal 1:8f). Jesus the Christ speaks of them when He warns, "Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravenous wolves... And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'" (Matt 7:15-23). And God Almighty warns in our present passage, "'Woe to the shepherds who destroy and scatter the sheep of My pasture!' says the LORD. Therefore thus says the LORD God of Israel against the shepherds who feed My people: 'You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings,' says the LORD" (Jer 23:1f).

I. What are the marks of these false preachers? In essence, God says, "You have scattered My flock, driven them away, and not attended to them" (v 2). More particularly:

1. They worship a false god (v 13): "They prophesied by Baal"—even though they claim to speak for Jehovah.

2. They preach in the name of God the lying heresies of men (vv 25-27): "I have heard what the prophets have said who prophesy lies in My name, saying, 'I have dreamed, I have dreamed!'... Indeed, they are prophets of the deceit of their own heart, who try to make My people forget My name by their dreams [as opposed to God's Revelation] which everyone tells his neighbor, as their fathers forgot My name for Baal."

3. They speak peace to those who follow their lies (v 17): "They continually say to those who despise Me, 'The LORD has said, "You shall have peace"; and to everyone who walks according to the dictates of his own heart, they say, 'No evil shall come upon you.'"

4. They are abominable to God (vv 11, 14): "For both prophet and priest are profane; yes, in My house I have found their wickedness... Also I have seen a horrible thing in the prophets of Jerusalem: They commit adultery [certainly spiritually, often physically] and walk in lies; they also strengthen the hands of evildoers, so that no one turns back from his wickedness. All of them are like Sodom to Me, and her inhabitants like Gomorrah."

(More next month, Lord willing).

**PRAY FOR GOD'S ELECT IN PRISONS.
PRAY FOR THEIR SPOUSES
AND CHILDREN.**

**JOHN 3:18—THAT'S CORRECT—
JOHN 3:18**

“Snatched out of the very jaws of the devil!”

(The following is an extract from a letter of George Whitefield, 1714-1770)

For many years, from one end of the large London fair to the other, booths of all kinds have been erected for performers, clowns, players, puppet shows, and such like. With a heart bleeding with compassion for so many thousands led captive by the devil at his will, on the day of the fair, at six o'clock in the morning, I ventured to lift up a standard among them in the name of Jesus.

Perhaps there were about 10,000 people in waiting, not for me—but for Satan's instruments to amuse them! When I mounted my field pulpit, almost all flocked immediately around it. I preached on these words, “As Moses lifted up the serpent in the wilderness, so shall the Son of man be lifted up!” They gazed, they listened, they wept! And I believe that many felt themselves stung with deep conviction for their sins. All was hushed and solemn.

Being thus encouraged, I ventured out again at noon. What a scene! The fields, the whole fields were ready for Beelzebub's harvest! All Satan's agents were in full motion—drummers, trumpeters, singers, masters of puppet shows, exhibitors of wild animals, players, and so forth—all busy in entertaining their respective audiences. I suppose there could not be less than twenty or 30,000 people! My pulpit was fixed on the opposite side, and immediately, to their great dismay, they found the number of their attendants sadly lessened.

Judging that like Paul, I would now be called, as it were, to fight with beasts at Ephesus, I preached from these words—“Great is Diana of the Ephesians!” You may easily guess that there was some noise among the craftsmen, and that I was “honored” with having a few stones, dirt, rotten eggs, and pieces of dead cats thrown at me, while engaged in calling them from their favorite, but lying vanities! My soul was, indeed, among lions—but the greatest part of my congregation, which was very large, seemed, for a while to be turned into lambs.

This encouraged me to give notice that I would preach again at six o'clock in the evening. I came, I saw—but what? Thousands and thousands more than before, if possible, still more deeply engaged in their unhappy diversions! One of Satan's choicest servants was performing, trumpeting on a large stage. But as soon as the people saw me in my pulpit, I think all to a man left him, and ran to me! For a while I was enabled to lift up my voice like a trumpet, and many heard the joyful sound.

This, Satan, could not brook. The enemy's agents made a kind of roaring at some distance from our camp. At length they approached nearer, and one of the clowns, (attended by others who complained that they had lost much money on account of my preaching), got up upon a man's shoulders, and advancing near the pulpit, attempted to slash me with a long heavy whip several times—but always tumbled down with the violence of his motion!

Soon afterwards, they got a marching band with drums to pass through the congregation. I ordered that passage might be made for them; the ranks opened while all marched through, and then closed again. Finding these efforts to fail, a large group assembled together, and having got a large pole with their flag, advanced towards us with steady and formidable steps until they came very near the outskirts of our hearing, praying, and almost undaunted congregation. I prayed to the Captain of our salvation for present support and deliverance. He heard and answered, for just as they approached us with fearful looks, I know not why—they quarreled among themselves, threw down their flag, and went their way—leaving, however, many of their company behind who, before we were done, were brought over to join the besieged party! I think I continued in praying, preaching, and singing, (for the noise was too great at times to preach) for about three hours.

We then retired to the tabernacle, with pockets full of more than a thousand notes from people brought under concern for their souls, and read them amid the praises and spiritual acclamations of thousands who joined with the holy angels in rejoicing that in such an unexpected, unlikely place, and manner—so many sinners were snatched out of the very jaws of the devil!—Grace Gems! <http://www.gracegems.org>

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**What a gospel this is, [the gospel of Jesus Christ] for hope is the beginning
of amendment, the first letter of the alphabet of reform!—CHS, 1885**

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Letters to Mike Gendron Of Proclaiming the gospel:

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PO Box 940871, Plano, TX 75904

L. & J. W. Haddon Heights, NJ, write—We are so grateful for the countless hours of research, and your tireless efforts in exposing Catholicism for the apostasy that it is. It is you that encouraged me to write to my classmates and share the gospel with them before our class reunion. Since I went to an all girls Catholic High School, we are planning to mail your book, *Preparing Catholics For Eternity* to anyone seeking more information about salvation. We ask God for an outpouring of grace, peace, and protection on your lives. We pray against loneliness in the battle, self-doubt, and fear of man. We pray for an ever present sense of God's love and mercy in your lives. We pray that we would stand courageously with you in your steadfast battle for the souls of all men. You have set a high standard for us in your zeal for our Lord's work.

Gerald, Internet, writes—I'll not waste my time with your trite commentaries that I have answered hundreds of times for people who have been brainwashed by hateful evangelicals like you. Poor souls. It would be an exercise in pearl casting. You have no historical continuity, and your false doctrines are bred out of hatred for truth. I do find your distortions rather amazing and actually funny. You're a man with a lot of pent up hatred. You have no credibility when it comes to Catholicism. By the way, I read your book. Someone sent it to me. In one sentence you call yourself a devout Catholic. Later you speak of how you were leading a hedonistic life-style. Most people who have left the church were steeped in sin. I do trust in my lord and savior for salvation, and what bigots like you think matters little. I will be including you in my rosary intentions from here on out.

Brother Mike's response—Most people who leave the Catholic Church are not only steeped in sin, but in bondage to sin until they are born of the Spirit, and set free by the truth of God's Word.

L. S. Swall Meadows, CA, writes—I cannot thank you enough for your wonderful ministry, and for your love for the poor Catholics trapped in that apostate church where Satan dwells and reigns. It was so sad to watch the news of their pope, and see how people follow a mere man and ignore Jesus Christ. If that is not idolatry, I don't know what is. I feel these Catholics must be insane to follow and believe the biggest liar in their evil system, their pope.

B. D., Syracuse, NY, writes—There is one thing that struck me as I saw pictures of the heads of State and the multitudes adoring the new pope at the Vatican. The devil offered Jesus all the kingdoms in the world if He would worship him (Matt 4:8-10). He refused! Yet the same offer is given to every pope, and they always accept. The popes have ulterior motives which the world cannot see; like going into synagogues and mosques for the purpose of laying the foundation for a one-world religion. Only God's Holy Spirit, guiding us through His Word, can bring to light such cleverly disguised deception.

D. K., Spokane, WA, writes—After reading your book, *Preparing Catholics For Eternity*, I am convinced that every Christian in the world should read it to help confirm whether or not they are really a Christian. I really appreciated your eight items that show Catholics are worshiping a different Jesus than the one revealed in Scripture. The best way to prepare for eternity is to trust the true Jesus. Catholics cannot argue with you when you quote their official documentation. I am 71 years in age, and just recently came to the realization that God is not only a God of love, but also a God of wrath who hates sin with a passion. My prayer is that every Catholic would order a copy of your book, and read it as well as all the Scriptures that you provide. Thank you for your love to the unsaved.

G. B., Internet, writes—The list of "books" belonging to the New Testament are neither "expressly set down in Scripture" nor can be "deduced from Scripture." Common sense would say that the list must be then considered a "tradition of men." Can you tell me why Christians accept the extra-biblical "list" of New Testament books as an infallible revelation from God, and not a "man-conceived tradition"?

Brother Mike replies—The officially accepted list of books is called the canon. The canon was determined by God, and affirmed by man at the Council of Hippo in A.D. 393. The church did not determine the canon; it simply recognized the letters that were already accepted as Scripture by the first century church. Long before church councils were ever convened, church elders were constantly evaluating and deciding which of the many writings of their day carried Apostolic authority. We have Scriptural proof that letters were circulated and accepted before the canon was formally established. Paul wrote: "After this letter has been read to you, see that it is also read in the church of the Laodiceans" (Col 4:16).

Study of Ephesians 5:1**LIKE FATHER, LIKE CHILD - 2**

We finished last month's article with the statement: The believer, as a partaker of the divine nature, has the life of God in him, and that life is producing a family likeness: like Father, like child.

We have an example of this in the account of Peter's preaching in Acts 4. The rulers of Israel had taken some of the apostles into custody for their bold preaching of Jesus Christ to the people. But even before these leaders, Peter was uninhibited from telling them the truth, and so we read that the leaders of Israel asked the apostle by what authority they were preaching, and doing the miracles they were doing.

And this is what we read was the response in Acts 4:8-13: "Then Peter, filled with the Holy Spirit, said to them, 'Rulers of the people, and elders of Israel: if we this day are judged for a good deed done to a helpless man, by what means he has been made well, let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, and whom God raised from the dead, by Him this man stands here before you whole. This is the "stone which was rejected by you builders, which has become the chief cornerstone. Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.' Now when they saw the boldness of Peter and John, and perceived that they were uneducated, and untrained men, they marveled. And they realized that they had been with Jesus."

Note that final statement in verse 13. When the leaders of Israel saw the boldness of the apostles, knowing that they were uneducated men, and yet spoke with such boldness and zeal, they realized these men had been with Jesus! In other words, the apostles were talking in the likeness of their Master. In their speech, by the miracles they were doing, by their boldness, and by their godly lives, their likeness to Jesus was unmistakable! And the same should be true of every single person who calls himself a believer in Christ. It should be evident from our lives that we are children of God; we should be imita-

tors of Him; the family likeness should be obvious.

But all that we have said up to this point still leaves us with an important question: How can the believer imitate God? After all, as we have been saying, God is in a category by Himself. For instance, God is eternal, omnipotent, and omniscient. It is impossible that even regenerate man should imitate those things; to compare the puny power or knowledge of man with that of God is no comparison at all.

So then, what in particular does the apostle mean when he tells us to imitate God as His dear children? The answer is in the first part of verse 2, where we are told to "walk in love." We are to seek to imitate God in regard to those qualities of character which the Holy Spirit produces in His people. We are to imitate God by seeking to be holy, loving, merciful, patient, just, and forgiving. In other words, when Paul tells us to imitate our heavenly Father, he is telling us to let God be the standard which we seek to follow! The standard of the Christian is not what man calls good or what 51% of the people vote for at any given time; the standard for which the believer is striving is likeness to God Himself!

Let us now consider together several of the implications of this verse. The first and most important implication of this verse is that you have to be a *child of God* before you can be an *imitator of God*. Our verse commands us to be imitators of God AS DEAR CHILDREN. Some people think that a relationship with God is the result or the end of a life-long struggle to try to *earn* the favor of God. But the Bible says just the opposite; the Bible says that a relationship with God is a *free gift that God gives to people*, and which they can enjoy for the rest of their lives, and for all eternity.

More next month, Lord willing, on how to be an imitator of God.—PF

**PRAY DAILY
FOR YOUR
CHAPLAIN/PASTOR!**

**There is only ONE way to God the
Father, and that is through
Jesus Christ!
Not Mary. Not Mohammed.
Not a future Messiah.
JESUS CHRIST ALONE!**

No wise man can expect that...God should diet us with a continual feast. It would neither suit our health, nor the condition of this pilgrimage. Live, therefore, on your peace of conscience as your ordinary diet. When this is meager, know that God appoints you a fast for your health. When you have a feast of high joys, feed on it, and be thankful! But when they are taken from you, gape not after them as the disciples did after Christ at His ascension—but return thankfully to your ordinary diet of peace. —**Richard Baxter, 1615-1691**

The highest honor that God can confer upon His children is the blood-red crown of martyrdom. The jewels of a Christian are his afflictions. The regalia of the kings that God has made are their troubles, their sorrows, and their griefs. Griefs exalt us, and troubles lift us. —**Charles H. Spurgeon, 1834-1892**

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When our Lord sent His disciples out to preach, one of His instructions was, "Into whatever house you enter, first say, 'Peace be to this house.'" Peace is a good word. It is more than a salutation falling from the Master's lips, it is a divine benediction as well. Peace, too, is a fruit of divine grace which includes all that is sweetest and most divine in Christian culture. It is especially suggestive of the harmony of love which is the perfection of beautiful living. Christ's peace is a blessing which comes out of struggle and discipline. Well, therefore, does the salutation "Peace!" befit a Christian home which ought to be the abode of peace.—From J. R. Miller's *Secrets of Happy Home Life*, first published in 1894. Published in 2000 by Solid Ground Christian Books Vestavia, AL

A man of God once preached a sermon on the subject of Christian patience and forgiveness. This good man had been the subject of much misrepresentation, if not persecution. His season in the furnace of affliction was long and unrelieved. Now he was addressing a large gathering in one of our Scottish towns. His theme was the disposition and long-suffering of the holy children in the Babylonian furnace. He mentioned the solemn fact that when they emerged out of their ordeal, not even the smell of the fire clung to them. And God's people, he reminded his audience, who sometimes suffer under a persecuting spirit, should not display the least trace of ill-will toward those who hurt them. Even "the smell" of resentment should not cling to their beings. To whatever cross they are nailed, or however hot the fire into which they are cast, their voice and heart should echo the spirit of Him who said, "Father, forgive them..." Or of him who prayed with his last breath, "Lord, lay not this sin to their charge." But for this we need much patience, and the exercise of that love which suffers long and is kind.—From Murdoch Campbell's *In All Their Affliction*, 1987, Flair Press, Northampton UK

**"For I am the least of the apostles...But by the grace of God I am what I am."
1 Cor. 15:9-10**

"BY THE GRACE OF GOD I AM WHAT I AM"

I am not what I ought to be –
ah, how imperfect and deficient!

I am not what I wish to be –
I abhor what is evil, and I would cleave to what is good!

I am not what I hope to be –
soon, soon shall I put off mortality,
and with mortality all sin and imperfection.

Yet, though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say, I am not what I once was; a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge,

"By the grace of God I am what I am."

John Newton (1725-1807)

Submitted by Zebulon Baptist Church, Pikeville, KY
Tom Harding, Pastor

**PRAY DAILY
FOR MIKE GENDRON**

SPURGEON BLESSES ALL WHO LOVE JESUS CHRIST

By C. H. Spurgeon

The third part of our discourse comes under the head of “to whom.” “The grace of our Lord Jesus Christ be with you all.” Surely if we were to take this in the widest possible sense and say—may it be with you all—it could not be wrong to wish that all should have the grace of our Lord Jesus Christ with them. Yet I know some sound brethren are very jealous of anything that looks like a wide expression—an expression which would wish good to all! For my own part, I do not understand the nature of the orthodoxy which would limit benevolent desires; I should like to be more and more heterodox in the direction of desiring good to all that come in my way. Would to God that the best that could happen to all men did happen to them!

I would, without the slightest hypocrisy, breathe this desire over all mankind, “The grace of our Lord Jesus Christ be with you all.” Still, there is no doubt that the context in which it stands, and also certain versions of it, do confine this benediction to the *saints*, and practically it must always be confined to them, for the grace of our Lord Jesus Christ is only known and enjoyed by those who have given their hearts to Jesus, and are living by Him, in Him, and to Him. Let us wish the grace of our Lord Jesus Christ to all the saints, at any rate, even though some of the saints will hardly acknowledge us, but may the grace of our Lord Jesus Christ be with them, also!

They would not let us preach in their pulpits, but may grace be with them. They would not partake of the communion with us, but may grace be with them! They call us sectarians and schismatics, but may “the grace of our Lord Jesus Christ be with them all. Amen!” May it be with every one of them, whoever they may be! If they are in Jesus Christ, may the grace of our Lord Jesus Christ be with them! If, every now and then, you come across a book written by one who is a long way off from understanding all the truth of God—yet he knows Jesus Christ—as you read the sweet words that come from his pen concerning the Master, you feel your heart knit to him; your soul feels that it is a pity that the writer was a High churchman, but if he loves the Lord Jesus Christ, we forget his errors, and are delighted with the life of Jesus which we see in him!

If a man knows Christ, he knows the most important of matters, and is possessed of a secret quite as precious as any in our own keeping—for what do we know more than Christ—and what hope have we but in Christ? If you love Christ, give me your hand, my friend, notwithstanding your blunders! If Christ is all your trust, and all your confidence, I am sorry for your eyes that you cannot see a great deal more; I am sorry for your head that you cannot think more straight—but your *heart* is in the right place resting on Jesus, reposing on Him—and who am I that I should judge you? There is a life in Christ which a thousand errors cannot kill! There is a life which is the same in all that have it, however diverse they may happen to be upon opinion or outward ceremony; there is a life eternal, and that life is Christ Jesus! And to all that have that life we, with intensity of heart, say, “The grace of our Lord Jesus Christ be with you all.”

I notice Paul says this in one of his Epistles to a church that misbehaved itself dreadfully. It was one of the churches that would not have any minister—a church where they all spoke as they pleased—to whom Paul said, “God is not the author of confusion.” They were so depraved a church that they allowed an incestuous person to be present at the communion, but still, after the Apostle had rebuked them, he said, “The grace of our Lord Jesus Christ be with you all.” Even so must we say to those who err ignorantly, as the Corinthians did! If we differ from brethren; if we have to rebuke them; if sometimes they also rebuke us, and show temper over it, yet may this be the finale of it all, “The grace of our Lord Jesus Christ be with you all.”

Should we not wish the highest degree of grace to all who are in the body of Christ? Let us not utter this benediction merely because we *ought* to say it, but because we *delight* to say it! Let us not only wish well to the saints because we are bound to wish them well, but because our hearts cannot do otherwise!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1628, Volume 27—*Till We Meet Again*—Read/download entire sermon at <http://www.spurgeongems.org>.

Let me tell each of you who may be reading this that I truly love Jesus Christ. But for His grace I could not say it, or write it, or *think* it. I have loved Him for such a short time, just 28 years—He has loved me for *eternity*—before the world was created, Jesus Christ loved *me*! How I pray that every person who may be reading this has been loved from before “the foundation of the world” by my Master!—Emmett O’Donnell

**PRAY FOR
GRACE TO
BE PURE!**

**ARE
YOU
ASHAMED
TO
SAY
YOU
LOVE
JESUS
CHRIST?**

Did you ever run for shelter in a storm and find fruit which you expected not? Did you ever go to God for safeguard, driven by outward storms, and there find unexpected fruit?—John Owen, 1616-1683

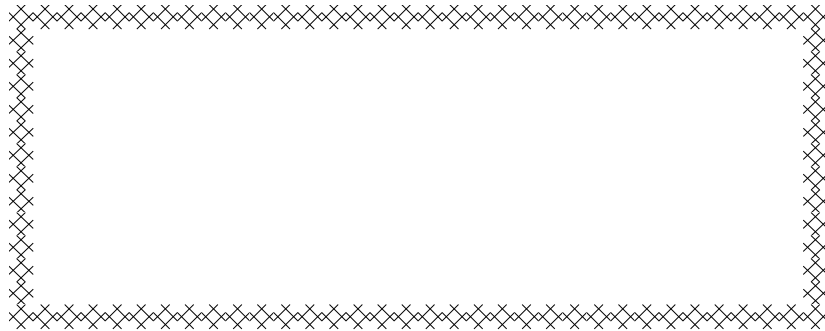
Those blessings are sweetest that are won with prayers, and won with thanks.—Thomas Goodwin, 1600–1679

For HIS Glory Prison Ministry
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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)



Jesus Christ is the ONLY way to God the Father!

In This Issue...

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

THE CHRIST OF COMMON PEOPLE!

By Charles H. Spurgeon

“Behold, I have given Him for a witness to the people, a leader and commander to the people.”

Isaiah 55:4.

To whom is the Lord Jesus given as a witness, and a leader and commander? Twice we are told that it is to the people—“A witness to the people, a leader and commander to the people.” I have known some people sneer at “the common people.” Ah, yes, but it was the common people who gladly heard Christ, and it is for the people that He died! “I,” says God, “have exalted one chosen out of the people.” The Lord Jesus Christ is the Christ of common people! If any of you are so high and mighty that you must go to heaven fashionably, you will be lost! The unfashionable way to heaven, by trusting in Jesus Christ, is the *only* way that will take you there! He is the people’s witness, the people’s leader, the people’s commander!

That means, does it not, that He is the leader and commander of a great host, not merely of a select few? Perhaps you have read about us poor Calvinists—what a wretched, miserable sect we are—how we are always trying to keep salvation to ourselves, and how we believe that only a very few will ever be saved! Put all that down among the lies that our enemies tell about us; it is not true, and it never was true, for there are no people under heaven who are more anxious that all men should be saved than are we who believe that, nevertheless, the Lord has a people whom He will save. Our hearts, we trust, are full of love to men, despite all that is said about us. It is my hope that the Lord Jesus Christ will save so many, that at the last, those who are lost will bear no greater proportion to the whole mass of mankind than do the persons in prison to the multitudes that are outside of it in any well-ordered state!

“There will have to be a great change,” says somebody, “to bring *that* about.” Yes, there *will* be a great change! There are glorious times yet coming, notwithstanding all that tends to the contrary! There is a day to dawn when the Lord Jesus shall be acknowledged as King of kings, and Lord of lords, and “He shall reign forever and ever”—and the overwhelming multitudes of His redeemed shall prove that He is not the witness, and leader and commander to a miserable few, a mere handful—but that He is witness, and leader and commander to the people! In all things He shall have the pre-eminence.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #2534, Volume 43—*The Greatest Gift in Time or Eternity*—read/download the entire sermon free of charge at <http://www.spurgeongems.org>