

Chapel Flock



# ~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

[www.chapel-flock.com](http://www.chapel-flock.com)



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## Worship Music

[O Holy Night-](#)  
[Cecline Dion](#)

[A Christmas Song-](#)  
[Mercy Me](#)

[The Hurt And The](#)  
[Healer-Mercy Me](#)

## Prayer

Lord, I ask You to help me be sensitive to the influences I allow in my home and life. I realize that You have given me the responsibility to watch over my life and that I need to be careful about the information and images I allow to pass into my spirit and mind. Please help me recognize the influences that are acceptable and those that are not. When I am quickened in my spirit that what I am watching, reading, or hearing is unprofitable, give me the strength of will to turn it off, lay it down, or walk away from it, in Jesus' name.

Amen....

Sparkling Gems from the Greek.

## Video's / New Information/ Prayer Requests

[" What Is Your Life "](#)

Leonard Ravenhill

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](mailto:chapel-flock@sbcglobal.net)

## Radio Stations

[KWVE ...Calvary Chapel](#)

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## Bible Study Sites

[Chuck Smith](#)  
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[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women-](#)  
[Cathe Laurie](#)

1 LATER, THE king of the Ammonites died, and Hanun his son reigned in his stead. 2 David said, I will show kindness to Hanun son of Nahash, as his father did to me. So David sent his servants to console him for his father's death; and they came into the land of the Ammonites, 3 But the princes of the Ammonites said to Hanun their lord, Do you think that it is because David honors your father that he has sent comforters to you? Has he not rather sent his servants to you to search the city, spy it out, and overthrow it? 4 So Hanun took David's servants and shaved off half their beards and cut off their garments in the middle at their hips and sent them away. 5 When it was told David, he sent to meet them, for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards are grown, and then return. 6 And when the Ammonites saw that they had made themselves obnoxious and disgusting to David, they sent and hired the Syrians of Beth-rehob and of Zobah, 20,000 foot soldiers, and of the king of Maacah 1,000 men, and of Tob 12,000 men. 7 When David heard of it, he sent Joab and all the army of the mighty men. 8 And the Ammonites came out and put the battle in array at the entrance of the gate, but the Syrians of Zobah and of Rehob and the men of Tob and Maacah were stationed by themselves in the open country. 9 When Joab saw that the battlefield was against him before and behind, he picked some of all the choice men of Israel and put them in array against the Syrians. 10 The rest of the men Joab gave over to Abishai his brother, that he might put them in array against the Ammonites. 11 Joab said, If the Syrians are too strong for me, then you shall help me; but if the Ammonites are too strong for you, I will come and help you. 12 Be of good courage; let us play the man for our people and the cities of our God. And may the Lord do what seems good to Him. 13 And Joab and the people who were with him drew near to battle against the Syrians, and they fled before him. 14 And when the Ammonites saw that the Syrians had fled, they also fled before Abishai and entered the city. So Joab returned from battling against the Ammonites and came to Jerusalem. 15 When the Syrians saw that they were defeated by Israel, they gathered together. 16 Hadadezer sent and brought the Syrians who were beyond the river [Euphrates]; and they came to Helam, with Shobach commander of the army of Hadadezer leading them. 17 When David was told, he gathered all Israel, crossed the Jordan, and came to Helam. Then the Syrians set themselves in array against David and fought with him. 18 The Syrians fled before Israel, and David slew of [them] the men of 700 chariots and 40,000 horsemen and smote Shobach captain of their army, who died there. 19 And when all the kings serving Hadadezer saw that they were defeated by Israel, they made peace with Israel and served them. So the Syrians were afraid to help the Ammonites any more.

#### Chapter 10

It came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead. And David, upon hearing the death of the king, sent certain of his men [Emissaries, actually] unto Hanun to express David's condolences. [And to just sort of greet them in David's name, and express David's sorrow and all for the death of his father.] Now some of his counselors said, Do you think that David is really just trying to show kindness to you? Listen, these guys are actual spies, and they've come to spy out the weakness of the land, and the next thing you know, David's gonna be attacking you. So Hanun took these emissaries that had been sent by David and he cut off [or shaved] half of their beards, and cut off their skirts exposing their backsides, and sent them away. Well the guys were extremely embarrassed, and humiliated. And so David heard of what had been done to them and he said, You guys just wait down at the city of Jericho until your beards grow back again, and then come on back into the city. But over in Ammon [Which of course is the present day, Ammon, the capital of Jordan, they heard of how these men were not allowed back into Jerusalem until their beards grew back and so forth. So they feared an immediate attack by David,] and so they sent to Syria and hired from Syria twenty thousand mercenaries to come and to help them fight against David. So when David heard that they had hired the Syrian mercenaries and others to fight against him, he sent his armies against the Ammonites and as they came to battle, Joab saw that the Syrians were coming from the north joining with them. So Joab said to his brother Abishai, We'll divide our forces in half. I'll take on the Syrians, you take on the Ammonites, and if they start to overcome you, then I'll come and help you. If the Syrians start to overcome me, you come and help me. [But be valiant, be strong. In fact, his words I thought were very interesting in verse twelve.] Be of good courage, let us play the man for our people, and for the cities of our God: and the Lord do that which seemeth him good. And so Joab came to the Syrians: and the Syrians began to fall back before Joab. When the Ammonites saw that the Syrians were retreating, they too began to retreat (2Sa 10:1-14).

And the men of Israel gained a tremendous victory over the forces of Hadarezer, over the Ammonites, and over the Syrians in that battle. ( Through The Bible; C2000 Series; Chuck Smith; Commentaries; 1979 – 1986)

#### THE FEAR OF FINAL FALLING

A DARK FEAR haunts the minds of many who are coming to Christ; they are afraid that they shall not persevere to the end. I have heard the seeker say: "If I were to cast my soul upon Jesus, yet peradventure I should after all draw back into perdition. I have had good feelings before now, and they have died away. My goodness has been as the morning cloud, and as the early dew. It has come on a sudden, lasted for a season, promised much, and then vanished away."

I believe that this fear is often the father of the fact; and that some who have been afraid to trust Christ for all time, and for all eternity, have failed because they had a temporary faith, which never went far enough to save them. They set out trusting to Jesus in a measure, but looking to themselves for continuance and perseverance in the heavenward way; and so they set out faultily, and, as a natural consequence, turned back before long. If we trust to ourselves for our holding on we shall not hold on. Even though we rest in Jesus for a part of our salvation, we shall fail if we trust to self for anything. No chain is stronger than its weakest link: if Jesus be our hope for everything, except one thing, we shall utterly fail, because in that one point we shall come to nought. I have no doubt whatever that a mistake about the perseverance of the saints has prevented the perseverance of many who did run well. What did hinder them that they should not continue to run? They trusted to themselves for that running, and so they stopped short. Beware of mixing even a little of self with the mortar with which you build, or you will make it untempered mortar, and the stones will not hold together. If you look to Christ for your beginnings, beware of looking to yourself for your endings. He is Alpha. See to it that you make Him Omega also. If you begin in the Spirit you must not hope to be made perfect by the flesh. Begin as you mean to go on, and go on

you began, and let the Lord be all in all to you. Oh, that God, the Holy Spirit, may give us a very clear idea of where the strength must come from by which we shall be preserved until the day of our Lord's appearing!

Here is what Paul once said upon this subject when he was writing to the Corinthians: Our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord (1 Cor. 1:8, 9).

This language silently admits a great need, by telling us how it is provided for. Wherever the Lord makes a provision, we are quite sure that there was a need for it, since no superfluities encumber the covenant of grace. Golden shields hung in Solomon's courts which were never used, but there are none such in the armory of God. What God has provided we shall surely need. Between this hour and the consummation of all things every promise of God and every provision of the covenant of grace will be brought into requisition. The urgent need of the believing soul is confirmation, continuance, final perseverance, preservation to the end. This is the great necessity of the most advanced believers, for Paul was writing to saints at Corinth, who were men of a high order, of whom he could say, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." Such men are the very persons who most assuredly feel that they have daily need of new grace if they are to hold on, and hold out, and come off conquerors at the last. If you were not saints you would have no grace, and you would feel no need of more grace; but because you are men of God, therefore you feel the daily demands of the spiritual life. The marble statue requires no food; but the living man hungers and thirsts, and he rejoices that his bread and his water are made sure to him, for else he would certainly faint by the way. The believer's personal wants make it inevitable that he should daily draw from the great source of all supplies; for what could he do if he could not resort to his God?

This is true of the most gifted of the saints--of those men at Corinth who were enriched with all utterance and with all knowledge. They needed to be confirmed to the end, or else their gifts and attainments would prove their ruin. If we had the tongues of men and of angels, if we did not receive fresh grace, where should we be? If we had all experience till we were fathers in the church--if we had been taught of God so as to understand all mysteries--yet we could not live a single day without the divine life flowing into us from our Covenant Head. How could we hope to hold on for a single hour, to say nothing of a lifetime, unless the Lord should hold us on? He who began the good work in us must perform it unto the day of Christ, or it will prove a painful failure.

This great necessity arises very much from our own selves. In some there is a painful fear that they shall not persevere in grace because they know their own fickleness. Certain persons are constitutionally unstable. Some men are by nature conservative, not to say obstinate; but others are as naturally variable and volatile. Like butterflies they flit from flower to flower, till they visit all the beauties of the garden, and settle upon none of them. They are never long enough in one place to do any good; not even in their business nor in their intellectual pursuits. Such persons may well be afraid that ten, twenty, thirty, forty, perhaps fifty years of continuous religious watchfulness will be a great deal too much for them. We see men joining first one church and then another, till they box the compass. They are everything by turns and nothing long. Such have double need to pray that they may be divinely confirmed, and may be made not only steadfast but unmoveable, or otherwise they will not be found "always abounding in the work of the Lord."

All of us, even if we have no constitutional temptation to fickleness, must feel our own weakness if we are really quickened of God. Dear reader, do you not find enough in any one single day to make you stumble? You that desire to walk in perfect holiness, as I trust you do; you that have set before you a high standard of what a Christian should be--do you not find that before the breakfast things are cleared away from the table, you have displayed enough folly to make you ashamed of yourselves? If we were to shut ourselves up in the lone cell of a hermit, temptation would follow us; for as long as we cannot escape from ourselves we cannot escape from incitements to sin. There is that within our hearts which should make us watchful and humble before God. If he does not confirm us, we are so weak that we shall stumble and fall; not overturned by an enemy, but by our own carelessness. Lord, be thou our strength. We are weakness itself.

Besides that, there is the weariness which comes of a long life. When we begin our Christian profession we mount up with wings as eagles, further on we run without weariness; but in our best and truest days we walk without fainting. Our pace seems slower, but it is more serviceable and better sustained. I pray God that the energy of our youth may continue with us so far as it is the energy of the Spirit and not the mere fermentation of proud flesh. He that has long been on the road to Heaven finds that there was good reason why it was promised that his shoes should be iron and brass, for the road is rough. He has discovered that there are Hills of Difficulty and Valleys of Humiliation; that there is a Vale of Deathshade, and, worse still, a Vanity Fair--and all these are to be traversed. If there be Delectable Mountains (and, thank God, there are,) there are also Castles of Despair, the inside of which pilgrims have too often seen. Considering all things, those who hold out to the end in the way of holiness will be "men wondered at."

"O world of wonders, I can say no less." The days of a Christian's life are like so many Koh-i-noors of mercy threaded upon the golden string of divine faithfulness. In Heaven we shall tell to angels, and principalities, and powers, the unsearchable riches of Christ which were spent upon us, and enjoyed by us while we were here below. We have been kept alive on the brink of death. Our spiritual life has been a flame burning on in the midst of the sea, a stone that has remained suspended in the air. It will amaze the universe to see us enter the pearly gate, blameless in the day of our Lord Jesus Christ. We ought to be full of grateful wonder if kept for an hour; and I trust we are.

If this were all, there would be enough cause for anxiety; but there is far more. We have to think of what a place we live in. The world is a howling wilderness to many of God's people. Some of us are greatly indulged in the providence of God, but others have a stern fight of it. We begin our day with prayer, and we hear the voice of holy song full often in our houses; but many good people have scarcely risen from their knees in the morning before they are saluted with blasphemy. They go out to work, and all day long

they are vexed with filthy conversation like righteous Lot in Sodom. Can you even walk the open streets without your ears being afflicted with foul language? The world is no friend to grace. The best we can do with this world is to get through it as quickly as we can, for we dwell in an enemy's country. A robber lurks in every bush. Everywhere we need to travel with a "drawn sword" in our hand, or at least with that weapon which is called all-prayer ever at our side; for we have to contend for every inch of our way. Make no mistake about this, or you will be rudely shaken out of your fond delusion. O God, help us, and confirm us to the end, or where shall we be?

True religion is supernatural at its beginning, supernatural in its continuance, and supernatural in its close. It is the work of God from first to last. There is great need that the hand of the Lord should be stretched out still: that need my reader is feeling now, and I am glad that he should feel it; for now he will look for his own preservation to the Lord who alone is able to keep us from failing, and glorify us with His Son.

**CONFIRMATION: I WANT YOU TO NOTICE** the security which Paul confidently expected for all the saints. He says--"Who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." This is the kind of confirmation which is above all things to be desired. You see it supposes that the persons are right, and it proposes to confirm them in the right. It would be an awful thing to confirm a man in ways of sin and error. Think of a confirmed drunkard, or a confirmed thief, or a confirmed liar. It would be a deplorable thing for a man to be confirmed in unbelief and ungodliness. Divine confirmation can only be enjoyed by those to whom the grace of God has been already manifested. It is the work of the Holy Ghost. He who gives faith strengthens and establishes it: He who kindles love in us preserves it and increases its flame. What He makes us to know by His first teaching, the good Spirit causes us to know with greater clearness and certainty by still further instruction. Holy acts are confirmed till they become habits, and holy feelings are confirmed till they become abiding conditions. Experience and practice confirm our beliefs and our resolutions. Both our joys and our sorrows, our successes and our failures, are sanctified to the selfsame end: even as the tree is helped to root itself both by the soft showers and the rough winds. The mind is instructed, and in its growing knowledge it gathers reasons for persevering in the good way: the heart is comforted, and so it is made to cling more closely to the consoling truth. The grip grows tighter, and the tread grows firmer, and the man himself becomes more solid and substantial.

This is not a merely natural growth, but is as distinct a work of the Spirit as conversion. The Lord will surely give it to those who are relying upon Him for eternal life. By His inward working He will deliver us from being "unstable as water," and cause us to be rooted and grounded. It is a part of the method by which He saves us--this building us up into Christ Jesus and causing us to abide in Him. Dear reader, you may daily look for this; and you shall not be disappointed. He whom you trust will make you to be as a tree planted by the rivers of waters, so preserved that even your leaf shall not wither.

What a strength to a church is a confirmed Christian! He is a comfort to the sorrowful, and a help to the weak. Would you not like to be such? Confirmed believers are pillars in the house of our God. These are not carried away by every wind of doctrine, nor overthrown by sudden temptation. They are a great stay to others, and act as anchors in the time of church trouble. You who are beginning the holy life hardly dare to hope that you will become like them. But you need not fear; the good Lord will work in you as well as in them. One of these days you who are now a "babe" in Christ shall be a "father" in the church. Hope for this great thing; but hope for it as a gift of grace, and not as the wages of work, or as the product of your own energy.

The inspired apostle Paul speaks of these people as to be confirmed unto the end. He expected the grace of God to preserve them personally to the end of their lives, or till the Lord Jesus should come. Indeed, he expected that the whole church of God in every place and in all time would be kept to the end of the dispensation, till the Lord Jesus as the Bridegroom should come to celebrate the wedding-feast with his perfected Bride. All who are in Christ will be confirmed in Him till that illustrious day. Has He not said, "Because I live ye shall live also"? He also said, "I give unto my sheep eternal life; and they shall never perish, neither shall any man pluck them out of my hand." He that hath begun a good work in you will confirm it unto the day of Christ. The work of grace in the soul is not a superficial reformation; the life implanted as the new birth comes of a living and incorruptible seed, which liveth and abideth for ever; and the promises of God made to believers are not of a transient character, but involve for their fulfilment the believer's holding on his way till he comes to endless glory. We are kept by the power of God, through faith unto salvation. "The righteous shall hold on his way." Not as the result of our own merit or strength, but as a gift of free and undeserved favor those who believe are "preserved in Christ Jesus." Of the sheep of His fold Jesus will lose none; no member of His Body shall die; no gem of His treasure shall be missing in the day when He makes up His jewels. Dear reader, the salvation which is received by faith is not a thing of months and years; for our Lord Jesus hath "obtained eternal salvation for us," and that which is eternal cannot come to an end.

Paul also declares his expectation that the Corinthian saints would be "Confirmed to the end blameless." This blamelessness is a precious part of our keeping. To be kept holy is better than merely to be kept safe. It is a dreadful thing when you see religious people blundering out of one dishonor into another; they have not believed in the power of our Lord to make them blameless. The lives of some professing Christians are a series of stumbles; they are never quite down, and yet they are seldom on their feet. This is not a fit thing for a believer; he is invited to walk with God, and by faith he can attain to steady perseverance in holiness; and he ought to do so. The Lord is able, not only to save us from hell, but to keep us from falling. We need not yield to temptation. Is it not written, "Sin shall not have dominion over you?" The Lord is able to keep the feet of His saints; and He will do it if we will trust Him to do so. We need not defile our garments, we may by His grace keep them unspotted from the world; we are bound to do this, "for without holiness no man shall see the Lord."

The apostle prophesied for these believers, that which he would have us seek after--that we may be preserved, blameless unto the day of our Lord Jesus Christ." The revised version has "unreproveable," instead of "blameless." Possibly a better rendering would be "unimpeachable." God grant that in that last great day we may stand free from all charge, that none in the whole universe may dare to

challenge our claim to be the redeemed of the Lord. We have sins and infirmities to mourn over, but these are not the kind of faults which would prove us to be out of Christ; we shall be clear of hypocrisy, deceit, hatred, and delight in sin; for these things would be fatal charges. Despite our failings, the Holy Spirit can work in us a character spotless before men; so that, like Daniel, we shall furnish no occasion for accusing tongues, except in the matter of our religion. Multitudes of godly men and women have exhibited lives so transparent, so consistent throughout, that none could gainsay them. The Lord will be able to say of many a believer, as he did of Job, when Satan stood before Him, "Hast thou considered my servant, a perfect and an upright man, one that feareth God and escheweth evil?" This is what my reader must look for at the Lord's hands. This is the triumph of the saints--to continue to follow the Lamb whithersoever He goeth, maintaining our integrity as before the living God. May we never turn aside into crooked ways, and give cause to the adversary to blaspheme. Of the true believer it is written, "He keepeth himself, and that wicked one toucheth him not." May it be so written concerning us!

Friend just beginning in the divine life, the Lord can give you an irreproachable character. Even though in your past life you may have gone far into sin, the Lord can altogether deliver you from the power of former habits, and make you an example of virtue. He can not only make you moral, but He can make you abhor every false way and follow after all that is saintly. Do not doubt it. The chief of sinners need not be a whit behind the purest of the saints. Believe for this, and according to your faith shall it be unto you.

Oh, what a joy it will be to be found blameless in the day of judgment! We sing not amiss, when we join in that charming hymn:

**Bold shall I stand in that great day, For who ought to my charge shall lay; While through Thy blood absolved I am, From sin's tremendous curse and shame?**

What bliss it will be to enjoy that dauntless courage, when heaven and earth shall flee away from the face of the Judge of all! This bliss shall be the portion of everyone who looks alone to the grace of God in Christ Jesus, and in that sacred might wages continual war with all sin.

**"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.

#### Qualifications for Soul-Winning - Manward

You remember, brethren, that on the last occasion I gave you a lecture on soul winning, I spoke of the qualifications, Godward, that would fit a man to be a soul winner; and I tried to describe to you the kind of man that the Lord was most likely to use in the winning of souls. This afternoon, I propose to take as my subject THE CHARACTERISTICS OF A SOUL WINNER, MANWARD. I might almost mention the very same points that I enumerated before as being those which will best tell manward, for I do think that those qualities that commend themselves to the notice of God, as being most adapted to the end He desires, are also likely to be approved by the object acted upon, that is, the soul of man. There have been many men in the world who have not been at all adapted for this work; and, first, let me say that AN IGNORAMUS IS NOT LIKELY TO BE MUCH OF A SOULWINNER. A man who only knows that he is a sinner, and that Christ is a Savior, may be very useful to others in the same condition as himself, and it is his duty to do the best he can with what little knowledge he possesses; but, on the whole, I should not expect such a man to be very largely used in the service of God. If he had enjoyed a wider and deeper experience of the things of God, if he had been in the highest sense a learned man because taught of God, he could have used his knowledge for the good of others; but being to a great extent ignorant of the things of God himself, I do not see how he can make them known to other people. Truly, there must be some light in that candle which is to lighten men's darkness, and there must be some information in that man who is to be a teacher of his fellows. The man who is almost or altogether ignorant, whatever will he has to do good, must be left out of the race of great soul winners; he is disqualified from even entering the lists, and therefore, let us all ask, brethren, that we may be well instructed in the truth of God, that we may be able to teach others also.

Granted that you are not of the ignorant class to which I have been referring, but supposing that you are well instructed in the best of all wisdom, what are the qualities that you must have towards men if you are to win them for the Lord? I should say, there must be about us an EVIDENT SINCERITY; not only sincerity, but such sincerity that it shall be manifest at once to anyone who honestly looks for it. It must be quite clear to your hearers that you have a firm belief in the truths that you are preaching; otherwise, you will never make them believe them. Unless they are convinced, beyond all question, that you do believe these truths yourselves, there will be no efficacy and no force in your preaching. No one must suspect you of proclaiming to others what you do not fully believe in yourself; if it should ever be so, your work will be of no effect. All who listen to you ought to be conscious that you are exercising one of the noblest crafts, and performing one of the most sacred functions that ever fell to the lot of man. If you have only a feeble appreciation of the gospel you profess to deliver, it is impossible for those who hear your proclamation of it to be greatly influenced by it. I heard it asked, the other day, of a certain minister, "Did he preach a good sermon?" and the reply to the inquiry was, "What he said was very good." "But did you not profit by the sermon?" "No, not in the slightest degree." "Was it not a good sermon?" Again came the first answer, "What he said was very good." "What do you mean? Why did you not profit by the sermon if what the preacher said was very good?" This was the explanation that the listener gave, "I did not profit by the discourse because I did not believe in the man who delivered it; he was simply an actor performing a part; I did not believe that he felt what he preached, nor that he cared whether we felt or believed it or not." Where such a state of things as that exists, the hearers cannot be expected to profit by the sermon, no matter what the preacher may say; they may try to fancy that the truths he utters are precious, they may resolve that they will feed upon the provision whoever may set the dish before them; but it is no use, they cannot do it, they cannot separate the heartless speaker from the message he delivers so carelessly. As soon as a man lets his work become a matter of mere form or routine, it sinks into a performance in which the preacher is

simply an actor. He is only acting a part, as he might in a play at the theater; and not speaking from his inmost soul, as a man sent from God. I do beseech you, brethren, speak from your hearts, or else do not speak at all. If you can be silent, be silent; but if you must speak for God, be thoroughly sincere about it. It would be better for you to go back to business, and weigh butter or sell reels of cotton, or do anything rather than pretend to be ministers of the gospel unless God has called you to the work. I believe that the most damnable thing a man can do is to preach the gospel merely as an actor, and to turn the worship of God into a kind of theatrical performance. Such a caricature is more worthy of the devil than of God. Divine truth is far too precious to be made the subject of such a mockery. You may depend upon it that, when the people once suspect that you are insincere, they will never listen to you except with disgust, and they will not be at all likely to believe your message if you give them cause to think that you do not believe it yourselves.

I hope I am not wrong in supposing that all of us are thoroughly sincere in our Master's service; so I will go on to what seems to me to be the next qualification, manward, for soul winning, and that is, EVIDENT EARNESTNESS. The command to the man who would be a true servant of the Lord Jesus Christ is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." If a man is to be a soul winner, there must be in him intensity of emotion as well as sincerity of heart. You may preach the most solemn warnings, and the most dreadful threatenings, in such an indifferent or careless way that no one will be in the least affected by them; and you may repeat the most affectionate exhortations in such a half hearted manner that no one will be moved either to love or fear. I believe, brethren, that for soul winning there is more in this matter of earnestness than in almost anything else. I have seen and heard some who were very poor preachers, who yet brought many souls to the Savior. through the earnestness with which they delivered their message. There was positively nothing in their sermons (until the provision merchant used them to wrap round his butter), yet those feeble sermons brought many to Christ. It was not what the preachers said, so much as how they said it, that carried conviction to the hearts of their hearers. The simplest truth was so driven home by the intensity of the utterance and emotion of the man from whom it came that it told with surprising effect. If any gentleman here would present me with a cannon ball, say one weighing fifty or a hundred pounds, and let me roll it across the room; and another would entrust me with a rifle ball, and a rifle out of which I could fire it, I know which would be the more effective of the two. Let no man despise the little bullet, for very often that is the one that kills the sin, and kills the sinner, too. So, brethren, it is not the bigness of the words you utter; it is the force with which you deliver them that decides what is to come of the utterance. I have heard of a ship that was fired at by the cannon in a fort, but no impression was made upon it until the general in command gave the order for the balls to be made red hot, and then the vessel was sent to the bottom of the sea in three minutes. That is what you must do with your sermons, make them red hot; never mind if men do say you are too enthusiastic, or even too fanatical, give them red hot shot, there is nothing else half as good for the purpose you have in view. We do not go out snow balling on Sundays, we go fire balling; we ought to hurl grenades into the enemy's ranks. What earnestness our theme deserves! We have to tell of an earnest Savior, an earnest heaven, and an earnest hell. How earnest we ought to be when we remember that in our work we have to deal with souls that are immortal, with sin that is eternal in its effects, with pardon that is infinite, and with terrors and joys that are to last for ever and ever! A man who is not in earnest when he has such a theme as this, can he possess a heart at all? Could one be discovered even with a microscope? If he were dissected, probably all that could be found would be a pebble, a heart of stone, or some other substance equally incapable of emotion. I trust that, when God gave us hearts of flesh for ourselves, He gave us hearts that could feel for other people also. These things being taken for granted, I should say, next, that it is necessary for a man who is to be a soul winner, that he should have an evident love to his hearers. I cannot imagine a man being a winner of souls when he spends most of his time in abusing his congregation, and talking as if he hated the very sight of them. Such men seem happy only when they are emptying vials of wrath over those who have the unhappiness of listening to them. I heard of a brother preaching from the text, "A certain man went down from Jerusalem to Jericho, and fell among thieves." He began his discourse thus, "I do not say that this man came to the place where we are, but I do know another man who did come to this place, and fell among thieves." You can easily guess what would be the result of such vitriol throwing. I know of one who preached from the passage, "And Aaron held his peace," and one who heard him said that the difference between him and Aaron was, that Aaron held his peace, and the preacher did not; but, on the contrary, he raved at the people with all his might. You must have a real desire for the good of the people if you are to have much influence over them. Why, even dogs and cats love the people who love them, and human beings are much the same as these dumb animals. People very soon get to know when a cold man gets into the pulpit, one of those who seem to have been carved out of a block of marble. There have been one or two of our brethren of that kind, and they have never succeeded anywhere. When I have asked the cause of their failure, in each case the reply has been, "He is a good man, a very good man; he preaches well, very well, but still we do not get on with him." I have asked, "Why do you not like him?" The reply has been, "Nobody ever did like him." "Is he quarrelsome?" "Oh! dear no, I wish he would make a row." I try to fish out what the drawback is, for I am very anxious to know, and at last someone says, "Well, sir, I do not think he has any heart; at least, he does not preach and act as if he had any."

It is very sad when the failure of any ministry is caused by want of heart. You ought to have a great big heart, like the harbor at Portsmouth or Plymouth, so that all the people in your congregation could come and cast anchor in it, and feel that they were under the lee of a great rock. Do you not notice that men succeed in the ministry, and win souls for Christ, just in proportion as they are men with large hearts? Think, for instance, of Dr. Brock; there was a mass of a man, one who had bowels of compassion; and what is the good of a minister who has not? I do not hold up the accumulation of flesh as an object worthy of your attainment; but I do say that you must have big hearts, if you are to win men to Jesus; you must be Great hearts if you are to lead many pilgrims to the Celestial City. I have seen some very lean men who said that they were perfectly holy, and I could almost believe that they could not sin, for they were like old bits of leather, there did not appear to be anything in them that was capable of sinning. I met one of these "perfect" brethren once, and he was just like a piece of sea weed, there was no humanity in him. I like to see a trace of humanity somewhere or other about a man, and people in general like it, too; they get on better with a man who has some human nature in him. Human nature, in some aspects, is an awful thing; but when the Lord Jesus Christ took it, and joined His own divine nature to it, He made a grand thing of it, and human nature is a noble thing when it is united to the Lord Jesus Christ. Those men who keep themselves to themselves, like hermits, and live a supposed sanctified life of self absorption, are not likely to have any influence in the world, or to do good to their fellow creatures. You must love the people, and mix with them, if you are to be of service to them. There are some ministers who really are much better men than others, yet they do not accomplish so much good as those who are more human, those who go and sit down with the people, and make themselves as

much as possible at home with them. You know, brethren, that it is possible for you to appear to be just a wee bit too good, so that people will feel that you are altogether transcendental beings, and fitter to preach to angels, and cherubim, and seraphim, than to the fallen sons of Adam. Just be men among men; keeping yourselves clear of all their faults and vices, but mingling with them in perfect love and sympathy, and feeling that you would do anything in your power to bring them to Christ, so that you might even say with the apostle Paul, "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." The next qualification, manward, for soul winning is EVIDENT UNSELFISHNESS. A man ceases to bring men to Christ as soon as he becomes known as a selfish man. Selfishness seems to be ingrained in some people; you see it at the table at home, in the house of God, everywhere. When such individuals come to deal with a church and congregation, their selfishness soon manifests itself; they mean to get all they can, although in the Baptist ministry they do not often get much. I hope each of you, brethren, will be willing to say, "Well, let me have but food and raiment, and I will be therewith content." If you try to put the thought of money altogether away from you, the money will often come back to you doubled; but if you seek to grab and grasp all, you will very likely find that it will not come to you at all. Those who are selfish in the matter of salary, will be the same in everything else; they will not want their people to know anybody who can preach better than themselves; and they cannot bear to hear of any good work going on anywhere except in their own chapel. If there is a revival at another place, and souls are being saved, they say, with a sneer, "Oh! yes, there are many converts, but what are they? Where will they be in a few months' time?" They think far more of their own gain of one new member per year than of their neighbor's hundred at one time. If your people see that kind of selfishness in you, you will soon lose power over them; if you make up your mind that you will be a great man, whoever has to be thrust on one side, you will go to the cats as sure as you are alive. What are you, my dear brother, that people should all bow down and worship you, and think that in all the world there is none beside you? I tell you what it is; the less you think of yourself, the more will people think of you; and the more you think of yourself, the less will people think of you. If any of you have any trace of selfishness about you, pray get rid of it at once, or you will never be fit instruments for the winning of souls for the Lord Jesus Christ. Then I am sure that another thing that is wanted in a soul winner is HOLINESS OF CHARACTER. It is no use talking about "the higher life" on Sundays, and then living the lower life on week days. A Christian minister must be very careful, not only to be innocent of actual wrong doing, but not to be a cause of offense to the weak ones of the flock. All things are lawful, but all things are not expedient. We ought never to do anything that we judge to be wrong, but we ought also to be willing to abstain from things which might not be wrong in themselves, but which might be an occasion of stumbling to others. When people see that we not only preach about holiness, but that we are ourselves holy men, they will be drawn towards holy things by our character as well as by our preaching. I think also that, if we are to be soul winners, there must be about us a SERIOUSNESS OF MANNER. Some brethren are serious by nature. There was a gentleman in a railway carriage, some time ago, who overheard a conversation between two of the passengers. One of them said, "Well, now, I think the Church of Rome has great power, and is likely to succeed with the people, because of the evident holiness of her ministers. There is, for instance, Cardinal , he is just like a skeleton; through his long fasting and prayers, he has reduced himself almost to skin and bone. Whenever I hear him speak, I feel at once the force of the holiness of the man. Now, look at Spurgeon, he eats and drinks like an ordinary mortal; I would not give a pin to hear him preach." His friend heard him very patiently, and then said quite quietly, "Did it ever strike you that the Cardinal's appearance was to be accounted for by the fact of his liver being out of order? I do not think it is grace that makes him as lean as he is, I believe it is his liver." So, there are some brethren who are naturally of a melancholy disposition, they are always very serious; but in them it is not a sign of grace, it is only an indication that their livers are out of order. They never laugh, they think it would be wicked to do so; but they go about the world increasing the misery of human kind, which is dreadful enough without the addition of their unnecessary portion. Such people evidently imagine that they were predestinated to pour buckets of cold water upon all human mirth and joy. So, dear brethren, if any of you are very serious, you must not always attribute it to grace, for it may be all owing to the state of your liver.

The most of us, however, are far more inclined to that laughter which doeth good like medicine, and we shall need all our cheerfulness, if we are to comfort and lift up those who are cast down; but we shall never bring many souls to Christ, if we are full of that levity which characterizes some men. People will say, "It is all a joke; just hear how those young fellows jest about religion, it is one thing to listen to them when they are in the pulpit, but it is quite another matter to listen to them when they are sitting round the supper table." I have heard of a man who was dying, and he sent for the minister to come and see him. When the minister came in, the dying man said to him, "Do you remember a young man walking with you one evening, some years ago, when you were going out to preach?" He said, he did not. "I recollect it very well," replied the other. "Do you not remember preaching at such and such a village, from such and such a text, and after the service a young man walked home with you?" "Oh, yes, I remember that very well!" "Well, I am the young man who walked home with you that night; I remember your sermon, I shall never forget it." "Thank God for that," said the preacher. "No," answered the dying man, "you will not thank God when you have heard all I have to say. I walked with you to the village, but you did not say much to me on the way there, for you were thinking over your sermon; you deeply impressed me while you were preaching, and I was led to think about giving my heart to Christ. I wanted to speak to you about my soul on the way home; but the moment you got out you cracked a joke, and all the way back you made such fun upon serious subjects, that I could not say anything about what I felt, and it thoroughly disgusted me with religion, and all who professed it, and now I am going to be damned, and my blood will lie at your door, as sure as you are alive:" and so he passed out of the world. One would not like anything of that sort to happen to himself; therefore, take heed, brethren, that you give no occasion for it. There must be a prevailing seriousness about our whole lives, otherwise we cannot hope to lead other men to Christ.

Finally, if we are to be much used of God as soul winners, there must be in our hearts A GREAT DEAL OF TENDERNESS. I like a man to have a due amount of holy boldness, but I do not care to see him brazen faced and impudent. A young man goes into a pulpit, apologizes for attempting to preach, and hopes the people will bear with him; he does not know that he has anything particular to say,

if the Lord had sent him he might have had some message for them, but he feels himself so young and inexperienced that he cannot speak very positively about anything. Such talk as that will never save a mouse, much less an immortal soul. If the Lord has sent you to preach the gospel, why should you make any apologies? Ambassadors do not apologize when they go to a foreign court; they know that their monarch has sent them, and they deliver their message with all the authority of king and country at their back. Nor is it worth while for you to call attention to your youth. You are only a trumpet of ram's horn; and it does not matter whether you were pulled off the ram's head yesterday, or five and twenty years ago. If God blows through you, there will be noise enough, and something more than noise; if He does not, nothing will come of the blowing. When you preach, speak out straight, but be very tender about it; and if there is an unpleasant thing to be said, take care that you put it in the kindest possible form. Some of our brethren had a message to deliver to a certain Christian brother, and when they went to him they put it so awkwardly that he was grievously offended. When I spoke to him about the same matter, he said, "I would not have minded your speaking to me; you have a way of putting an unpleasant truth so that a man cannot be offended with you however much he may dislike the message you bring to him." "Well, but," I said, "I put the matter just as strongly as the other brethren did." "Yes, you did," he replied, "but they said it in such a nasty kind of a way that I would not stand it. Why, sir, I had rather be blown up by you than praised by those other people!" There is a way of doing such things so that the person reproved feels positively grateful to you. One may kick a man downstairs in such a fashion that he will rather like it; while another may open a door in such an offensive way that you do not want to go through till he is out of the way. Now, if I have to tell anyone certain unpalatable truths which it is necessary that he should know if his soul is to be saved, it is a stern necessity for me to be faithful to him; yet I will try so to deliver my message that he shall not be offended at it. Then, if he does take offense, he must; the probability is that he will not, but that what I say will take effect upon his conscience. I know some brethren who preach as if they were prize fighters. When they are in the pulpit, they remind me of the Irishman at Donnybrook Fair; all the way through the sermon they appear to be calling upon someone to come up and fight them, and they are never happy except when they are pitching into somebody or other. There is a man who often preaches on Clapham Common, and he does it so pugnaciously that the infidels whom he assails cannot endure it, and there are frequent fights and rows. There is a way of preaching so as to set everybody by the ears; if some men were allowed to preach in heaven, I am afraid they would set the angels fighting. I know a number of ministers of this stamp. There is one who, to my certain knowledge, has been at over a dozen places during his not very long ministerial life. You can tell where he has been by the ruin he leaves behind him. He always finds the churches in a sad state, and he straightway begins to purify them, that is, to destroy them. As a general rule, the first thing, out goes the principal deacon, and the next, away go all the leading families, and before long, the man has purified the place so effectually that the few people who are left cannot keep him. Off he goes to another place, and repeats the process of destruction. He is a kind of spiritual ship scuttler, and he is never happy except when he is boring a hole through the planks of some good vessel. He says he believes the ship is unsound; so he bores, and bores, until just as she is going down, he slips off, and gets aboard another vessel, which very soon sinks in the same manner. He feels that he is called to the work of separating the precious from the vile, and a precious vile mess he makes of it. I have no reason to believe it is the condition of the liver in this brother, it is more likely that there is something wrong with his heart; certainly, there is an evil disease upon him that always makes me get into a bad temper with him. It is dangerous to entertain him above three days, for he would quarrel in that time with the most peaceably disposed man in the world. I never mean to recommend him to a pastorate again; let him find a place for himself if he can, for I believe that, where ever he goes, the place will be like the spot where the foot of the Tartar's horse is put down, the grass will never again grow there. If any of you brethren have even a little of this nasty, bitter spirit about you, go to sea that you may get rid of it. I hope it may happen to you according to the legend which is told concerning Mahomet. "In every human being," so the story runs, "there are two black drops of sin. The great prophet himself was not free from the common lot of evil; but an angel was sent to take his heart, and squeeze out of it the two black drops of sin." Get those black drops out somehow while you are in College; if you have any malice, or ill will, or bad temper in you, pray the Lord to take it out of you while you are here; do not go into the churches to fight as others have done.

"Still," says a brother, "I am not going to let the people tread on me. I shall take the bull by the horns." You will be a great fool if you do. I never felt that I was called to do anything of the kind. Why not let the bull alone, to go where he likes? A bull is a very likely creature to project you into space if you get meddling with his horns. "Still," says another, "we must set things right." Yes, but the best way to set things right is not to make them more wrong than they are. Nobody thinks of putting a mad bull into a china shop in order to get the china cleaned, and no one can by a display of evil temper set right anything that is wrong in our churches. Take care always to speak the truth in love, and especially when you are rebuking sin.

I believe, brethren, that soul winning is to be done by men of the character I have been describing; and most of all will this be the case when they are surrounded by people of a similar character. You want to get the very atmosphere in which you live and labor permeated with this spirit before you can rightly expect the fullest and richest blessings. Therefore, may you and all your people be all that I have pictured, for the Lord Jesus Christ's sake! Amen.

"The Soul Winner" Charles 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)

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