

Chapel Flock



Open Water Ministries

~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

www.chapel-flock.com



Vol. 30 Issue 562

Dec. 11, 2012

Worship Music

[The First Noel-
Celtic Women](#)

[O Come Ye All Ye
Faithful-Celtic Women](#)

[What Child Is This-
Josh Groban](#)

Prayer

Lord, I ask You to help me say no to the temptations that are constantly assailing my mind and emotions. There are moments when my flesh screams to participate in sinful behavior. But I know that with the power of Your Spirit working inside me, I can resist and refuse to give in to these sinful impulses. Holy Spirit, I am leaning heavily on You to strengthen me so I can continue to abstain from fleshly lusts that wish to war against my soul and take me captive, in Jesus' name. Amen.....

Sparkling Gems from the Greek.

[Video's / New Information/ Prayer Requests](#)

[" Beware Of Dogs " David Wilkerson](#)

Chapel Flock.....text a prayer..... request telephone number.....

(316) 247-3623

Or----

If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

chapel-flock@sbcglobal.net

Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOV](#)

Bible Study Sites

[Chuck Smith
Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women-
Cathe Laurie](#)

1 AFTER THIS David smote the Philistines and subdued them, and he took Metheg-ammah out of the hands of the Philistines. 2 He defeated Moab, and measured them with a line, making them lie down on the ground; two lines he measured to be put to death, and one full line to keep alive. And the Moabites became servants to David, bringing tribute. 3 David also defeated Hadadezer son of Rehob, king of Zobah, as he went to restore his power at the river [Euphrates]. 4 David took from him 1,700 horsemen and 20,000 foot soldiers; and David hamstrung all the chariot horses, except he reserved enough of them for 100 chariots. 5 And when the Syrians of Damascus came to help Hadadezer king of Zobah, David slew 22,000 of them. 6 David put garrisons in Syrian Damascus, and the Syrians became [his] servants and brought tribute. The Lord preserved and gave victory to David wherever he went. 7 And David took the shields of gold that were on the servants of Hadadezer and brought them to Jerusalem. 8 And from Bethah and Berothai, cities of Hadadezer, King David exacted an immense amount of bronze. 9 When Toi king of Hamath heard about David's defeat of all the forces of Hadadezer, 10 [He] sent Joram his son to King David to salute and congratulate him about his battle and defeat of Hadadezer. For Hadadezer had had wars with Toi. Joram brought vessels of silver, gold, and bronze. 11 These King David dedicated to the Lord, with the silver and gold that he had dedicated from all the nations he subdued: 12 From Syria, Moab, the Ammonites, the Philistines, Amalek, and from the spoil of Hadadezer son of Rehob, king of Zobah. 13 David won renown. When he returned he slew 18,000 Edomites in the Valley of Salt. 14 He put garrisons throughout all Edom, and all the Edomites became his servants. And the Lord preserved and gave victory to [him] wherever he went. 15 So David reigned over all Israel, and executed justice and righteousness for all his people. 16 Joab son of Zeruiah was over the army; Jehoshaphat son of Ahilud was recorder; 17 Zadok son of Ahitub and Ahimelech son of Abiathar were the [chief] priests, and Seraiah was the scribe; 18 Benaiah son of Jehoiada was over both the Cherethites and Pelethites [the king's bodyguards]; and David's sons were chief [confidential] assistants to the king.

In the eighth chapter of second Samuel there is chronicled for us certain of David's victories over their enemies round about, how that God was establishing David and his kingdom, and was subduing his enemies before him. So it tells about David's moves in many directions as he was expanding the kingdom.

He took Methegammah out of the hand of the Philistines. And then he smote Moab, [and they became the tributaries of David, and then he moved a little north from there, and came against Hadadezer,] and recovered the border as far as the Euphrates. And from him he took a thousand chariots, seven hundred horsemen, twenty thousand footmen: David houghed all of the chariot horses, but saved a hundred for the chariots. Then he moved against Damascus and captured Damascus: and the Syrians became the tributaries of David. He put garrisons in the city of Damascus: ["And David took the," well there's the phrase of, "The Lord preserved," verse six] And the Lord preserved David whithersoever he went. And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. And then Toi sent Joram his son unto king David, to greet him, and to bless him, because he had been fighting against Hadadezer. And Joram brought with him vessels of silver, vessels of gold, vessels of brass: Which also king David did dedicate to the Lord, with the silver and gold that he had dedicated from all of the nations which he subdued (2Sa 8:1-7, 10-11);

So you remember last week David had expressed his desire to Nathan to build a house for God. Nathan off the top of his head said, "Oh, do everything that you want to do!" Then God spoke to Nathan and said, "You spoke out of turn. David can't build a house for me, you must go and tell David because he is a man of war, he's a bloody man, has been bloodied by battles and all, he cannot build a house for me. But I will build David a house," and He prophesied of the coming Messiah.

But even though he was refused by God, the privilege of building a house for God, yet David then set about to raise all of the treasure for the house of God. In other words, he started gathering gold and silver, and brass in abundance. Laying up a huge store so that when his son Solomon went to build a house of God, all they needed for the gold vessels and the silver vessels, and all, was already gathered by David. So the Lord didn't say anything, "You can't gather together all the loot to build the house," so David set about gathering the wealth in order that the house might be built.

He not only did that, he drew up the plans for the house of God, so that Solomon only had to build it. David did everything but build it, really. He gathered all of the precious metals and all, he gathered, he created the plans, and then he left it to Solomon his son to build the house of God.

Of Syria, [verse twelve] and Moab, the children of Ammon, and of the Philistines, of Amalek, the spoil of Hadadezer the son of Rehob, the king of Zobah. David got a name when he returned from smiting the Syrians in the valley of salt, he there killed eighteen thousand of them. [Valley of salt is south of the Dead Sea.] He put garrisons in Edom; throughout all Edom he put garrisons, they became David's servants. The Lord preserved David whithersoever he went. David reigned over all Israel; David executed judgment and justice unto all of his people. And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was the recorder; Zadok, and Ahimelech were the priests; and Seraiah was the scribe (2Sa 8:12-17);

So these were really the men who served with David in his kingdom and thus the kingdom was established under David's reign.

HOW MAY FAITH BE ILLUSTRATED ?

TO MAKE THE MATTER Of faith clearer still, I will give you a few illustrations. Though the Holy Spirit alone can make my reader see, it is my duty and my joy to furnish all the light I can, and to pray the divine Lord to open blind eyes. Oh that my reader would pray the same prayer for himself!

The faith which saves has its analogies in the human frame.

It is the eye which looks. By the eye we bring into the mind that which is far away; we can bring the sun and the far-off stars into the mind by a glance of the eye. So by trust we bring the Lord Jesus near to us; and though He be far away in Heaven, He enters into our heart. Only look to Jesus; for the hymn is strictly true-- There is life in a look at the Crucified One, There is life at this moment for thee.

Faith is the hand which grasps. When our hand takes hold of anything for itself, it does precisely what faith does when it appropriates Christ and the blessings of His redemption. Faith says, "Jesus is mine." Faith hears of the pardoning blood, and cries, "I accept it to pardon me." Faith calls the legacies of the dying Jesus her own; and they are her own, for faith is Christ's heir; He has given Himself and all that He has to faith. Take, O friend, that which grace has provided for thee. You will not be a thief, for you have a divine permit: "Whosoever will, let him take the water of life freely." He who may have a treasure simply by his grasping it will be foolish indeed if he remains poor.

Faith is the mouth which feeds upon Christ. Before food can nourish us, it must be received into us. This is a simple matter--this eating and drinking. We willingly receive into the mouth that which is our food, and then we consent that it should pass down into our inward parts, wherein it is taken up and absorbed into our bodily frame. Paul says, in his Epistle to the Romans, in the tenth chapter, "The word is nigh thee, even in thy mouth." Now then, all that is to be done is to swallow it, to suffer it to go down into the soul. Oh that men had an appetite! For he who is hungry and sees meat before him does not need to be taught how to eat. "Give me," said one, "a knife and a fork and a chance." He was fully prepared to do the rest. Truly, a heart which hungers and thirsts after Christ has but to know that He is freely given, and at once it will receive Him. If my reader is in such a case, let him not hesitate to receive Jesus; for he may be sure that he will never be blamed for doing so: for unto "as many as received him, to them gave he power to become the sons of God." He never repulses one, but He authorizes all who come to remain sons for ever.

The pursuits of life illustrate faith in many ways. The farmer buries good seed in the earth, and expects it not only to live but to be multiplied. He has faith in the covenant arrangement, that "seed-time and harvest shall not cease," and he is rewarded for his faith.

The merchant places his money in the care of a banker, and trusts altogether to the honesty and soundness of the bank. He entrusts his capital to another's hands, and feels far more at ease than if he had the solid gold locked up in an iron safe. The sailor trusts himself to the sea. When he swims he takes his foot from the bottom and rests upon the buoyant ocean. He could not swim if he did not wholly cast himself upon the water. The goldsmith puts precious metal into the fire which seems eager to consume it, but he receives it back again from the furnace purified by the heat.

You cannot turn anywhere in life without seeing faith in operation between man and man or between man and natural law. Now, just as we trust in daily life, even so are we to trust in God as He is revealed in Christ Jesus.

Faith exists in different persons in various degrees, according to the amount of their knowledge or growth in grace. Sometimes faith is little more than a simple clinging to Christ; a sense of dependence and a willingness so to depend. When you are down at the seaside you will see limpets sticking to the rock. You walk with a soft tread up to the rock; you strike the mollusk a rapid blow with your walking-stick and off he comes. Try the next limpet in that way. You have given him warning; he heard the blow with which you struck his neighbor, and he clings with all his might. You will never get him off; not you! Strike, and strike again, but you may as soon break the rock. Our little friend, the limpet, does not know much, but he clings. He is not acquainted with the geological formation of the rock, but he clings. He can cling, and he has found something to cling to: this is all his stock of knowledge, and he uses it for his security and salvation. It is the limpet's life to cling to the rock, and it is the sinner's life to cling to Jesus. Thousands of God's people have no more faith than this; they know enough to cling to Jesus with all their heart and soul, and this suffices for present peace and eternal safety. Jesus Christ is to them a Saviour strong and mighty, a Rock immovable and immutable; they cling to him for dear life, and this clinging saves them. Reader, cannot you cling? Do so at once. Faith is seen when one man relies upon another from a knowledge of the superiority of the other. This is a higher faith; the faith which knows the reason for its dependence, and acts upon it. I do not think the limpet knows much about the rock: but as faith grows it becomes more and more intelligent. A blind man trusts himself with his guide because he knows that his friend can see, and, trusting, he walks where his guide conducts him. If the poor man is born blind he does not know what sight is; but he knows that there is such a thing as sight, and that it is possessed by his friend and therefore he freely puts his hand into the hand of the seeing one, and follows his leadership. "We walk by faith, not by sight." "Blessed are they which have not seen, and yet have believed." This is as good an image of faith as well can be; we know that Jesus has about Him merit, and power, and blessing, which we do not possess, and therefore we gladly trust ourselves to Him to be to us what we cannot be to ourselves. We trust Him as the blind man trusts his guide. He never betrays our confidence; but He "is made of God unto us wisdom, and righteousness, and sanctification, and redemption."

Every boy that goes to school has to exert faith while learning. His schoolmaster teaches him geography, and instructs him as to the form of the earth, and the existence of certain great cities and empires. The boy does not himself know that these things are true, except that he believes his teacher, and the books put into his hands. That is what you will have to do with Christ, if you are to be saved; you must simply know because He tells you, believe because He assures you it is even so, and trust yourself with Him

because He promises you that salvation will be the result. Almost all that you and I know has come to us by faith. A scientific discovery has been made, and we are sure of it. On what grounds do we believe it? On the authority of certain well-known men of learning, whose reputations are established. We have never made or seen their experiments, but we believe their witness. You must do the like with regard to Jesus: because He teaches you certain truths you are to be His disciple, and believe His words; because He has performed certain acts you are to be His client, and trust yourself with Him. He is infinitely superior to you, and presents himself to your confidence as your Master and Lord. If you will receive Him and His words you shall be saved.

Another and a higher form of faith is that faith which grows out of love. Why does a boy trust his father? The reason why the child trusts his father is because he loves him. Blessed and happy are they who have a sweet faith in Jesus, intertwined with deep affection for Him, for this is a restful confidence. These lovers of Jesus are charmed with His character, and delighted with His mission, they are carried away by the lovingkindness that He has manifested, and therefore they cannot help trusting Him, because they so much admire, revere, and love Him. The way of loving trust in the Saviour may thus be illustrated. A lady is the wife of the most eminent physician of the day. She is seized with a dangerous illness, and is smitten down by its power; yet she is wonderfully calm and quiet, for her husband has made this disease his special study, and has healed thousands who were similarly afflicted. She is not in the least troubled, for she feels perfectly safe in the hands of one so dear to her, and in whom skill and love are blended in their highest forms. Her faith is reasonable and natural; her husband, from every point of view, deserves it of her. This is the kind of faith which the happiest of believers exercise toward Christ. There is no physician like Him, none can save as He can; we love Him, and He loves us, and therefore we put ourselves into His hands, accept whatever He prescribes, and do whatever He bids. We feel that nothing can be wrongly ordered while He is the director of our affairs; for He loves us too well to let us perish, or suffer a single needless pang.

Faith is the root of obedience, and this may be clearly seen in the affairs of life. When a captain trusts a pilot to steer his vessel into port he manages the vessel according to his direction. When a traveler trusts a guide to conduct him over a difficult pass, he follows the track which his guide points out. When a patient believes in a physician, he carefully follows his prescriptions and directions. Faith which refuses to obey the commands of the Saviour is a mere pretence, and will never save the soul. We trust Jesus to save us; He gives us directions as to the way of salvation; we follow those directions and are saved. Let not my reader forget this. Trust Jesus, and prove your trust by doing whatever He bids you.

A notable form of faith arises out of assured knowledge; this comes of growth in grace, and is the faith which believes Christ because it knows Him, and trusts Him because it has proved Him to be infallibly faithful. An old Christian was in the habit of writing T and P in the margin of her Bible whenever she had tried and proved a promise. How easy it is to trust a tried and proved Saviour! You cannot do this as yet, but you will do so. Everything must have a beginning. You will rise to strong faith in due time. This matured faith asks not for signs and tokens, but bravely believes. Look at the faith of the master mariner--I have often wondered at it. He looses his cable, he steams away from the land. For days, weeks, or even months, he never sees sail or shore; yet on he goes day and night without fear, till one morning he finds himself exactly opposite to the desired haven toward which he has been steering. How has he found his way over the trackless deep? He has trusted in his compass, his nautical almanac, his glass, and the heavenly bodies; and obeying their guidance, without sighting land, he has steered so accurately that he has not to change a point to enter into port. It is a wonderful thing--that sailing or steaming without sight. Spiritually it is a blessed thing to leave altogether the shores of sight and feeling, and to say, "Good-by" to inward feelings, cheering providences, signs, tokens, and so forth. It is glorious to be far out on the ocean of divine love, believing in God, and steering for Heaven straight away by the direction of the Word of God. "Blessed are they that have not seen, and yet have believed"; to them shall be administered an abundant entrance at the last, and a safe voyage on the way. Will not my reader put his trust in God in Christ Jesus. There I rest with joyous confidence. Brother, come with me, and believe our Father and our Saviour. Come at once.

WHY ARE WE SAVED BY FAITH?

WHY IS FAITH SELECTED as the channel of salvation? No doubt this inquiry is often made. "By grace are ye saved through faith," is assuredly the doctrine of Holy Scripture, and the ordinance of God; but why is it so? Why is faith selected rather than hope, or love, or patience?

It becomes us to be modest in answering such a question, for God's ways are not always to be understood; nor are we allowed presumptuously to question them. Humbly we would reply that, as far as we can tell, faith has been selected as the channel of grace, because there is a natural adaptation in faith to be used as the receiver. Suppose that I am about to give a poor man an alms: I put it into his hand--why? Well, it would hardly be fitting to put it into his ear, or to lay it upon his foot; the hand seems made on purpose to receive. So, in our mental frame, faith is created on purpose to be a receiver: it is the hand of the man, and there is a fitness in receiving grace by its means.

Do let me put this very plainly. Faith which receives Christ is as simple an act as when your child receives an apple from you, because you hold it out and promise to give him the apple if he comes for it. The belief and the receiving relate only to an apple; but they make up precisely the same act as the faith which deals with eternal salvation. What the child's hand is to the apple, that your faith is to the perfect salvation of Christ. The child's hand does not make the apple, nor improve the apple, nor deserve the apple; it only takes it; and faith is chosen by God to be the receiver of salvation, because it does not pretend to create salvation, nor to help in it, but it is content humbly to receive it. "Faith is the tongue that begs pardon, the hand which receives it, and the eye which sees it; but it is not the price which buys it." Faith never makes herself her own plea, she rests all her argument upon the blood of Christ. She becomes a good servant to bring the riches of the Lord Jesus to the soul, because she acknowledges whence she drew them, and owns that grace alone entrusted her with them.

Faith, again, is doubtless selected because it gives all the glory to God. It is of faith that it might be by grace, and it is of grace that there might be no boasting; for God cannot endure pride. "The proud he knoweth afar off," and He has no wish to come nearer to them. He will not give salvation in a way which will suggest or foster pride. Paul saith, "Not of works, lest any man should boast." Now, faith excludes all boasting. The hand which receives charity does not say, "I am to be thanked for accepting the gift"; that would be absurd. When the hand conveys bread to the mouth it does not say to the body, "Thank me; for I feed you." It is a very simple thing that the hand does though a very necessary thing; and it never arrogates glory to itself for what it does. So God has selected faith to receive the unspeakable gift of His grace, because it cannot take to itself any credit, but must adore the gracious God who is the giver of all good. Faith sets the crown upon the right head, and therefore the Lord Jesus was wont to put the crown upon the head of faith, saying, "Thy faith hath saved thee; go in peace."

Next, God selects faith as the channel of salvation because it is a sure method, linking man with God. When man confides in God, there is a point of union between them, and that union guarantees blessing. Faith saves us because it makes us cling to God, and so brings us into connection with Him. I have often used the following illustration, but I must repeat it, because I cannot think of a better. I am told that years ago a boat was upset above the falls of Niagara, and two men were being carried down the current, when persons on the shore managed to float a rope out to them, which rope was seized by them both. One of them held fast to it and was safely drawn to the bank; but the other, seeing a great log come floating by, unwisely let go the rope and clung to the log, for it was the bigger thing of the two, and apparently better to cling to. Alas! the log with the man on it went right over the vast abyss, because there was no union between the log and the shore. The size of the log was no benefit to him who grasped it; it needed a connection with the shore to produce safety. So when a man trusts to his works, or to sacraments, or to anything of that sort, he will not be saved, because there is no junction between him and Christ; but faith, though it may seem to be like a slender cord, is in the hands of the great God on the shore side; infinite power pulls in the connecting line, and thus draws the man from destruction. Oh the blessedness of faith, because it unites us to God!

Faith is chosen again, because it touches the springs of action. Even in common things faith of a certain sort lies at the root of all. I wonder whether I shall be wrong if I say that we never do anything except through faith of some sort. If I walk across my study it is because I believe my legs will carry me. A man eats because he believes in the necessity of food; he goes to business because he believes in the value of money; he accepts a check because he believes that the bank will honor it. Columbus discovered America because he believed that there was another continent beyond the ocean; and the Pilgrim Fathers colonized it because they believed that God would be with them on those rocky shores. Most grand deeds have been born of faith; for good or for evil, faith works wonders by the man in whom it dwells. Faith in its natural form is an all-prevailing force, which enters into all manner of human actions. Possibly he who derides faith in God is the man who in an evil form has the most of faith; indeed, he usually falls into a credulity which would be ridiculous, if it were not disgraceful. God gives salvation to faith, because by creating faith in us He thus touches the real mainspring of our emotions and actions. He has, so to speak, taken possession of the battery and now He can send the sacred current to every part of our nature. When we believe in Christ, and the heart has come into the possession of God, then we are saved from sin, and are moved toward repentance, holiness, zeal, prayer, consecration, and every other gracious thing. "What oil is to the wheels, what weights are to a clock, what wings are to a bird, what sails are to a ship, that faith is to all holy duties and services." Have faith, and all other graces will follow and continue to hold their course.

Faith, again, has the power of working by love; it influences the affections toward God, and draws the heart after the best things. He that believes in God will beyond all question love God. Faith is an act of the understanding; but it also proceeds from the heart. "With the heart man believeth unto righteousness"; and hence God gives salvation to faith because it resides next door to the affections, and is near akin to love; and love is the parent and the nurse of every holy feeling and act. Love to God is obedience, love to God is holiness. To love God and to love man is to be conformed to the image of Christ; and this is salvation.

Moreover, faith creates peace and joy; he that hath it rests, and is tranquil, is glad and joyous, and this is a preparation for heaven. God gives all heavenly gifts to faith, for this reason among others, that faith worketh in us the life and spirit which are to be eternally manifested in the upper and better world. Faith furnishes us with armor for this life, and education for the life to come. It enables a man both to live and to die without fear; it prepares both for action and for suffering; and hence the Lord selects it as a most convenient medium for conveying grace to us, and thereby securing us for glory.

Certainly faith does for us what nothing else can do; it gives us joy and peace, and causes us to enter into rest. Why do men attempt to gain salvation by other means? An old preacher says, "A silly servant who is bidden to open a door, sets his shoulder to it and pushes with all his might; but the door stirs not, and he cannot enter, use what strength he may. Another comes with a key, and easily unlocks the door, and enters right readily. Those who would be saved by works are pushing at heaven's gate without result; but faith is the key which opens the gate at once." Reader, will you not use that key? The Lord commands you to believe in His dear Son, therefore you may do so; and doing so you shall live. Is not this the promise of the gospel, "He that believeth and is baptized shall be saved"? (Mark 16:16). What can be your objection to a way of salvation which commends itself to the mercy and the wisdom of our gracious God?

ALAS! I CAN DO NOTHING!

AFTER THE ANXIOUS HEART has accepted the doctrine of atonement, and learned the great truth that salvation is by faith in the Lord Jesus, it is often sore troubled with a sense of inability toward that which is good. Many are groaning, "I can do nothing." They are not making this into an excuse, but they feel it as a daily burden. They would if they could. They can each one honestly say, "To will is present with me, but how to perform that which I would I find not."

This feeling seems to make all the gospel null and void; for what is the use of food to a hungry man if he cannot get at it? Of what avail is the river of the water of life if one cannot drink? We recall the story of the doctor and the poor woman's child. The sage practitioner told the mother that her little one would soon be better under proper treatment, but it was absolutely needful that her boy should regularly drink the best wine, and that he should spend a season at one of the German spas. This, to a widow who could hardly get bread to eat! Now, it sometimes seems to the troubled heart that the simple gospel of "Believe and live," is not, after all, so very simple; for it asks the poor sinner to do what he cannot do. To the really awakened, but half instructed, there appears to be a missing link; yonder is the salvation of Jesus, but how is it to be reached? The soul is without strength, and knows not what to do. It lies within sight of the city of refuge, and cannot enter its gate.

Is this want of strength provided for in the plan of salvation? It is. The work of the Lord is perfect. It begins where we are, and asks nothing of us in order to its completion. When the good Samaritan saw the traveler lying wounded and half dead, he did not bid him rise and come to him, and mount the ass and ride off to the inn. No, "he came where he was," and ministered to him, and lifted him upon the beast and bore him to the inn. Thus doth the Lord Jesus deal with us in our low and wretched estate.

We have seen that God justifieth, that He justifieth the ungodly and that He justifies them through faith in the precious blood of Jesus; we have now to see the condition these ungodly ones are in when Jesus works out their salvation. Many awakened persons are not only troubled about their sin, but about their moral weakness. They have no strength with which to escape from the mire into which they have fallen, nor to keep out of it in after days. They not only lament over what they have done, but over what they cannot do. They feel themselves to be powerless, helpless, and spiritually lifeless. It may sound odd to say that they feel dead, and yet it is even so. They are, in their own esteem, to all good incapable. They cannot travel the road to Heaven, for their bones are broken. "None of the men of strength have found their hands;" in fact, they are "without strength." Happily, it is written, as the commendation of God's love to us: When we were yet without strength, in due time Christ died for the ungodly (Romans 5:6).

Here we see conscious helplessness succored--succored by the interposition of the Lord Jesus. Our helplessness is extreme. It is not written, "When we were comparatively weak Christ died for us"; or, "When we had only a little strength"; but the description is absolute and unrestricted; "When we were yet without strength." We had no strength whatever which could aid in our salvation; our Lord's words were emphatically true, "Without me ye can do nothing." I may go further than the text, and remind you of the great love wherewith the Lord loved us, "even when we were dead in trespasses and sins." To be dead is even more than to be without strength.

The one thing that the poor strengthless sinner has to fix his mind upon, and firmly retain, as his one ground of hope, is the divine assurance that "in due time Christ died for the ungodly." Believe this, and all inability will disappear. As it is fabled of Midas that he turned everything into gold by his touch, so it is true of faith that it turns everything it touches into good. Our very needs and weaknesses become blessings when faith deals with them.

Let us dwell upon certain forms of this want of strength. To begin with, one man will say, "Sir, I do not seem to have strength to collect my thoughts, and keep them fixed upon those solemn topics which concern my salvation; a short prayer is almost too much for me. It is so partly, perhaps, through natural weakness, partly because I have injured myself through dissipation, and partly also because I worry myself with worldly cares, so that I am not capable of those high thoughts which are necessary ere a soul can be saved." This is a very common form of sinful weakness. Note this! You are without strength on this point; and there are many like you. They could not carry out a train of consecutive thought to save their lives. Many poor men and women are illiterate and untrained, and these would find deep thought to be very heavy work. Others are so light and trifling by nature, that they could no more follow out a long process of argument and reasoning, than they could fly. They could never attain to the knowledge of any profound mystery if they expended their whole life in the effort. You need not, therefore, despair: that which is necessary to salvation is not continuous thought, but a simple reliance upon Jesus. Hold you on to this one fact--"In due time Christ died for the ungodly." This truth will not require from you any deep research or profound reasoning, or convincing argument. There it stands: "In due time Christ died for the ungodly." Fix your mind on that, and rest there.

Let this one great, gracious, glorious fact lie in your spirit till it perfumes all your thoughts, and makes you rejoice even though you are without strength, seeing the Lord Jesus has become your strength and your song, yea, He has become your salvation. According to the Scriptures it is a revealed fact, that in due time Christ died for the ungodly when they were yet without strength. You have heard these words hundreds of times, maybe, and yet you have never before perceived their meaning. There is a cheering savor about them, is there not? Jesus did not die for our righteousness, but He died for our sins. He did not come to save us because we were worth the saving, but because we were utterly worthless, ruined, and undone. He came not to earth out of any reason that was in us, but solely and only out of reasons which He fetched from the depths of His own divine love. In due time He died for those whom He describes, not as godly, but as ungodly, applying to them as hopeless an adjective as He could well have selected. If you have but little mind, yet fasten it to this truth, which is fitted to the smallest capacity, and is able to cheer the heaviest heart. Let this text lie under your tongue like a sweet morsel, till it dissolves into your heart and flavors all your thoughts; and then it will little matter though those thoughts should be as scattered as autumn leaves. Persons who have never shone in science, nor displayed the least originality of mind, have nevertheless been fully able to accept the doctrine of the cross, and have been saved thereby. Why should not you?

I hear another man cry, "Oh, sir my want of strength lies mainly in this, that I cannot repent sufficiently!" A curious idea men have of what repentance is! Many fancy that so many tears are to be shed, and so many groans are to be heaved, and so much despair is to be endured. Whence comes this unreasonable notion? Unbelief and despair are sins, and therefore I do not see how they can be constituent elements of acceptable repentance; yet there are many who regard them as necessary parts of true Christian experience. They are in great error. Still, I know what they mean, for in the days of my darkness I used to feel in the same way. I desired to repent, but I thought that I could not do it, and yet all the while I was repenting. Odd as it may sound, I felt that I could not feel. I used to get into a corner and weep,

because I could not weep; and I fell into bitter sorrow because I could not sorrow for sin. What a jumble it all is when in our unbelieving state we begin to judge our own condition! It is like a blind man looking at his own eyes. My heart was melted within me for fear, because I thought that my heart was as hard as an adamant stone. My heart was broken to think that it would not break. Now I can see that I was exhibiting the very thing which I thought I did not possess; but then I knew not where I was. Oh that I could help others into the light which I now enjoy! Fain would I say a word which might shorten the time of their bewilderment. I would say a few plain words, and pray "the Comforter" to apply them to the heart. Remember that the man who truly repents is never satisfied with his own repentance. We can no more repent perfectly than we can live perfectly. However pure our tears, there will always be some dirt in them: there will be something to be repented of even in our best repentance. But listen! To repent is to change your mind about sin, and Christ, and all the great things of God. There is sorrow implied in this; but the main point is the turning of the heart from sin to Christ. If there be this turning, you have the essence of true repentance, even though no alarm and no despair should ever have cast their shadow upon your mind. If you cannot repent as you would, it will greatly aid you to do so if you will firmly believe that "in due time Christ died for the ungodly." Think of this again and again. How can you continue to be hard-hearted when you know that out of supreme love "Christ died for the ungodly"? Let me persuade you to reason with yourself thus: Ungodly as I am, though this heart of steel will not relent, though I smite in vain upon my breast, yet He died for such as I am, since He died for the ungodly. Oh that I may believe this and feel the power of it upon my flinty heart! Blot out every other reflection from your soul, and sit down by the hour together, and meditate deeply on this one resplendent display of unmerited, unexpected, unexampled love, "Christ died for the ungodly." Read over carefully the narrative of the Lord's death, as you find it in the four evangelists. If anything can melt your stubborn heart, it will be a sight of the sufferings of Jesus, and the consideration that he suffered all this for His enemies.

O Jesus! sweet the tears I shed, While at Thy feet I kneel, Gaze on Thy wounded, fainting head, And all Thy sorrows feel. My heart dissolves to see Thee bleed, This heart so hard before; I hear Thee for the guilty plead, And grief o'erflows the more. 'Twas for the sinful Thou didst die, And I a sinner stand: Convinc'd by Thine expiring eye, Slain by Thy pierc'd hand. Surely the cross is that wonder-working rod which can bring water out of a rock. If you understand the full meaning of the divine sacrifice of Jesus, you must repent of ever having been opposed to One who is so full of love. It is written, "They shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." Repentance will not make you see Christ; but to see Christ will give you repentance. You may not make a Christ out of your repentance, but you must look for repentance to Christ. The Holy Ghost, by turning us to Christ, turns us from sin. Look away, then, from the effect to the cause, from your own repenting to the Lord Jesus, who is exalted on high to give repentance.

I have heard another say, "I am tormented with horrible thoughts. Wherever I go, blasphemies steal in upon me. Frequently at my work a dreadful suggestion forces itself upon me, and even on my bed I am startled from my sleep by whispers of the evil one. I cannot get away from this horrible temptation." Friend, I know what you mean, for I have myself been hunted by this wolf. A man might as well hope to fight a swarm of flies with a sword as to master his own thoughts when they are set on by the devil. A poor tempted soul, assailed by satanic suggestions, is like a traveler I have read of, about whose head and ears and whole body there came a swarm of angry bees. He could not keep them off nor escape from them. They stung him everywhere and threatened to be the death of him. I do not wonder you feel that you are without strength to stop these hideous and abominable thoughts which Satan pours into your soul; but yet I would remind you of the Scripture before us--"When we were yet without strength, in due time Christ died for the ungodly." Jesus knew where we were and where we should be; He saw that we could not overcome the prince of the power of the air; He knew that we should be greatly worried by him; but even then, when He saw us in that condition, Christ died for the ungodly. Cast the anchor of your faith upon this. The devil himself cannot tell you that you are not ungodly; believe, then, that Jesus died even for such as you are. Remember Martin Luther's way of cutting the devil's head off with his own sword. "Oh," said the devil to Martin Luther, "you are a sinner." "Yes," said he, "Christ died to save sinners." Thus he smote him with his own sword. Hide you in this refuge, and keep there: "In due time Christ died for the ungodly." If you stand to that truth, your blasphemous thoughts which you have not the strength to drive away will go away of themselves; for Satan will see that he is answering no purpose by plaguing you with them.

These thoughts, if you hate them, are none of yours, but are injections of the Devil, for which he is responsible, and not you. If you strive against them, they are no more yours than are the cursings and falsehoods of rioters in the street. It is by means of these thoughts that the Devil would drive you to despair, or at least keep you from trusting Jesus. The poor diseased woman could not come to Jesus for the press, and you are in much the same condition, because of the rush and throng of these dreadful thoughts. Still, she put forth her finger, and touched the fringe of the Lord's garment, and she was healed. Do you the same. Jesus died for those who are guilty of "all manner of sin and blasphemy," and therefore I am sure He will not refuse those who are unwillingly the captives of evil thoughts. Cast yourself upon Him, thoughts and all, and see if He be not mighty to save. He can still those horrible whisperings of the fiend, or He can enable you to see them in their true light, so that you may not be worried by them. In His own way He can and will save you, and at length give you perfect peace. Only trust Him for this and everything else. Sadly perplexing is that form of inability which lies in a supposed want of power to believe. We are not strangers to the cry: Oh that I could believe, Then all would easy be; I would, but cannot; Lord, relieve, My help must come from thee. Many remain in the dark for years because they have no power, as they say, to do that which is the giving up of all power and reposing in the power of another, even the Lord Jesus. Indeed, it is a very curious thing, this whole matter of believing; for people do not get much help by trying to believe. Believing does not come by trying. If a person were to make a statement of something that happened this day, I should not tell him that I would try to believe him. If I believed in the truthfulness of the man who told the incident to me and said that he saw it, I should accept the statement at once. If I did not think him a true man, I should, of course, disbelieve him; but there would be no trying in the matter. Now, when God declares that there is salvation in Christ Jesus, I must either believe Him at once, or make Him a liar. Surely you will not hesitate as to which is the right path in this case, The witness of God must be true, and we are bound at once to believe in Jesus. But possibly you have been trying to believe too much. Now do not aim at great things. Be satisfied to have a faith that can hold in its hand this one truth, "While we were yet without strength, in due time Christ died for the ungodly." He laid down His life for men while as yet they were not believing in Him, nor were able to believe in Him. He died for men, not as believers, but as sinners. He came to make these sinners into

believers and saints; but when He died for them He viewed them as utterly without strength. If you hold to the truth that Christ died for the ungodly, and believe it, your faith will save you, and you may go in peace. If you will trust your soul with Jesus, who died for the ungodly, even though you cannot believe all things, nor move mountains, nor do any other wonderful works, yet you are saved. It is not great faith, but true faith, that saves; and the salvation lies not in the faith, but in the Christ in whom faith trusts. Faith as a grain of mustard seed will bring salvation. It is not the measure of faith, but the sincerity of faith, which is the point to be considered. Surely a man can believe what he knows to be true; and as you know Jesus to be true, you, my friend, can believe in Him. The cross which is the object of faith, is also, by the power of the Holy Spirit, the cause of it. Sit down and watch the dying Saviour till faith springs up spontaneously in your heart. There is no place like Calvary for creating confidence. The air of that sacred hill brings health to trembling faith. Many a watcher there has said: While I view Thee, wounded, grieving, Breathless on the cursed tree, Lord, I feel my heart believing That Thou suffer'dst thus for me.

"Alas!" cries another, "my want of strength lies in this direction, that I cannot quit my sin, and I know that I cannot go to Heaven and carry my sin with me." I am glad that you know that, for it is quite true. You must be divorced from your sin, or you cannot be married to Christ. Recollect the question which flashed into the mind of young Bunyan when at his sports on the green on Sunday: "Wilt thou have thy sins and go to hell, or wilt thou quit thy sins and go to heaven?" That brought him to a dead stand. That is a question which every man will have to answer: for there is no going on in sin and going to heaven. That cannot be. You must quit sin or quit hope. Do you reply, "Yes, I am willing enough. To will is present with me, but how to perform that which I would I find not. Sin masters me, and I have no strength." Come, then, if you have no strength, this text is still true, "When we were yet without strength, in due time Christ died for the ungodly." Can you still believe that? However other things may seem to contradict it, will you believe it? God has said it, and it is a fact; therefore, hold on to it like grim death, for your only hope lies there. Believe this and trust Jesus, and you shall soon find power with which to slay your sin; but apart from Him, the strong man armed will hold you for ever his bond slave. Personally, I could never have overcome my own sinfulness. I tried and failed. My evil propensities were too many for me, till, in the belief that Christ died for me, I cast my guilty soul on Him, and then I received a conquering principle by which I overcame my sinful self. The doctrine of the cross can be used to slay sin, even as the old warriors used their huge two-handed swords, and mowed down their foes at every stroke. There is nothing like faith in the sinner's Friend: it overcomes all evil. If Christ has died for me, ungodly as I am, without strength as I am, then I cannot live in sin any longer, but must arouse myself to love and serve Him who hath redeemed me. I cannot trifle with the evil which slew my best Friend. I must be holy for His sake. How can I live in sin when He has died to save me from it? See what a splendid help this is to you that are without strength, to know and believe that in due time Christ died for such ungodly ones as you are. Have you caught the idea yet? It is, somehow, so difficult for our darkened, prejudiced, and unbelieving minds to see the essence of the gospel. At times I have thought, when I have done preaching, that I have laid down the gospel so clearly, that the nose on one's face could not be more plain; and yet I perceive that even intelligent hearers have failed to understand what was meant by "Look unto me and be ye saved." Converts usually say that they did not know the gospel till such and such a day; and yet they had heard it for years. The gospel is unknown, not from want of explanation, but from absence of personal revelation. This the Holy Ghost is ready to give, and will give to those who ask Him. Yet when given, the sum total of the truth revealed all lies within these words: "Christ died for the ungodly." I hear another bewailing himself thus: "Oh, sir, my weakness lies in this, that I do not seem to keep long in one mind! I hear the word on a Sunday, and I am impressed; but in the week I meet with an evil companion, and my good feelings are all gone. My fellow workmen do not believe in anything, and they say such terrible things, and I do not know how to answer them, and so I find myself knocked over." I know this Plastic Pliable very well, and I tremble for him; but at the same time, if he is really sincere, his weakness can be met by divine grace. The Holy Spirit can cast out the evil spirit of the fear of man. He can make the coward brave. Remember, my poor vacillating friend, you must not remain in this state. It will never do to be mean and beggarly to yourself. Stand upright, and look at yourself, and see if you were ever meant to be like a toad under a harrow, afraid for your life either to move or to stand still. Do have a mind of your own. This is not a spiritual matter only, but one which concerns ordinary manliness. I would do many things to please my friends; but to go to hell to please them is more than I would venture. It may be very well to do this and that for good fellowship; but it will never do to lose the friendship of God in order to keep on good terms with men. "I know that," says the man, "but still, though I know it, I cannot pluck up courage. I cannot show my colors. I cannot stand fast." Well, to you also I have the same text to bring: "When we were yet without strength, in due time Christ died for the ungodly." If Peter were here, he would say, "The Lord Jesus died for me even when I was such a poor weak creature that the maid who kept the fire drove me to lie, and to swear that I knew not the Lord." Yes, Jesus died for those who forsook him and fled. Take a firm grip on this truth--"Christ died for the ungodly while they were yet without strength." This is your way out of your cowardice. Get this wrought into your soul, "Christ died for me," and you will soon be ready to die for Him. Believe it, that He suffered in your place and stead, and offered for you a full, true, and satisfactory expiation. If you believe that fact, you will be forced to feel, "I cannot be ashamed of Him who died for me." A full conviction that this is true will nerve you with a dauntless courage. Look at the saints in the martyr age. In the early days of Christianity, when this great thought of Christ's exceeding love was sparkling in all its freshness in the church, men were not only ready to die, but they grew ambitious to suffer, and even presented themselves by hundreds at the judgment seats of the rulers, confessing the Christ. I do not say that they were wise to court a cruel death; but it proves my point, that a sense of the love of Jesus lifts the mind above all fear of what man can do to us. Why should it not produce the same effect in you? Oh that it might now inspire you with a brave resolve to come out upon the Lord's side, and be His follower to the end! May the Holy Spirit help us to come thus far by faith in the Lord Jesus, and it will be well!

"ALL of GRACE" An Earnest Word with Those Who Are Seeking Salvation by the Lord Jesus Christ By; C.H. SPURGEON; (19 June 1834 – 31 January 1892) was a British Particular Baptist preacher. Spurgeon remains highly influential among Christians of different denominations, among whom he is known as the "Prince of Preachers". He was a strong figure in the Reformed Baptist tradition, defending the Church in agreement with the 1689 London Baptist Confession of Faith understanding, and opposing the liberal and pragmatic theological tendencies in the Church of his day.

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 424-426)

Chapel Flock ♦ PO Box 161102 ♦ Wichita, KS ♦ 67216 ♦ (316) 243-1438

(If you wish to be removed from the mailing list e-mail at: chanel-flock@sbcglobal.net)