



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing

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Vol. 31 Issue 575

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Worship Music

No Matter What-
Kerrie Roberts

Love Comes Down-
Kerrie Roberts

Angel By Your Side-
Francesca Battistelli

Prayer

Lord, You have always been faithful. I thank You that even in my present situation, You are going to be faithful again. Please help me recall all the times in the past when You delivered and rescued me from other situations that also looked hopeless. Thank You for helping me keep those awesome experiences alive and fresh in my mind and heart. I thank You for always being faithful to me, in Jesus' name. Amen....

Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

Matthew 24:36 (AMP)

36 But of that [exact] day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father.

Christ will be master of the heart, and sin must be mortified. If your life is unholy, then your heart is unchanged, and you are an unsaved person. The Savior will sanctify His people, renew them, give them a hatred of sin, and a love of holiness. The grace that does not make a man better than others is a worthless counterfeit. Christ saves His people, not IN their sins, but FROM their sins. Without holiness, no man shall see the Lord.

—Charles Spurgeon

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Billy Graham

Charles Stanley

David Wilkerson

Greg Laurie

Virtue for Women-
Cathe Laurie

1 THERE HAPPENED to be there a base and contemptible fellow named Sheba son of Bichri, a Benjamite. He blew a trumpet and said, We have no portion in David and no inheritance in the son of Jesse! Every man to his tents, O Israel! 2 So all the men of Israel withdrew from David and followed Sheba son of Bichri; but the men of Judah stayed faithfully with their king, from the Jordan to Jerusalem. 3 So David came to his house at Jerusalem. And the king took the ten women, his concubines, whom he had left to keep the house, and put them away under guard and provided for them, but did not go in to them. So they were shut up to the day of their death, living in widowhood. 4 Then said the king to Amasa, Assemble the men of Judah to me within three days, and you be present here. 5 So Amasa went to assemble the men of Judah, but he tarried longer than the set time which had been appointed him. 6 And David said to Abishai, Now will Sheba son of Bichri do us more harm than Absalom did. Take your lord's servants and pursue him, lest he get for himself fenced cities and snatch away our very eyes. 7 And there went after him Joab's men and [David's bodyguards] the Cherethites and Pelethites and all the mighty men; they went out from Jerusalem to pursue Sheba son of Bichri. 8 When they were at the great stone in Gibeon, Amasa came to meet them. Joab was wearing a soldier's garment, and over it was a sheathed sword fastened around his hips; and as he went forward, it fell out. 9 Joab said to Amasa, Are you well, my brother? And Joab took Amasa by the beard with the right hand [as if] to kiss him. 10 But Amasa did not notice the sword in Joab's hand. So [Joab] struck him [who was to have been his successor] with it in the body, shedding his bowels to the ground without another blow; and [soon] he died. So Joab and Abishai his brother pursued Sheba son of Bichri. 11 And one of Joab's men stood by him and said, Whoever favors Joab and is for David, follow Joab! 12 And Amasa wallowed in his blood in the highway. And when the man saw that all the people who came by stood still, he removed Amasa out of the highway into the field and spread a cloth over him. 13 When Amasa was removed from the highway, all the people went on after Joab to pursue Sheba son of Bichri. 14 Joab went through all the tribes of Israel to Abel of Bethmaacah, and all the Berites assembled and also went after [Sheba] ardently. 15 And they came and besieged Sheba in Abel of Bethmaacah, and they cast up a siege mound against the city, and it stood against the rampart; and all the men with Joab battered and undermined the wall to make it fall. 16 Then a wise woman of the city cried, Hear, hear! Say to Joab, Come here so I can speak to you. 17 And when he came near her, the woman said, Are you Joab? He answered, I am. Then she said to him, Hear the words of your handmaid. He answered, I am listening. 18 Then she said, People used to say, Let them but ask counsel at Abel, and so they settled the matter. 19 I am one of the peaceable and faithful in Israel. You seek to destroy a city which is a mother in Israel. Why will you swallow up the inheritance of the Lord? 20 Joab answered, Far be it, far be it from me that I should swallow up or destroy! 21 That is not true. But a man of the hill country of Ephraim, Sheba son of Bichri, has lifted up his hand against King David. Deliver him only, and I will depart from the city. And the woman said, Behold, his head shall be thrown to you over the wall. 22 Then the woman in her wisdom went to all the people. And they cut off the head of Sheba son of Bichri and cast it down to Joab. So he blew the trumpet, and they retired from the city, every man to his own home. And Joab returned to Jerusalem to the king. 23 Joab was over the host of Israel; Benaiah son of Jehoiada was over [the king's bodyguards] the Cherethites and Pelethites; 24 Adoram was over the tribute; Jehoshaphat son of Ahilud was recorder; 25 Sheva was scribe; and Zadok and Abiathar were the priests; 26 Also Ira the Jairite was chief minister to David.

Chapter 20

But in chapter twenty, this division is manifested by this particular fellow by the name of Sheba, who is of the tribe of Benjamin. And he blew a trumpet in Israel, which was always a signal gathering people to his cause.

He said, We have no part with David, nor of the son of Jesse: every man to your tent, O Israel. [In other words he was calling for a rebellion against David.] And so every man of Israel left David, and went up to follow Sheba: but the men of Judah stuck with their king. And David came to his house at Jerusalem; and he took the ten women who he had left in charge who were his concubines, [who were humiliated by Absalom there on the roof,] and David put them in a ward, and he fed them, but he would not have relations with them after that. So they were as though living in widowhood from that time on (2Sa 20:1-3).

Now David had asked Amasa to be one of his generals over his army. Amasa was the one who was the general under Absalom. But when Absalom was killed, David asked him to be one of his generals, but Joab really wanted nothing to do with that.

And so David said to Amasa, Assemble me the men of Judah within three days, and present them here. So Amasa went out to assemble the men of Judah: but he tarried longer than the set time which had been appointed. And David said to Abishai, Now will Sheba do us more harm than Absalom did: take thou the lord's servants, pursue thou after them, lest he gets into fenced cities and escapes us. So there went out after him Joab's men, and the Cherethites, and the Pelethites, and all were mighty men: and they all went out of Jerusalem, to pursue after Sheba the son of Bichri. And when they were at a great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded to him, and upon it a girdle with a sword fastened upon his loins and a sheath thereof; and he went forth and it fell out. And Joab said to Amasa, Are you in health, my brother? And Joab took Amasa by the beard with his right hand to kiss him. But Amasa did not take heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, [or in the heart] and he killed Amasa. So Joab and his brother Abishai pursued after Sheba. And one of Joab's men stood by him, and he said, He that favors Joab, and he that is for David, let him go after Joab. And Amasa wallowed in his own blood there in the midst of the highway. And each man that came up sort of stopped, so they finally threw his body over in the bushes and covered it. And Joab went ahead, pursuing after Sheba who got into a city. And Joab set up to besiege the city. Then a wise woman within the city said, Listen to me; why should you destroy a whole city in Israel, and all of us mothers of Israel. Joab said, [Hey, I don't want to destroy you. I only want that guy that rebelled against David. And she said, "Well, just wait, and we'll give him to you." So she talked to the men of the town. She said, "Look, why should we get wiped out? You know these guys are tough, they'll wipe out our city. Why should we shelter this guy Sheba, just because he wants to do his own thing against David?"] And so they cut off Sheba's head, and tossed it over the wall to Joab, and Joab returned then unto David without attacking the city (2Sa 20:4-22). (Through The Bible Series C-2000; Chuck Smith; 1979-1986; Commentaries Through The Bible)

"Knowledge Of The Holy " AW Tozer

PREFACE

True religion confronts earth with heaven and brings eternity to bear upon time. The messenger of Christ, though he speaks from God, must also, as the Quakers used to say, "speak to the condition" of his hearers; otherwise he will speak a language known only to himself. His message must be not only timeless but timely. He must speak to his own generation.

The message of this book does not grow out of these times but it is appropriate to them. It is called forth by a condition which has existed in the Church for some years and is steadily growing worse. I refer to the loss of the concept of majesty from the popular religious mind. The Church has surrendered her once lofty concept of God and has substituted for it one so low, so ignoble, as to be utterly unworthy of thinking, worshipping men. This she has done not deliberately, but little by little and without her knowledge; and her very unawareness only makes her situation all the more tragic.

The low view of God entertained almost universally among Christians is the cause of a hundred lesser evils everywhere among us. A whole new philosophy of the Christian life has resulted from this one basic error in our religious thinking.

With our loss of the sense of majesty has come the further loss of religious awe and consciousness of the divine Presence. We have lost our spirit of worship and our ability to withdraw inwardly to meet God in adoring silence. Modern Christianity is simply not producing the kind of Christian who can appreciate or experience the life in the Spirit. The words, "Be still, and know that I am God," mean next to nothing to the self-confident, bustling worshipper in this middle period of the twentieth century.

This loss of the concept of majesty has come just when the forces of religion are making dramatic gains and the churches are more prosperous than at any time within the past several hundred years. But the alarming thing is that our gains are mostly external and our losses wholly internal; and since it is the quality of our religion that is affected by internal conditions, it may be that our supposed gains are but losses spread over a wider field.

The only way to recoup our spiritual losses is to go back to the cause of them and make such corrections as the truth warrants. The decline of the knowledge of the holy has brought on our troubles. A rediscovery of the majesty of God will go a long way toward curing them. It is impossible to keep our moral practices sound and our inward attitudes right while our idea of God is erroneous or inadequate. If we would bring back spiritual power to our lives, we must begin to think of God more nearly as He is.

As my humble contribution to a better understanding of the Majesty in the heavens I offer this reverent study of the attributes of God. Were Christians today reading such works as those of Augustine or Anselm a book like this would have no reason for being. But such illuminated masters are known to modern Christians only by name. Publishers dutifully reprint their books and in due time these appear on the shelves of our studies. But the whole trouble lies right there: they remain on the shelves. The current religious mood makes the reading of them virtually impossible even for educated Christians.

Apparently not many Christians will wade through hundreds of pages of heavy religious matter requiring sustained concentration. Such books remind too many persons of the secular classics they were forced to read while they were in school and they turn away from them with a feeling of discouragement.

For that reason an effort such as this may be not without some beneficial effect. Since this book is neither esoteric nor technical, and since it is written in the language of worship with no pretension to elegant literary style, perhaps some persons may be drawn to read it. While I believe that nothing will be found here contrary to sound Christian theology, I yet write not for professional theologians but for plain persons whose hearts stir them up to seek after God Himself.

It is my hope that this small book may contribute somewhat to the promotion of personal heart religion among us; and should a few persons by reading it be encouraged to begin the practice of reverent meditation on the being of God, that will more than repay the labor required to produce it.

AW Tozer

➡ CHAPTER 1

Why We Must Think Rightly About God

O, Lord God Almighty, not the God of the philosophers and the wise but the God of the prophets and apostles; and better than all, the God and Father of our Lord Jesus Christ, may I express Thee unblamed?

They that know Thee not may call upon Thee as other than Thou art, and so worship not Thee but a creature of their own fancy; therefore enlighten our minds that we may know Thee as Thou art, so that we may perfectly love Thee and worthily praise Thee. In the name of Jesus Christ our Lord. Amen.

What comes into our minds when we think about God is the most important thing about us.

The history of mankind will probably show that no people has ever risen above its religion, and man's spiritual history will positively demonstrate that no religion has ever been greater than its idea of God. Worship is pure or base as the worshiper entertains high or low thoughts of God.

For this reason the gravest question before the Church is always God Himself, and the most portentous fact about any man is not what he at a given time may say or do, but what he in his deep heart conceives God to be like. We tend by a secret law of the soul to move toward our mental image of God. This is true not only of the individual Christian, but of the company of Christians that composes the Church. Always the most revealing thing about the Church is her idea of God, just as her most significant message is what she says about Him or leaves unsaid, for her silence is often more eloquent than her speech. She can never escape the self-disclosure of her witness concerning God.

Were we able to extract from any man a complete answer to the question, "What comes into your mind when you think about God?" we might predict with certainty the spiritual future of that man. Were we able to know exactly what our most influential religious leaders think of God today, we might be able with some precision to foretell where the Church will stand tomorrow.

Without doubt, the mightiest thought the mind can entertain is the thought of God, and the weightiest word in any language is its word for God. Thought and speech are God's gifts to creatures made in His image; these are intimately associated with Him and impossible apart from Him. It is highly significant that the first word was the Word: "And the Word was with God, and the Word was God." We may speak because God spoke. In Him word and idea are indivisible.

That our idea of God correspond as nearly as possible to the true being of God is of immense importance to us. Compared with our actual thoughts about Him, our creedal statements are of little consequence. Our real idea of God may lie buried under the rubbish of conventional religious notions and may require an intelligent and vigorous search before it is finally unearthed and exposed for what it is. Only after an ordeal of painful self-probing are we likely to discover what we actually believe about God.

A right conception of God is basic not only to systematic theology but to practical Christian living as well. It is to worship what the foundation is to the temple; where it is inadequate or out of plumb the whole structure must sooner or later collapse. I believe there is scarcely an error in doctrine or a failure in applying Christian ethics that cannot be traced finally to imperfect and ignoble thoughts about God.

It is my opinion that the Christian conception of God current in these middle years of the twentieth century is so decadent as to be utterly beneath the dignity of the Most High God and actually to constitute for professed believers something amounting to a moral calamity.

All the problems of heaven and earth, though they were to confront us together and at once, would be nothing compared with the overwhelming problem of God: That He is; what He is like; and what we as moral beings must do about Him.

The man who comes to a right belief about God is relieved of ten thousand temporal problems, for he sees at once that these have to do with matters which at the most cannot concern him for very long; but even if the multiple burdens of time may be lifted from him, the one mighty single burden of eternity begins to press down upon him with a weight more crushing than all the woes of the world piled one upon another. That mighty burden is his obligation to God. It includes an instant and lifelong duty to love God with every power of mind and soul, to obey Him perfectly, and to worship Him acceptably. And when the man's laboring conscience tells him that he has done none of these things, but has from childhood been guilty of foul revolt against the Majesty in the heavens, the inner pressure of self-accusation may become too heavy to bear.

The gospel can lift this destroying burden from the mind, give beauty for ashes, and the garment of praise for the spirit of heaviness. But unless the weight of the burden is felt the gospel can mean nothing to the man; and until he sees a vision of God high and lifted up, there will be no woe and no burden. Low views of God destroy the gospel for all who hold them.

Among the sins to which the human heart is prone, hardly any other is more hateful to God than idolatry, for idolatry is at bottom a libel on His character. The idolatrous heart assumes that God is other than He is - in itself a monstrous sin - and substitutes for the true God one made after its own likeness. Always this God will conform to the image of the one who created it and will be base or pure, cruel or kind, according to the moral state of the mind from which it emerges.

A god begotten in the shadows of a fallen heart will quite naturally be no true likeness of the true God. "Thou thoughtest," said the Lord to the wicked man in the psalm, "that I was altogether such as one as thyself." Surely this must be a serious affront to the Most High God before whom cherubim and seraphim continually do cry, "Holy, holy, holy, Lord God of Sabaoth."

Let us beware lest we in our pride accept the erroneous notion that idolatry consists only in kneeling before visible objects of adoration, and that civilized peoples are therefore free from it. The essence of idolatry is the entertainment of thoughts about God that are unworthy of Him. It begins in the mind and may be present where no overt act of worship has taken place.

"When they knew God," wrote Paul, "they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

Then followed the worship of idols fashioned after the likeness of men and birds and beasts and creeping things. But this series of degrading acts began in the mind. Wrong ideas about God are not only the fountain from which the polluted waters of idolatry flow; they are themselves idolatrous. The idolater simply imagines things about God and acts as if they were true.

Perverved notions about God soon rot the religion in which they appear. The long career of Israel demonstrates this clearly enough, and the history of the Church confirms it. So necessary to the Church is a lofty concept of God that when that concept in any measure declines, the Church with her worship and her moral standards declines along with it. The first step down for any church is taken when it surrenders its high opinion of God.

Before the Christian Church goes into eclipse anywhere there must first be a corrupting of her simple basic theology. She simply gets a wrong answer to the question, "What is God like?" and goes on from there. Though she may continue to cling to a sound nominal creed, her practical working creed has become false. The masses of her adherents come to believe that God is different from what He actually is; and that is heresy of the most insidious and deadly kind.

The heaviest obligation lying upon the Christian Church today is to purify and elevate her concept of God until it is once more worthy of Him - and of her. In all her prayers and labors this should have first place. We do the greatest service to the next generation of Christians by passing on to them undimmed and undiminished that noble concept of God which we received from our Hebrew and Christian fathers of generations past. This will prove of greater value to them than anything that art or science can devise.

O, God of Bethel, by whose hand

Thy people still are fed;

Who through this weary pilgrimage

Hast all our fathers led!

Our vows, our prayers we now present

Before Thy throne of grace:

God of our fathers! be the God

Of their succeeding race.

Philip Doddridge

➡ CHAPTER 2

God Incomprehensible

Lord, how great is our dilemma! In Thy Presence silence best becomes us, but love inflames our hearts and constrains us to speak.

Were we to hold our peace the stones would cry out; yet if we speak, what shall we say? Teach us to know that we cannot know, for the things of God knoweth no man, but the Spirit of God. Let faith support us where reason fails, and we shall think because we believe, not in order that we may believe.

In Jesus' name. Amen.

The child, the philosopher, and the religionist have all one question: "What is God like?"

This book is an attempt to answer that question. Yet at the outset I must acknowledge that it cannot be answered except to say that God is not like anything; that is, He is not exactly like anything or anybody.

We learn by using what we already know as a bridge over which we pass to the unknown. It is not possible for the mind to crash suddenly past the familiar into the totally unfamiliar. Even the most vigorous and daring mind is unable to create something out of nothing by a spontaneous act of imagination. Those strange beings that populate the world of mythology and superstition are not pure creations of fancy. The imagination created them by taking the ordinary inhabitants of earth and air and sea and extending their familiar forms beyond their normal boundaries, or by mixing the forms of two or more so as to produce something new. However beautiful or grotesque these may be, their prototypes can always be identified. They are like something we already know.

The effort of inspired men to express the ineffable has placed a great strain upon both thought and language in the Holy Scriptures. These being often a revelation of a world above nature, and the minds for which they were written being a part of nature, the writers are compelled to use a great many "like" words to make themselves understood.

When the Spirit would acquaint us with something that lies beyond the field of our knowledge, He tells us that this thing is like something we already know, but He is always careful to phrase His description so as to save us from slavish literalism. For example, when the prophet Ezekiel saw heaven opened and beheld visions of God, he found himself looking at that which he had no language to describe. What he was seeing was wholly different from anything he had ever known before, so he fell back upon the language of resemblance. "As for the likeness of the living creatures, their appearance was like burning coals of fire."

The nearer he approaches to the burning throne the less sure his words become: "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it.... This was the appearance of the likeness of the glory of the Lord."

Strange as this language is, it still does not create the impression of unreality. One gathers that the whole scene is very real but entirely alien to anything men know on earth. So, in order to convey an idea of what he sees, the prophet must employ such words as "likeness," "appearance," "as it were," and "the likeness of the appearance." Even the throne becomes "the appearance of a throne" and He that sits upon it, though like a man, is so unlike one that He can be described only as "the likeness of the appearance of a man."

When the Scripture states that man was made in the image of God, we dare not add to that statement an idea from our own head and make it mean "in the exact image." To do so is to make man a replica of God, and that is to lose the unicity of God and end with no God at all. It is to break down the wall, infinitely high, that separates That-which-is-God from that-which-is-not-God. To think of creature and Creator as alike in essential being is to rob God of most of His attributes and reduce Him to the status of a creature. It is, for instance, to rob Him of His infinitude: there cannot be two unlimited substances in the universe. It is to take away His sovereignty: there cannot be two absolutely free beings in the universe, for sooner or later two completely free wills must collide. These attributes, to mention no more, require that there be but one to whom they belong.

When we try to imagine what God is like we must of necessity use that-which-is-not-God as the raw material for our minds to work on; hence whatever we visualize God to be, He is not, for we have constructed our image out of that which He has made and what He has made is not God. If we insist upon trying to imagine Him, we end with an idol, made not with hands but with thoughts; and an idol of the mind is as offensive to God as an idol of the hand.

"The intellect knoweth that it is ignorant of Thee," said Nicholas of Cusa, "because it knoweth Thou canst not be known, unless the unknowable could be known, and the invisible beheld, and the inaccessible attained."

"If anyone should set forth any concept by which Thou canst be conceived," says Nicholas again, "I know that that concept is not a concept of Thee, for every concept is ended in the wall of Paradise.... So too, if any were to tell of the understanding of Thee, wishing to supply a means whereby Thou mightest be understood, this man is yet far from Thee.... forasmuch as Thou art absolute above all the concepts which any man can frame."

Left to ourselves we tend immediately to reduce God to manageable terms. We want to get Him where we can use Him, or at least know where He is when we need Him. We want a God we can in some measure control. We need the feeling of security that comes from knowing what God is like, and what He is like is of course a composite of all the religious pictures we have seen, all the best people we have known or heard about, and all the sublime ideas we have entertained.

If all this sounds strange to modern ears, it is only because we have for a full half century taken God for granted. The glory of God has not been revealed to this generation of men. The God of contemporary Christianity is only slightly superior to the gods of Greece and Rome, if indeed He is not actually inferior to them in that He is weak and helpless while they at least had power.

If what we conceive God to be He is not, how then shall we think of Him? If He is indeed incomprehensible, as the Creed declares Him to be, and unapproachable, as Paul says He is, how can we Christians satisfy our longing after Him? The hopeful words, "Acquaint now thyself with him, and be at peace," still stand after the passing of the centuries; but how shall we acquaint ourselves with One who eludes all the straining efforts of mind and heart? And how shall we be held accountable to know what cannot be known?

"Canst thou by searching find out God?" asks Zophar the Naamathite; "canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? deeper than hell; what canst thou know?" "Neither knoweth any man the Father, save the Son," said our Lord, "and he to whomsoever the Son will reveal him." The Gospel according to John reveals the helplessness of the human mind before the great Mystery which is God, and Paul in First Corinthians teaches that God can be known only as the Holy Spirit performs in the seeking heart an act of self-disclosure.

The yearning to know What cannot be known, to comprehend the Incomprehensible, to touch and taste the Unapproachable, arises from the image of God in the nature of man. Deep calleth unto deep, and though polluted and landlocked by the mighty disaster theologians call the Fall, the soul senses its origin and longs to return to its Source. How can this be realized?

The answer of the Bible is simply "through Jesus Christ our Lord." In Christ and by Christ, God effects complete self-disclosure, although He shows Himself not to reason but to faith and love. Faith is an organ of knowledge, and love an organ of experience. God came to us in the incarnation; in atonement He reconciled us to Himself, and by faith and love we enter and lay hold on Him.

"Verily God is of infinite greatness," says Christ's enraptured troubadour, Richard Rolle; "more than we can think; ... unknowable by created things; and can never be comprehended by us as He is in Himself. But even here and now, whenever the heart begins to burn with a desire for God, she is made able to receive the uncreated light and, inspired and fulfilled by the gifts of the Holy Ghost, she tastes the joys of heaven. She transcends all visible things and is raised to the sweetness of eternal life...."

Herein truly is perfect love; when all the intent of the mind, all the secret working of the heart, is lifted up into the love of God."

That God can be known by the soul in tender personal experience while remaining infinitely aloof from the curious eyes of reason constitutes a paradox best described as; Darkness to the intellect ; But sunshine to the heart. Frederick W. Faber

The author of the celebrated little work *The Cloud of Unknowing* develops this thesis throughout his book. In approaching God, he says, the seeker discovers that the divine Being dwells in obscurity, hidden behind a cloud of unknowing; nevertheless he should not be discouraged but set his will with a naked intent unto God. This cloud is between the seeker and God so that he may never see God

clearly by the light of understanding nor feel Him in the emotions. But by the mercy of God faith can break through into His Presence if the seeker but believe the Word and press on.

Michael de Molinos, the Spanish saint, taught the same thing. In his *Spiritual Guide* he says that God will take the soul by the hand and lead her through the way of pure faith, "and causing the understanding to leave behind all considerations and reasonings He draws her forward.... Thus He causes her by means of a simple and obscure knowledge of faith to aspire only to her Bridegroom upon the wings of love."

For these and similar teachings Molinos was condemned as a heretic by the Inquisition and sentenced to life imprisonment. He soon died in prison, but the truth he taught can never die. Speaking of the Christian soul he says: "Let her suppose that all the whole world and the most refined conceptions of the wisest intellects can tell her nothing, and that the goodness and beauty of her Beloved infinitely surpass all their knowledge, being persuaded that all creatures are too rude to inform her and to conduct her to the true knowledge of God.... She ought then to go forward with her love, leaving all her understanding behind. Let her love God as He is in Himself, and not as her imagination says He is, and pictures Him."

"What is God like?" If by that question we mean "What is God like in Himself?" there is no answer. If we mean "What has God disclosed about Himself that the reverent reason can comprehend?" there is, I believe, an answer both full and satisfying. For while the name of God is secret and His essential nature incomprehensible, He in condescending love has by revelation declared certain things to be true of Himself. These we call His attributes.

Sovereign Father, heavenly King,

Thee we now presume to sing;

Glad thine attributes confess,

Glorious all, and numberless.

Charles Wesley

Rest on a Promise

"The land whereon thou liest, to thee will I give it" (Genesis 28:13).

No promise is of private interpretation: it belongs not to one saint but to all believers. If, my brother, thou canst in faith lie down upon a promise and take thy rest thereon, it is thine. Where Jacob "lighted" and tarried and rested, there he took possession. Stretching his weary length upon the ground, with the stones of that place for his pillows, he little fancied that he was thus entering into ownership of the land; yet so it was. He saw in his dream that wondrous ladder which for all true believers unites earth and heaven, and surely where the foot of the ladder stood he must have a right to the soil, for other wise he could not reach the divine stair- way. All the promises of God are "Yea" and "Amen" in Christ Jesus, and as He is ours, every promise is ours if we will but lie down upon it in restful faith.

Come, weary one, use thy LORD's words as thy pillows, Lie down in peace. Dream only of Him. Jesus is thy ladder of light. See the angels coming and going upon Him between thy soul and thy God, and be sure that the promise is thine own God-given portion and that it will not be robbery for thee to take it to thyself, as spoken specially to thee.

"Faith Checkbook" C Spurgeon