

FOR HIS GLORY

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Brothers and Sisters, do not begin seeking after the purification of your hearts and *then* seek after faith in Christ as a second thing. No! Let all things be done in order. Emotions are good if they are good, but they are not the *source* of purity nor antecedent to faith. FAITH is the parent of right emotions. Never confuse the mother with the children. If you would have men purified, aim, by the blessing of God, to produce faith in them! The preaching which only stirs the passions is of small value. We have heard a good deal about crowds weeping, but we had rather see *one individual believing*. We count it far better to lead a man to believe with his heart than to cry with his eyes and, therefore, I aim at preaching Christ Crucified so as to beget *faith*, rather than paint pathetic pictures of deathbeds and dying mothers—which things work on the emotions but have small tendency to lead to faith. If, first of all, we believe that Jesus is the Christ and come to rest in Him, the emotions will be brought right enough in due time—the heart will be changed where once faith assumes the sway.—CHS, 1877.



PRAYER MEETINGS?

By Charles H. Spurgeon

“When he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.”
Acts 12:12.

The third thing in our text is THE PLACE OF ASSEMBLY.

We will dwell upon that this morning as *a suggestion*. “The house of Mary, the mother of John, whose surname was Mark.” This was a Prayer Meeting held in a private house and I want to urge all my Brothers and Sisters here to consecrate their houses by frequently using them for Prayer Meetings.

This would have an advantage about it—it would avoid all smell of superstition. There still lingers, among people, the notion that buildings may be consecrated and rendered holy. Well, it is so babyish an idea that I should have hoped the manliness of this generation, let alone anything else, would have given up the notion!

How can it be that inside four brick walls there should be more holiness than outside, or

that prayer offered in some particular seat should be more acceptable than prayer offered anywhere else? Behold, this day God hears prayer wherever there is a true heart!

Meetings for prayer, held at the house of the mother of Mark, at *your mother’s* house, at *your brother’s* house, at *your own* house, will do much to be a plain protest against the superstition which reverences holy places.

There was a meetness in their meeting in this particular house, the house of Mark’s mother, for that family stood in a very dear relationship to Peter.

Do you know who Mark was, in reference to Peter? If you turn to Peter’s First Epistle, in the fifth chapter, you will read, “Marcus, my son.” Ah, I am sure Mark would pray for Peter, because Peter was his spiritual father! I should not wonder but what Mark and his mother were both converted on the day of Pentecost, when Peter preached that famous sermon.

Anyway, Mark was con-
(See Why Prayer on page 2)

ARE WE REALLY NOTHING?

By C. H. Spurgeon

The prayer [Hebrews 13:20-21] asks that we may not be competent for only one set of duties, but may be ready for all things. We shall greatly glorify God if we have a complete character in which every Grace shall be manifested and in which no single sin is seen to mar its consistency. Such is the prayer.

Who can work this, good Lord? Who can work this in us? You can, O God of Peace, for You did bring up Your Son from the grave to the Throne! And You can bring up our mangled nature, and perfect it till it shall be ready to partake of the inheritance of the saints in light, world without end!

The first part of the prayer, then, is for fitness for holiness. The next is for actual service—“Working in us that which is well-pleasing in His sight.”

And here I ask you to notice how all things are of God. We might have thought that the Apostle would have said, “Lord, when You have made us fit to
(See Yes, Because on page 3)

INSIDE:

Letters to Mike Gendron of Proclaiming the Gospel	4
Thanksgiving Day Proclamation of 1798 - President George Washington	5
The “I AM’s” of Jesus Christ—Part 10 - Pastor Daniel E. Parks	7
IMPORTANT! SPECIAL NOTICE ON PAGES	3, 7, 9, & 11

WHY PRAYER MEETINGS ONLY AT THE CHURCH?

(Continued from page 1)

verted under Peter and so both he and his mother often invited Peter to their home. And when he was imprisoned, they had the special Prayer Meetings at their house because they loved him greatly.

There is sure to be prayer for the pastor in the house where the pastor has been blessed to the family! He need not be afraid but what his own sons and daughters in the faith will be sure to pray for him!

These meetings had a good effect upon Mrs. Mark's house. She, herself, no doubt, had a blessing, but her son Mark obtained peculiar favor of the Lord. Naturally he was not all we should like him to have been, for though his uncle Barnabas was very fond of him, Paul, who was a very good judge, could not put up with his instability.

But he obtained so great a blessing from the Lord that he became, according to the unanimous tradition of the Church, the writer of the Gospel of Mark! He might have been a very weak and useless Christian if it had not been that the Prayer Meetings at his mother's home warmed his heart. And he might never have used his graphic pen for the Lord had not the conversation of the good people who came to his house instructed him as to the facts which he afterwards recorded in the precious Gospel which bears his name.

The house received a blessing and so will you, too, if *your* house shall be, every now and then, opened for special prayer. I urge upon the followers of Jesus Christ to use their own houses more frequently than they now do for holy purposes. How largely might the Sunday schools in London be extended if all the better-instructed gathered Believers for Bible classes in their homes and taught them on the Sabbath!

And what a multitude of prayers would go up to Heaven if Christians who have suitable rooms would frequently call together their Brothers and Sisters and neighbors to offer prayer! Many an hour is wasted in idle talk. Many an evening frittered away in foolish amusements degrading to Christians, when the time might be occupied in exercises calculated to bring down untold blessings upon the family and upon the Church!

Prayer Meetings at private houses are very useful because friends who would be afraid to pray before a large assembly. And others, who would be very much restricted in language, are able to feel free and easy in a smaller company in a private house. Sometimes, too, the social element is consecrated by God to promote a greater warmth and fervor so that prayer will often burn in the family when it might have declined in the public assembly.

I never knew the little Church of which I was pastor before I came here to be in such a happy condition as when the members took it into their heads to hold Prayer Meetings in their own houses! I have sometimes, myself, attended six or seven in an evening, running from one to another just to look in upon them, finding 12 in a kitchen, 10 or a

dozen in a parlor, two or three together in a little chamber!

We saw great works of Grace then! The biggest sinners in the parish felt the power of the Gospel! The old saints warmed up and began to believe in young people being converted and we were all alive by reason of the abundance of prayer! Brothers and Sisters, we must have the same abundance of prayer—pray that we may have it!

We have been distinguished as a Church for prayerfulness and I am jealous with a godly jealousy lest we should go back in any degree. I do affectionately suggest to you,, with much earnestness of heart, that we should try to increase the number of places where many shall meet together to pray.

I do not know where the mother of John Mark is, this morning, but I hope she will start a Prayer Meeting in her large room! She is well to do, I believe, because her brother, Barnabas, had land and sold it. And I suppose she had property, also. We will use her drawing room.

If a poorer friend has a smaller and poorer room, we shall be glad for the loan of it, for it will be more suitable for persons of another class to go to. Perhaps they would not like to go to Mrs. Mark's drawing room, but they will come to your kitchen. All sorts will have an opportunity of praying when all sorts of chambers are dedicated to prayer.

—Adapted from *The C. H. Spurgeon Collection*, Ages Software,—Sermon #1247, Vol. 21—*The Special Prayer Meeting*—Read/download entire sermon at www.spurgeongems.org.

**HAVE YOU PRAYED
FOR YOUR
FAMILY TODAY?**

**PRAY FOR SPOUSES AND
CHILDREN OF PEOPLE IN PRISON.**

**PRAY FOR GRACE
TO BE HOLY.**

**REMEMBER
ROMANS 8:28.**

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

YES, BECAUSE HE IS ALL!

(Continued from page 1)

work for You, then help us to serve You.” But he does not say so. He puts his prayer into a humbler form and asks the *Lord* to work *in* us. What a heavy blow at all self-glory! How instructive to us!

Dear Brothers and Sisters, when the Lord makes you fit for every good work, you will *still* do no good work unless He works it in you! Even he who is best adapted for the performance of virtue and holiness does not perform these things till the Lord works in him to will and to do of His own good pleasure!

Over and above this mode of securing all the Glory to God, notice the next clause—“through Jesus Christ.” That which we do, even when the Lord works in us, we only do through Jesus Christ! We are *nothing* without our Lord and though we do what is acceptable in the Lord’s sight, it is only acceptable through Jesus Christ!

What nothings and nobodies we are! Even when the Lord does the most for us that can be done, so that we dwell in His sight and our actions become well-pleasing to Him and He looks upon us with delight—yet even *then* we are nothing! It is the Lord that has worked all in us, even the God of Peace, who is All in All!

To each fruitful bough He says, “From Me is your fruit found.” When your garments sparkle like the sun, it is *He* that transfigures you! When your face shines like Moses’ through secret communion upon the mountain, it is *God’s* brightness which illuminates your brow!

Our goodness is none of ours, “for we are His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them.” [Ephesians 2:10].

—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1368, Volume 23—*The God of Peace and Our Sanctification*—Read/download entire sermon on www.spurgeongems.org.

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IN MODERN ENGLISH.

WASH ME!

By C. H. Spurgeon

“Now, the just shall live by Faith.”
Hebrews 10:38.

Let me press it upon every Christian here not to listen to that insinuation of the devil, that when he has sinned he ought then to give up the belief that he is a child of God! Oh, if the devil can persuade you to do that, then he has obtained an advantage over you! Even if you feel that you have been walking contrary to God of late, yet still come to Jesus! Cast yourselves on Him! Do not let the adversary say to you, “You must not come because you have walked contrary to God.”

O poor Backslider, although sin may hide God from you, and take away your comfortable sense of His Love, yet if you believe in Him, His Love is towards you! He has not cast you away! You shall live as long as there is Faith in you—and if there is so little Faith that we have to rake up the ashes, and have to go down on our knees, and blow that little spark, yet the Lord knows how to fan it, and to put the match to it, and to make a great blaze very speedily so that before you hardly know it, you who were crawling along the road, shall be like the chariots of Amminadab, flying along as on mighty wings!

Never doubt God’s Power to lift you out of the ditch into which you have fallen! Still hold to it—“Though He slays me, yet will I trust in Him; though I am black with sin, and ashamed of myself, and dare not look up; though I feel that I deserve to be cast into the lowest Hell,” yet still do not doubt but that the precious blood can wash you, and make you whiter than snow!

Is there a grander verse in the whole Bible? Is there anything in the compass of Scripture that ever glorified God more than that notable expression of David when he had been sinning with Bathsheba, and made himself as foul, and as filthy as the very swine of Hell? And yet he cries, “*Have mercy upon me, O God, according to Your loving kindness; according unto the multitude of Your tender mercies blot out my transgressions; wash me thoroughly from my iniquity, and cleanse me from my sin.*”

Ah, “wash me,” that is the cry, “wash *me*, the most scarlet, and the blackest of Hell-deserving sinners! If You but wash me, I shall be whiter than snow.” Believe in the Omnipotent Power of the Atonement! Still believe and hold fast to Christ! Cling to Him, and if He even seems to frown upon you, hold to Him like the woman whom He called a dog, and yet she said, “The dogs eat of the crumbs.”

Do not believe that which you *think* you hear Him say, for He cannot say otherwise than this—that whoever believes

(See **WASH ME!** on page 6)

SPECIAL NOTICE! ~ SPECIAL NOTICE! ~ SPECIAL NOTICE!
BEGINNING NEXT ISSUE OF THIS PUBLICATION, DECEMBER, 2013,
WE WILL ONLY MAIL PUBLICATION INTO PRISONS, CHURCHES, AND HALFWAY HOUSES.
VISIT <http://www.spurgeongems.org> TO PRINT/DOWNLOAD THE LAST 36 ISSUES!

Letters to Mike Gendron of Proclaiming the Gospel:

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Mark, Internet, writes:

James says, “a man is justified by works and not by faith only.” I think it is fair to say that James is speaking of the ongoing life of justification that follows the initial, free gift of Grace through Christ.

Brother Mike responds:

Please consider the context of the second chapter of James. Since anyone can say they have faith, James is contrasting *saving* faith with *dead* faith (2:14). Saving faith is demonstrated by obedience and works, whereas dead faith provides no evidence of a changed life. The Greek word, “dikaioo,” used by James for “justified” has several meanings. One is “to declare righteous.” This is done because those “in Christ” can no longer experience condemnation (Rom 8:1). Throughout the Bible we see that God declares sinners righteous by faith apart from works (Rom 4:5). James affirms this with the example of Abraham (2:23). However, another meaning of justification is “to demonstrate righteousness.” James writes: “I will show you (demonstrate) my faith by my works” (2:18). James then shows that Abraham “demonstrated his righteousness” by his works, by offering Isaac on the altar (2:21). Therefore when James writes “a man is justified by works and not by faith only,” he is saying, “a man demonstrates his faith by his works” (2:24). Once God justifies a sinner by faith in Jesus Christ, alone, the new creature in Christ justifies (demonstrates) his/her faith by living a life pleasing to God through the power of the Holy Spirit.

Justin S., Internet, writes:

I read about your conversion and am interested in learning more. Are you familiar with The Coming Home Network and their radio program called The Journey Home? There are hundreds of Evangelical Protestant ministers giving up their pastorates and doctorates and embracing what they call “the fullness of the faith.” I’ve listened to their reasons and they all glorify Christ. I, too, was raised a Protestant and what these people are saying is convincing to me! Maybe you, a

former Catholic who went to an evangelical seminary, can refute what they are saying. The most profound of them is Scott Hahn, a former Presbyterian minister who has become one of the most “sought after” speakers in the Catholic world. All of his stuff is rooted in Scripture and confirmed by history, even stuff like the pope and purgatory. Can you help me?

Brother Mike responds:

I am familiar with the “Coming Home Network.” How can you say these former Protestants “glorify Christ” when they substitute indulgences and purgatory for the sufferings and death of Christ? Did you know Scott Hahn has an entire teaching series on how indulgences can remit sin? Did you know that Jesus went to the Cross to remit all the punishment for all the sins committed by those who trust Him (1 John 1:7)? How absurd for anyone to say that a human invention, such as an indulgence, can do what only the shed blood of Christ can do! Can’t you see that indulgences do not glorify Jesus but instead rob Him of all the glory and praise He, alone, deserves?

(Initials withheld), Grand Terrance, CA:

My husband is a very devout Catholic and believes his church is the one true church. I went to church with him for 13 years to be a supportive wife only, not because I believed in it. Two years ago I started going to a Bible study and became very uncomfortable going to the Catholic church because of the differences in our faiths. I told my husband I would start going to Calvary Chapel with our children. He at first was fine with it but his mom started working on him so now he is fighting me about my beliefs. We have had severe problems since then, so we went to Calvary Chapel for marriage counseling. The pastor told me that I am to submit to my husband, unless he wants me to do something that is against God, like rob a bank. I asked him if I had to go back to my husband’s church if he asked me to and the pastor said yes. I said I feel that would be against God and the pastor

told me it doesn’t matter how I feel. I am writing to get your opinion. I feel I know too much of the errors of the Catholic church to just go and sit and wait for it to be over like I used to.

Brother Mike responds:

You must be feeling very discouraged and disappointed by the counsel you received from your pastor. I am amazed that he said robbing a bank excludes you from submitting to your husband, but not the more serious sin of idolatry! Does he not know that false worship and veneration of statues, crucifixes, Mary and the Eucharist is fervently practiced and taught in Roman Catholicism? Would your pastor be open to a phone call from me or receiving some of our resources to educate him on the serious errors of Roman Catholicism? I am concerned for your children. They should not be subjected to teachings that deny the Grace and sufficiency of our Lord Jesus Christ. Just as you are doing your best to protect them from physical danger, you must also protect them from deception that will hinder their spiritual growth. In a spirit of love and humility you need to communicate your concerns and desires to your husband. Pray that God will draw your husband to the true Jesus as he sees your chaste and respectful behavior and your gentle and quiet spirit, which is precious in the sight of God (1 Peter 3:1-6).

**PRAY DAILY THAT
OUR FATHER WILL
DRAW MANY
ROMAN CATHOLICS
TO HIS SON
JESUS CHRIST.**

**ASK GOD
TO BLESS
BROTHER
MIKE GENDRON.**

Thanksgiving Day Proclamation —Of 1798— President George Washington

Whereas it is the duty of all Nations to acknowledge the Providence of Almighty God, to obey His will, to be grateful for His benefits and humbly to implore His protection and favor, and Whereas both Houses of Congress have, by their joint committee, requested me to “recommend to the People of the United States a day of public thanks-giving and prayer to be observed by acknowledging with grateful hearts the many single favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness.

Now therefore I do recommend and assign Thursday the 26th day of November next to be devoted by the People of these States to the Service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be. That we may then all unite in rendering unto Him our sincere and humble thanks, for His kind care and protection of the People of this country previous to their becoming a Nation, for the single and manifold mercies and the favorable interpositions of His Providence, which we experienced in the course and conclusion of the late war, for the great degree of tranquility, union and plenty which we have since enjoyed, for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted, of the civil and religious liberty with which we are blessed and the means we have to acquiring and diffusing useful knowledge and in general for all the great and various favors which He has been pleased to confer upon us.

And also that we may then unite in most humble offering our prayers and supplications to the Great Lord and Ruler of Nations and beseech Him to pardon our national and other transgressions, to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually, to render our national government a blessing to all people, by constantly being a government of wise, just and constitutional laws, discreetly and faithfully executed and obeyed, to protect and guide all Sovereigns and nations (especially such as have shown kindness unto us) and to bless them with good government, peace and concord. To promote the knowledge and practice of true religion and virtue and the increase of science among them and us, and generally to grant unto all Mankind such a degree of temporal prosperity as He alone knows to be best.—Gleaned and adapted from the internet.

Is Christ Your LORD, As Well as Savior?

By John Flavel, 1660

If no man’s claim to being Christ’s is warranted except so far as he is walking according to Him, then *how groundless and worthless* are the expectation of all unsanctified persons who walk after their own lusts! None are more forward to claim the privileges of religion than those that reject the duties of it! Multitudes hope to be saved by Christ who yet refuse to be *governed* by Him. But such hopes have no Scripture warrant to support them. In fact, they have many Scripture testimonies *against* them. ‘Know you not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God’ (1 Cor. 6:9, 10). O how many thousand vain hopes are laid in the dust—and how many thousands of souls are sentenced to Hell by this one Scripture!”

Jonathan Edwards *Addresses Sinners*

Let every sinner examine himself. What is it in your own minds which makes you think it is safe for you to delay turning to God? What is it that encourages you to run such a venture as you do by delaying this necessary work? Is it that you hope there is no such state as Heaven or Hell and have a suspicion that there is no God? Is it this that makes you secure? Or is it that you think you shall have opportunity enough, a great while hence to mind such things?

Is it an intention of seeking a more convenient season in the future? And are you persuaded that God will listen to you then, after you shall have so long turned a deaf ear to His commands and graciousness? Are you encouraged to commit sin because you hope to repent of it? Are you encouraged by the mercy of God to be His enemy? And do you resolve to provoke Him to anger because you think He is easily pacified?

Or do you think that your conversion is in your own power and that you can turn to God when you please? Is it because you have been born of godly parents that you are so secure? Do you think that what you have done in religion will engage God to pity you, and that He never can have the heart to condemn one who has lived in so orderly a manner? Or do you think that you are, indeed, converted already? And does that encourage you to take a liberty in sinning? Or are you secure because you are so stupid as to think nothing about these things? Do you let these concerns wholly alone and scarcely ever think at all how it will be with you after you are dead?

Certainly it must be one or more of these things which keeps you in your security and encourages you to go on in sin! Examine, therefore, and see which of them it is.

Study of Ephesians 4:26-27**WHEN IT'S RIGHT, AND WHEN IT'S WRONG TO BE ANGRY—Part 2**

We have looked at examples of God's anger and of the anger of the Lord Jesus Christ. Yet, those are examples of the anger of one who is perfect. But can a Believer, who still has the remnants of a sinful heart ever be angry in a non-sinful way? Yes, he can. As Jesus demonstrated anger as a result of His zeal for His Father's glory, the Believer should be angry when God's glory is being snubbed and slighted.

In addition, the Believer should be angry with his own sin. A good example of this is what Paul tells the Corinthians in 2 Corinthians 7:10-11: "For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death. For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, what clearing of yourselves, what indignation, what fear, what vehement desire, what zeal, what vindication! In all things you proved yourselves to be clear in this matter." Paul is here commending the Corinthians for their indignation. When they realized how sinful they had been in their past dealings with sin in the church, they repented. The Believer should be most angry with himself for his own sin. But that anger is not to remain anger. It should only last long enough to lead to true repentance. Once repentance has occurred, there is no need for the anger to remain. It has served its purpose.

But there is one more category of anger that is right for the Believer. He should be angry with all sin, including the sin of others. Psalms 97:10 says, "You who love the LORD, hate evil! He preserves the souls of His saints; He delivers them out of the hand of the wicked." Here is a command from the Lord that those who love Him HATE EVIL! Why? Because all evil is against God, and the Believer is one who is learning to love what God loves and hate what God hates.

One of the great indicators of the decline of the United States of America is the fact that it has become morally indifferent. There was a time when certain sins such as marital unfaithfulness and homosexuality were thought to be absolutely horrible. But now, vast numbers view these things as if they were of no consequence. There is no longer a moral outrage over sin and evil. And this is because the influence of God's way of thinking is rapidly slipping away from the fiber of our society.

But now we must move on to consider the next part of the verse. After the command for Believers to be angry, another command follows. We read, "and do not sin: do not let the sun go down on your wrath." This part of the verse teaches us that there are times when it is wrong to be angry.

One of the main types of sinful anger is the anger of a bad temper. Irritability and being easily provoked are never right for the Believer. Anger for such reasons is self out of control. It is the opposite of the fruit of the Holy Spirit who gives self-control. And there is no excusing it with the reply that I was born with a short fuse. That may be so, but that is the flesh which the Scripture tells the Believer he is to CRUCIFY! Being so angry that one is out of control is always sinful anger. We speak of a person whose face is red with anger or who is having a fit of uncontrolled rage. That is nothing other than the flesh gone wild. Remember that part of the fruit of the Spirit is self-control. Paul reminds us in I Corinthians 13 that "love is not easily provoked."

And why is that? It is because love does not think first of self. The person who is easily provoked is sure to fall into sin frequently.

It is easy to trace the root of this kind of sin. It is rooted in man's most basic and pervasive sin, that of pride. The ill-tempered one is really getting angry because of something that has been done to him or because of something happening to him which he does not like. It is the result of that sinful self-centeredness that is the very essence of the old man.

The anger which you find in the Lord Jesus was not anger at something being done to Him or for personal offenses against Him, but His anger was a righteous anger for offenses against God His Father.

The other point which the Apostle makes in this regard is that any anger should be dealt with quickly. He tells us, "do not let the sun go down on your wrath." This too is a command. Jesus never remained angry. No anger, even righteous anger, does any good if it is cherished. Even righteous anger can quickly degenerate into sin. For this reason, anger must never be carried over to the next day. Anger that is held onto will affect a person and become a settled condition. Anger that is allowed to remain will take root in the heart. And once anger becomes part of the disposition, it leads to vindictiveness and seeking revenge. The teaching of Scripture is to be slow to get angry, and quick to get rid of anger. James says in James 1:19, "So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath."

(Lord willing, more next month—PF)

WASH ME!

(Continued from page 3)

in Him is not condemned! And he who believes in Him, though he were dead, yet shall he live! Out of your very *death* believe Him! From your very Hell of sin believe Him! Wherever you may be, still believe Him! Never doubt Him, for the just shall live by Faith! Oh, it is such a Mercy of God that when we have nothing else to live by, we can, by God's Grace, live by Faith!

When I cannot find anything in myself wherein I can find comfort, much less anything whereof I can glory, yet I do believe that Jesus died for me! Does not this Doctrine suit some poor trembling sinner here? I wish that one here would say, "Why, if that is so, then I, too, could come and believe in Jesus." Ah Heart, you have been asking, "What shall I do to be saved?" This is the work of God! The God-like work, the greatest of all doings—that you believe in Jesus Christ whom He has sent! Close in with Christ, and you shall live! You cannot die! The eternal protection of the Everlasting Promise covers the head of every soul that has learned to trust in Christ. May God bless you with this Faith, and with more of it. Amen.—(See Sermon #891, Volume 15—THE VITAL FORCE—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and more than 525 Spanish translations, visit: www.spurgeongems.org).

THE “I AM”S OF JESUS CHRIST— PART 10—“I AM”—JOHN 8:58

By Daniel E. Parks, Pastor

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“Jesus said to them, ‘Most assuredly, I say to you, before Abraham was, I AM’ (John 8:58). He spoke these words to unbelieving Jews who boasted of being descendants of the Patriarch, Abraham, (vv 52ff). In this brief expression “I AM” we learn that:

1) Jesus Christ is eternal. These Jews had just said to Him, “You are not yet fifty years old, and have You seen Abraham?” (v 57). They believed Jesus’ existence had begun at His birth less than fifty years earlier. They accordingly denied that He could have ever seen Abraham who had been dead about 2000 years.

The belief of these Jews was in error. Jesus Christ existed prior to His birth. His birth, therefore, did not mark the beginning of His existence. Rather, it marked that point in time when “God sent forth His Son, born of a woman” (Gal 4:4), and when “the Word became flesh and dwelt among us” (John 1:14).

Indeed, Jesus Christ exists from and throughout eternity—and even transcends time! He is “the One...whose goings forth have been from old, from everlasting [literally the days of eternity]” (Micah 5:2). “He was in the beginning with God” (John 1:2). He is therefore the co-eternal Son of God.

2) Jesus Christ is immutable. He says, “Before Abraham was, I AM”—not—“I was”! He speaks of His existence as being not only eternally present, but also eternally immutable. Whatever He is at the present time with regard to His eternal Nature, He always was and ever shall be (Heb 13:8): “Jesus Christ is the same yesterday, today, and forever.”

3) Jesus Christ is Divine. i) The Divinity of Jesus Christ is proven by what we have already observed. None but God is eternal and immutable. ii) The Divinity of Jesus Christ is proven by the emphatic declaration of God the Father that Jesus Christ, His Son, is co-equal and co-eternal and co-immutable with Himself.

He does so in the quoting of Psalm 102:25-27 in Hebrews 1:10-12. God the Father acknowledges the co-equality of Jesus Christ with Himself by calling Him, “LORD,” or

Jehovah (v 10). God the Father acknowledges the co-eternity of Jesus Christ with Himself by declaring, “You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands; they will perish, but You remain” (vv 10f). God the Father acknowledges the co-immutability of Jesus Christ with Himself by declaring, “And they will be changed. But You are the same” (v 12).

iii) The Divinity of Jesus Christ is proven by His acknowledging Himself as, “I AM.” This is the very name by which God identified Himself to Moses at the burning bush in answer to Moses’ question as to whom he should say had sent him (Exo 3:14): “And God said to Moses, ‘I AM WHO I AM...Thus you shall say to the children of Israel, ‘I AM has sent me to you.’”

The name I AM expresses the idea of self-existence which is perfect, eternal, uncaused, unconditioned, independent. None but God has such an existence. Since Jesus Christ is the “I AM,” He possesses such an existence and is, therefore, God!

Indeed, it was Jesus Christ whom Moses met at the burning bush of Exodus 3. It was the Lord God Jehovah who appeared to Moses (v 6b), and who spoke to him from the burning bush (v 4), and who identified Himself as “the God of Abraham, the God of Isaac, and the God of Jacob” (v 6a). But this Lord God Jehovah is also identified as “the Angel of Jehovah” (v 2).

And this Angel is throughout the Old Testament identified as the Son of God. Therefore, the Person who appeared to Moses at the burning bush was—and eternally is—Jehovah in the Person of Jesus Christ!

These Truths of God concerning the Deity of Jesus Christ are despised by the worst sort of unbelievers. For example, the Jews, to whom Jesus Christ declared them in John 8:58, attempted to stone Him for blasphemy (v 59). But these Truths are believed and loved by Believers and lovers of “the Truth of God...in Jesus” (Eph 4:21).

Do you acknowledge Jesus Christ as “I AM”?

**“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**

**“For me to live is Christ, and to die is gain.”
Phil 1:21**

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SIN—NO TRIFLING MATTER WITH GOD

Sin may appear a trifling matter to you or me. We may be sufficiently hardened to laugh at it or to trifle with it, but it was not trifling matter with the Son of God. It broke His heart, it tortured His soul, and harrowed up His mind. And with all the Majesty and Glory of His Infinite Godhead He had but strength enough to bear up under the tremendous wrath that He had to endure for His people. This was “the day of vengeance” and here the Wrath of God was poured out to the uttermost! Neither did Divine Justice look upon sin as a trifling matter. If God the Father loved the people with an everlasting love, (and He did); if He fixed His heart upon them in eternity; if He considered them His jewels, the crown of His Glory, and yet this people could not possess the bliss He provided for them till Justice was satisfied in the Surety, and sin was punished there, sin was no trifling thing in the eyes of God!

The Wrath of God poured upon devils and damned spirits is for their various transgressions, but here is the Holy, the harmless, the innocent Lamb of God, the Glory of Heaven, and He for whom all things were created, He for whose pleasure all was made, standing as Surety for sinners! And though He was the Father’s Infinite Delight, the people whose cause He had espoused could only be set free if the Wrath of God was poured upon Him, as the Surety, and poured there to the uttermost! Thus Jehovah demonstrated His Holy, His Righteous Indignation against sin, and it was the “day of vengeance.”

—WILLIAM GADSBY (1773-1844).

CAN YOU BE USED OF THE LORD?

By Charles H. Spurgeon

There are some Christians whom the Lord cannot much use, because, first of all, they are not cleansed from selfishness. They have an eye to their own honor or aggrandizement. The Lord will not be in complicity with selfish aims!

Some men are self-confident—there is too much of the, “I,” about them—and our Master will not use them. He will have our weaknesses, but not our strengths! And if we are great somebodies, He will pass us by and take some little nobody and make use of him.

The Lord cannot use other men because they are too apt to be proud. If He were to give them a little success, it would be dangerous to their Christian existence! Their poor brain would begin to swim and they would think the Lord could hardly do without them! Indeed, when they meet with a little encouragement they swell into such wonderful people that they expect everybody to fall down and worship them! God will not use them.

Neither will He set upon His table, vessels which are in any way defiled. There must be purity! A man may work his heart out in the ministry or the Sunday school, but if he is practicing some secret sin he cannot prosper—it is not possible that God should honor him! There may be a measure of apparent success for a time and, in God’s Sovereignty, He may use His Truth, itself, in spite of the man, but the man himself will not be useful to the Master.

Little-ness of Grace and contentedness with spiritual poverty, also puts many a man aside. We must be full if God is to pour out of us to the thirsty! We must be full of His Light if we are to illuminate the darkness of others! We cannot reveal to the world what

the Lord has not revealed to us.

Oh, for a holy character and holy communion with God! Then we shall be golden vessels fit for the Master’s use and so we shall be ready for every good work—ready *for* the work when it comes, and ready *at* the work when it has come—because completely consecrated to God, and subject to His hands.

In this readiness for whatever comes we shall be honored. Men may despise us, as they will, but what does it matter, if *God* honors us? This height of Grace may cost us a sharp experience, but must not gold be tried with fire? As thieves are most anxious to steal not the pots and wooden vessels, but the gold and the silver, so we may expect to be exposed to greater temptations and greater persecutions than others.

More Grace involves more trials, but then we shall have the delight of glorifying God more! Oh, to be vessels unto His honor! Beloved members of this Church, aspire to this! You have acknowledged in your names that you are Christians! You have been baptized into the sacred name of the Divine Trinity! You have borne, up to now, a consistent moral character, but oh, see to it that the *inner* substance is the real metal—the gold and silver!

See to it that you are reserved for the Lord’s own special use! Be as consecrated to Him as were the bowls before the altar. Never let the world drink out of you, as Belshazzar did out of the vessels taken at Jerusalem. May the Lord grant that you may never be defiled, but may be kept, by His Grace, pure and consecrated to Him.

—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1348, Volume 23—*The Great House and the Vessels in It*—Read/download entire sermon at www.spurgeongems.org.

DO YOU HIDE GOD’S
WORD
IN YOUR HEART?

DO YOU TRULY
LOVE
JESUS CHRIST?

PRAY FOR GRACE
TO BE
HOLY!

BROTHER SPURGEON ADMITS HE MAY BE, IN FACT, THE “LAST OF THE PURITANS”— AND PRAISES GOD HE IS!

Some minds are strangers to peace. How can they have peace, for they have no faith? They are as a rolling thing before the whirlwind, having no fixed basis, no abiding foundation of belief. These are the darlings of the school of modern thought, whose disciples set themselves as industriously to breed doubt as if Salvation came by it!

“Doubt and be saved,” is their gospel, and who does not see that this is *not* the Gospel of Peace? Indeed, they are receptive and are peering about for fresh light, though long ago the Sun of Righteousness has arisen! Such uncertainty does not suit me! I must know something or I cannot live—I must be sure of *something* or I have no motive from which to act!

God never meant us to live in perpetual questioning. His Revelation is not and cannot be that shapeless cloud which philosophical divines make it out to be! There must be something true, and Christ must have come into the world to teach us something saving and reliable! He cannot mean that we should be always rushing through bogs, and into marshes after the will-of-the-wisp of intellectual religion.

There is assuredly some ascertainable, Infallible, revealed Truth for common people! There must be something sure to rest upon. I know it is so, and declare unto you what I have heard and seen! There are great Truths of God which the Lord has engraved upon my very soul, concerning which all the men on earth, and all the devils in Hell cannot shake me!

As to the vital Doctrines of Grace, an immovable and unconquerable dogmatism has laid hold upon my soul and, therefore, my mind has peace! A man’s mind must come to a settlement upon Eternal Truths by the teaching of the Holy Spirit or else he cannot know what peace is. I would pray for every one of my Brothers and Sisters that they may find an anchor of mind and heart and never leave it!

We have been often spoken of as an old-fashioned Church and your minister is said to be *Ultimus Puritanorum*, the, “Last of the Puritans,” a man incapable of any thought beyond the limit of the old-fashioned theology. I bless the

Lord that it is so! I am, indeed, incapable of forsaking the Gospel for these new-fangled theories! Down went my anchor years ago! It was a great relief to me when I first felt it grip, and it is a growing joy to me that I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him.

Pretensions to original thought I have never made! I invent nothing! I only tell the old, old story as God enables me. “Ah,” said a certain Divine to me one day, “it must be very easy for you to preach because you know what you are going to say—your views are fixed and stereotyped. As for me,” he said, “I am always seeking after truth, and I do not know one week what I may preach the next.”

Thus speak the *teachers*—do you wonder if the disciples wander into skepticism?! Has the Lord taught the man nothing of the sure Truths of God? Then let him wait till he has received His message. Till he knows the Gospel in his own heart, experimentally, as the Power of God unto Salvation, let him sit on the penitent form and ask to be prayed for, but never enter a pulpit!

What are Churches doing to tolerate these sowers of infidelity? Time was when the fathers in our Israel would have chased from their pulpits those who glory in the unbelief which is their shame! May the Lord of Peace, Himself, give you peace as to your personal beliefs and convictions—and then when you get into deep waters of trial and sorrow you will say, “Ah, I believed the right Doctrine after all! I can feel the grip of my anchor on the things unseen.

“I have not been deceived. I have not followed cunningly devised fables, for the Promise is true, and I feel the power of it! It sustains and cheers, and comforts me under all my trials, and I know that it will do so even to my dying hour.” May every troubled thinker find the peace of Faith and never lose it!—Adapted from *The C. H. Spurgeon Collection*, Ages Software,—Sermon #1343, Volume 23—*The Jewel of Peace*—Read/download entire sermon at www.spurgeongems.org.

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CHAPLAIN/PASTOR
TODAY?**

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PRAYER 202—HAVE YOU PASSED THE COURSE?

There are three great little prayers in Scripture—"O Lord, I beseech You, deliver my soul." "God, be merciful to me, a sinner." And, "Lord, remember me when You come into Your Kingdom." These are all contained in the Lord's Prayer. "O Lord, I beseech You, deliver my soul," is, "Deliver us from evil." "God be merciful to me, a sinner"—what is that, but, "Forgive us our trespasses"? And what is the prayer, "Lord, remember me when You come into Your Kingdom," but that grand petition, "Your Kingdom come"?

How wonderfully comprehensive is that prayer which our Lord Jesus has given us for a model! All prayers may be condensed into it, or distilled from it. Let no person here say, "I am in the distress which you have described, but I cannot pray." Why not? "I have no words." You need no words—wordless prayers are frequently the best!

"But I can only groan." Groan away, Brother! "But I feel as if I could only sigh." Sigh, then! "My heart aches, but I do not know how to express myself." Do not express yourself—let your heart ache on—only let it ache up to God! Turn all your desires towards Him, and let this be the intense pleading of your spirit—"O Lord, I beseech You, deliver my soul."

You know we have a law that people must not beg in the streets. There is a man I know on a certain road who does not beg, and yet begs. The police would not let him beg, and therefore he never begs at all—not he! It would be a slander to say of him that he begs! But he wears a pair of shoes through which you can see his toes and the side of his heel. You can spy his knees through his trousers. His cheeks are all sunken and his whole appearance is that of a consumptive man who must soon die. He has been consuming now for many years, and dying daily most comfortably! I believe that if I were to say to him, "Are you a beggar?" he would reply, "Beggar? No, Sir, certainly not! I never beg."

Yet he is one of the most successful of beggars! His *looks* beg! His *rags* beg! His flesh begs! His weariness begs! His general air of sickness begs! Everything about him begs! He begs all over! That is the way to PRAY! Pour out your heart before the Lord, with or without words, as you find most easy—but let your inmost heart be really full of desire! Be resolved about obtaining the blessing! Do as one did the other night, who said within himself, "I am a lost soul, but I will never rise from the side of this bed till I find the Savior. I am determined to get forgiveness or die on my knees." He cried and groaned and won the day!

We should not have liked to have heard his pitiful cries, for there was no beauty or elegance in his language, and no music in his groans—but the Lord heard him and saved his soul! "O Lord, I beseech You, deliver my soul," is a prayer most congruous to the situation and in every way suitable to it! Oh, that all prayers were as suitable as this!

This, then, is the wisdom of every poor distressed soul in its time of trouble. It must, by a simple faith in Jesus, breathe out its desire at the Cross and say, "Jesus, Savior, save me, now, and deliver my soul."—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1216, Vol. 21—*To Souls in Agony*—Read/download entire sermon at www.spurgeongems.org.

SINLESS PERFECTION?...NOT!

By C. H. Spurgeon

*"...in whom also after that you believed, you were sealed with the Holy Spirit of promise."
Ephesians 1:13.*

As to the position of the sealing of the Holy Spirit, while it is not the first, *it is not the last thing in the Divine Life*. It comes after believing, but when you obtain it there is something yet to follow. Perhaps you have had the notion that if you could once be told from the mouth of God, Himself, that you were saved, you would then lie down and cease from life's struggles.

It is clear, therefore, that such an assurance would be an evil thing for you, for a Christian is never more out of place than when he dreams that he has ceased from conflict! The natural, fit, and proper position for a soldier of Jesus Christ is to be at war with sin. We are wrestlers, and our normal condition is that of "striving according to His working who works in us mightily."

This side of Heaven, if there is a place for nest-building and ease-taking, it is not the place for you—you are a pilgrim—and a pilgrim's business is to be on the road, pressing forward to the Home beyond!

Remember, if there are seats of ease and, no doubt there are, they are not for you since you are a runner in a great race, with Heaven and earth for witnesses. Cessation from watchfulness means ruin to your soul; the closing of conflict would show that you could never gain the victory!

Perfect rest on earth would show that none remained for you in Heaven. Even if the Spirit of God seals you, what will it amount to? To the inheritance itself, so that you can say, "I have attained perfection"? Certainly not! No, Brethren, the Scripture says, "Which is *the earnest* of our inheritance till the redemption of the purchased possession" (Eph 1:14). This side of Heaven all you can obtain is an *earnest* of the perfection of which Heaven is made up.

Here we must labor, watch, run, fight, wrestle, agonize! All our forces, strengthened by the Eternal Spirit, must be expended in this high enterprise, striving to enter in at the strait gate. When we have obtained the sealing, our warfare is not ended—we have only, then, received a foretaste of the victory for which we must still fight on.

This is the true position of the sealing. It stands between the Grace which enables us to believe, and the Glory which is our promised inheritance.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1283, Vol. 22—*The Sealing of the Spirit*—Read/download entire sermon on www.spurgeongems.org.

**PRAY FOR OUR
MILITARY PERSONNEL.**

FOR THE LORD TO LEAD, WE MUST BE BLIND!

By C. H. Spurgeon

*"These things will I do unto them,
and not forsake them."
Isaiah 42:16.*

Brothers and Sisters, if you can see nothing, if you are blind and yield yourself to the Lord to lead you—leaving all that concerns you to His counsel and His care, your life will be strewn with mercies—fulfilled Promises! "These things will I do unto them."

And you shall have a life of everlasting love, for He adds, "and not forsake them." You shall find God present with you as long as you live! Never does a child of God venture everything by faith but the venture answers! You who speculate—I have no doubt that you find that your speculations are as often bad as good. But if you risk everything apparently in your confidence, in God, it is no speculation—it is a certainty! He will not fail you!

I was greatly refreshed, yesterday, by what you may think to be a very small thing, but it was not small to God. I was turning over our Church books and I came to the year 1861, [This sermon was preached March 9, 1876] and somewhere in January there is the record—"This Church requires £4,000 in order to pay for the new Tabernacle and we, the undersigned, not knowing where it will come from, fully believe in our heavenly Father, that He will send it all to us in the proper time, as witness our hands."

And there stand subscribed my hand, and the hands of my deacons, and the hands of my Elders, and the hands of a great many Christian men and women among us.

Well, I was pleased to see that we had thus put our confidence in God. There were one or two names down there of very prudent Brothers and Sisters, and I remember, at the time I saw them sign it, I was rather surprised, because they had been doubting, most of the time, whether we should ever get the money—but they signed their names!

A month or two afterwards—say two months—there is this record—"I, Charles Haddon Spurgeon, who am less than the least of all saints, set to my seal that God is true, for He has supplied us with all this £4,000."

And then follows fresh minutes like this, "We, the undersigned, hereby declare our confidence in Almighty God who has done to us according to our faith, and sent us, even before the time when we needed it, all that was needed. We are ashamed of ourselves to think that we ever had a doubt, and we pray that we may always confide in Him in all things from now on and forever."

And then there is a long list of signatures. Some of the names down there are those of people whom I can see now. You put your names down there, thanking God that faith was honored. Well, Brothers and Sisters, we have had a good many times to do something like that for large amounts, as a Church, but has the Lord ever failed us, yet?

Never! And He never will! And you may depend upon it that in your business, in your household affairs, in your spiritual struggles—if you will trust God—He will be as good as your trust and better! You will never be able to say, "I rested in Him and was ashamed; I trusted in Him and I found His Promises fail."

Mind you, you must have a Promise to rest on. You must not go and ask the Lord for every whim you like to get into your heads. But, if He has promised it to you, and you can plead a Promise, and it is for His Glory, and you know it is, then see if He will ever run back! Search this Book, given by Inspiration, and see whether ever a Promise of His failed.

Turn, then, to your own lives, by strange experience led, and answer this question—Has He ever been a wilderness to you? Has He ever been a dry well, or a cloud that mocked you, and yielded you no rain? You have trusted in men, and you have met your reward, for, "Cursed is he that trusts in man, and makes flesh his arm."

But when you have trusted in God, have you not met a very different reward? And can you not say, "Blessed is the man who trusts in the Lord, and whose hope the Lord is"? There, you see, you have got this—"These things will I do unto you." If you can just trust, the Promise will be fulfilled!

—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1310, Volume 22—*The Blind Befriended*—Read/download entire sermon at www.spurgeongems.org.

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Prison Ministry
Emmett and Ann O'Donnell
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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 daily for Pastor Curt Daniel of Faith Bible Church in Springfield, IL.
You can visit his site at
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In This Issue...

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

EVEN THE ANGELS BELIEVE!

By C. H. Spurgeon

“Things to come, all are yours.”

1 Corinthians 3:22.

According to the doctrine of certain esteemed brothers, a Christian may have a *hope* of Heaven, but he can never have a *certainty* of it, for a child of God may go back into perdition, and an heir of the Promises may miss the inheritance. Alas, there must be scant store of food when the doctrine that the saints may perish everlastingly is not only accepted for a Truth of God, but actually regarded as a theme for song! Samaria was shut up when the coarsest offal sold at a high price for food, and men must be thoroughly famished when they desire benefit from words like these—

*“O Lord, with trembling I confess,
An heir of God may fall from grace.”*

If it is indeed so, the text ought to run, “It is *possible* that all things to come may be yours.” “Things to come *may* be yours,” if—if—if—with ifs in a long line, such as *if* you are faithful to Divine Grace, *if* you do this and that. It is premature, I think, on Paul’s part, on our friends’ theory, to say that things to come *are* ours; the Apostle should have waited awhile to see how we hold on. Those angels in Heaven are exceedingly impudent on this theory, for they rejoice in the very bud of Grace “over one sinner that repents.” Why they should do so if that repentant sinner may, after all, fall back and be damned, I can hardly see. Their songs would be more appropriate when the battle is *won*, than when the young knight buckles on his harness; wise men shout at harvest home, but not at seed-sowing! If penitents do not by God’s Grace, become dwellers in Glory, there is small cause of angelic joy! Ah, the angels believe the Truth of God, and doubt not His Infallible Love—how I wish the saints on earth were all equally sound on a matter of such importance! The angels know full well that such as Jesus has Redeemed, such as God has Called, such as unfeignedly believe, such as have been Regenerated by the Holy Spirit shall be saved! All things, you faithful in Christ, are yours—not as the Pope gave England to the Spanish king—if he could get it! But all things are laid up, prepared and ordained for you, and the grant which Christ has made to you stands good, and entails the blessing upon you world without end. “All things to come are yours.” [See Sermon #875, Volume 15—THINGS TO COME—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and more than 525 Spanish translations, visit: www.spurgeongems.org.]