

Chapel Flock



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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Worship Music

[Blink-Revive](#)

[Your Love-Fisherman of Men- Brandon Heath](#)

[Till My Heart Is Stolen- Brandon Heath](#)

Prayer

Lord, help me know exactly what to say and what to do when I see fellow brothers or sisters who are headed in a wrong spiritual direction. Give me Your heart, Your wisdom, and Your boldness to speak the words I need to speak. Help me love them enough to speak the truth to them. I realize the consequences of sin are great, so please help me do everything within my ability to see them rescued as soon as possible, 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.

[" Who Is Responsible For Evil? "](#)

Ravi Zacharias

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](#)

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

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Or----

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

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1 NOW THESE are the last words of David: David son of Jesse says, and the man who was raised on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, says, 2 The Spirit of the Lord spoke in and by me, and His word was upon my tongue. 3 The God of Israel spoke, the Rock of Israel said to me, When one rules over men righteously, ruling in the fear of God, 4 He dawns on them like the morning light when the sun rises on a cloudless morning, when the tender grass springs out of the earth through clear shining after rain. 5 Truly does not my house stand so with God? For He has made with me an everlasting covenant, ordered in all things, and sure. For will He not cause to prosper all my help and my desire? 6 But wicked, godless, and worthless lives are all like thorns to be thrust away, because they cannot be taken with the hand. 7 But the man who touches them arms himself with iron and the shaft of a spear, and they are utterly consumed with fire on the spot. 8 These are the names of the mighty men whom David had: Josheb-basshebeth, a Tahchemonite, chief of the Three [heroes], known also as Adino the Eznite; he wielded his spear and went against 800 men, who were slain at one time. 9 Next to him among the three mighty men was Eleazar son of Dodo, son of Ahohi. He was with David when they defied the Philistines assembled there for battle, and the men of Israel had departed. 10 [Eleazar] arose and struck down the Philistines until his hand was weary and clung to the sword. The Lord wrought a great deliverance and victory that day; the men returned after him only to take the spoil. 11 Next to [Eleazar] was Shammah son of Agee the Hararite. The Philistines were gathered at Lehi on a piece of ground full of lentils; and the [Israelites] fled from the Philistines. 12 But he stood in the midst of the ground and defended it and slew the Philistines; and the Lord wrought a great victory. 13 And three of the thirty chief men went down at harvest time to David in the cave of Adullam, and a troop of Philistines was encamped in the Valley of Rephaim. 14 And David was then in the stronghold, and the garrison of the Philistines was then in Bethlehem. 15 And David said longingly, Oh, that someone would give me a drink of water from the well of Bethlehem by the gate! 16 And the three mighty men broke through the army of the Philistines and drew water out of the well of Bethlehem by the gate and brought it to David. But he would not drink it, but poured it out to the Lord. 17 And he said, Be it far from me, O Lord, to drink this. Is it not [the same as] the blood of the men who went at the risk of their lives? So he would not drink it. These things did the three mighty men. 18 Now Abishai the brother of Joab son of Zeruiah was chief of the Three. He wielded his spear against 300 men and slew them, and won a name beside the Three. 19 Was he not most renowned of the Three? So he was their captain; however, he did not attain to the Three. 20 And Benaiah son of Jehoiada, a valiant man of Kabzeel, who had done many notable acts, slew two lionlike men of Moab. He went down also and slew a lion in a pit on a snowy day. 21 And he slew an Egyptian, a handsome man. The Egyptian had a spear in his hand, but Benaiah went down to him with a staff, snatched the spear out of the Egyptian's hand, and slew the man with his own spear. 22 These things Benaiah son of Jehoiada did, and won a name beside the three mighty men. 23 He was more renowned than the Thirty, but he attained not to the [first] Three. David set him over his guard or council. 24 Asahel brother of Joab was one of the Thirty; then Elhanan son of Dodo of Bethlehem, 25 Shammah of Harod, Elika of Harod, 26 Helez the Paltite, Ira son of Ikkesh of Tekoa, 27 Abiezer of Anathoth, Mebunnai the Hushathite, 28 Zalmon the Ahohite, Maharai of Netophah, 29 Heleb son of Baanah of Netophah, Ittai son of Ribai of Gibeah of the Benjamites. 30 Benaiah of Pirathon, Hiddai of the brooks of Gaash, 31 Abi-albon the Arbathite, Azmaveth the Barhumite, 32 Eliahba of Shaalbon, the sons of Jashen, Jonathan, 33 Shammah the Hararite, Ahiam son of Sharar the Hararite, 34 Eliphelet son of Ahasbai, son of Maacah, Eliam son of Ahithophel of Giloh, 35 Hezro (Hezrai) of Carmel, Paarai the Arbite, 36 Igal son of Nathan of Zobah, Bani the Gadite, 37 Zelek the Ammonite, Naharai of Beeroth, armor-bearer of Joab son of Zeruiah, 38 Ira the Ithrite, Gareb the Ithrite, 39 Uriah the Hittite—thirty-seven in all.

Chapter 23; In chapter twenty-three,

These are the last words of David. The son of Jesse, the man who was raised up on high, the anointed [of God,] of the God of Jacob, and the sweet psalmist of Israel. [I like that last title, "the sweet psalmist of Israel."] The spirit of the Lord spake by me, and his word was in my tongue (2Sa 23:1-2).

So David acknowledges that God spoke by him. It was God's word that was in his tongue. These words are confirmed in the New Testament. Peter in quoting one of the Psalms of David said, "And David by the mouth of the Holy Ghost spake saying..." attributing the words of David actually to the Holy Spirit. David here himself is attributing his words to the Holy Spirit. As you read the Psalms you realize that surely they must be inspired of God, the worship of God that is actually inspired by God. "The Spirit of the Lord spake by me. His word was in my tongue."

The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God (2Sa 23:3).

Oh, I wish that they would put that somewhere in the swearing-in ceremonies of every leader in our country. Anyone who rules over men must do so in justice and the fear of God. What a whole different climate would exist in the United States today if our leaders were each of them just ruling in the fear of God. The problem with man is that he cannot really handle authority. If you don't believe that just go down to the city council meeting on some Monday night, and watch them as they sit there as little gods wanting everybody to bow to them, and to do their obeisance and "come to me," and "I" and they're expecting everybody to just caliber over them. Even in local government. But it only gets worse as you go up the ladder.

I am absolutely appalled at the corruption that exists in the local level of government. What we see in the local levels of government is only just so little compared to what you see when you get further up in the government, because man is totally incapable of ruling over men because he fails to do it in the fear of God. You see, you begin to think that you are the authority, because people are coming to you constantly for favors. People are constantly telling you how wonderful you are, building you up, in order that they might get favors from you and you begin to take the position of making the decisions in authority, not taking into account God, and the fact that you're gonna have to answer to God one day, for each decision that you've made. Because if you are in a position of leadership, you actually are representing God, because you're ruling over people's lives. Every man who rules over men should do so in justice, in the fear of God.

David said, "came to me powerfully from the Lord." David's rule was marked by justice and in the fear of God. David made his mistakes, true. But yet he was aware of his accountability to God, and that is something every leader, every ruler over man needs to be keenly aware of his accountability to God. Someday he's gonna answer to God.

You know there are so often the desire to escape this urban life. "Oh, if I could only live in the country. Oh, if I could only move up into central California into one of those little country towns where things are so clean, and pure and all."

I have a friend who took the position of Chief of Police in one of these nice little country towns in central California. He's having a terrible time with the corrupt politicians who are trying to tell him who he can arrest, and who he can't arrest. Certain things, crimes going on in town, he's just to overlook those completely. If there are certain people in town that park their cars in the wrong place, they're not to get ticketed. So he just quit issuing parking tickets. Then they came all upset, "Why aren't you?" He said, "I can't do selective enforcement." But you talk about corruption, it's all over because man doesn't have the fear of God in his heart, and doesn't recognize the fact that he is accountable to God. When man becomes the end in himself, you've got corruption in the worst form. It's a breeding ground for corruption.

I have friends in Sacramento that say no matter how sincere and honest you are, Sacramento has the capacity of corrupting the most honest man within three months. Human government is corrupt to the core. Anybody is naive, and their head is in the sand if they think any different because men are not obedient to the word of God, where the Lord came to him and declared, "He that ruleth over men must be just, ruling in the fear of God." If we would follow that one rule, we could clean up the whole society. If those who were ruling over men were just, and ruling in the fear of God, that would end all the corruption in government. But such is not the case, and it doesn't look like it's going to be the case in the near future, unless Christ comes.

He shall be as the light of the morning, when the sun rises, even a morning without clouds; as the tender grass springing out of the earth by a clear shining after a rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, and he has ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow. But the sons of Belial [or Satan] shall all of them be thorns that are thrust away, because you cannot take them up with your hands: But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall utterly be burned with fire in the same place (2Sa 23:4-7).

Now you have David's hall of fame. These are the mighty men that were with David, the men that fought in his armies.

Among the chief captains was Adino: [Sounds like Italian] in one time he lifted up his spear against eight hundred men, and killed them. [He was a tough cookie.] After him was Eleazar, one of the three mighty men with David, when they defied the Philistines that were gathered together against Israel: He arose, and he smote the Philistines until his hand was weary, and the hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to the spoil (2Sa 23:8-10).

This guy was fighting so long that he couldn't tell where his hand ended and the sword began. He just, his hand was locked, and he just kept wailing away until the guy just came in and took the spoil after them, and he did all of the battle. A mighty, one of the three mighties of David.

And after him was Shammah. And the Philistines had gathered together unto a piece of ground that was full of lentiles: and the people fled from the Philistines. But he stood in the middle of the ground, and defended it, and he slew the Philistines: and the Lord wrought a great victory (2Sa 23:11-12).

Then it tells of another three who, when David was battling against the Philistines, and the Philistines had taken Bethlehem.

David out there in that hot sun said, Oh if I only had a drink of water from that well that is there near the gate of the city of Bethlehem. ["Oh, I'm so thirsty."] So these three guys went in and they broke through the Philistine lines, and they got David a drink of water from that well, and brought it back out to David, wiping out several Philistines in the task. And they brought David this water from the well, and David took the water and poured it on the ground, said, Man this water cost blood, I won't drink it. These were numbered as a part of David's mighty men (2Sa 23:15-17).

So it goes on and tells of the mighty men and of their acts. Then it just gives a list of the names of the men finally, the thirty men who were numbered with David, who were the mighty men of David.

(Through The Bible Series C-2000; Chuck Smith; 1979-1986; Commentaries Through The Bible)

"Knowledge Of The Holy " AW Tozer

CHAPTER 7; The Eternity of God

This day our hearts approve with gladness what our reason can never fully comprehend, even Thine eternity, O Ancient of Days. Art Thou not from everlasting, O Lord, my God, mine Holy One?

We worship Thee, the Father Everlasting, whose years shall have no end; and Thee, the love-begotten Son whose goings forth have been ever of old; we also acknowledge and adore Thee, Eternal Spirit, who before the foundation of the world didst live and love in coequal glory with the Father and the Son.

Enlarge and purify the mansions of our souls that they may be fit habitations for Thy Spirit, who dost prefer before all temples the upright heart and pure. Amen.

The concept of everlastingness runs like a lofty mountain range throughout the entire Bible and looms large in orthodox Hebrew and Christian thought. Were we to reject the concept, it would be altogether impossible for us to think again the thoughts of prophets and apostles, so full were they of the long dreams of eternity.

Because the word everlasting is sometimes used by the sacred writers to mean no more than long-lasting (as "the everlasting hills"), some persons have argued that the concept of unending existence was not in the minds of the writers when they used the word but was supplied later by the theologians. This is of course a serious error, and, as far as I can see, has no ground in serious scholarship. It has been used by certain teachers as an escape from the doctrine of eternal punishment. These reject the eternity of moral retribution, and to be consistent they are forced to weaken the whole idea of endlessness. This is not the only instance where an attempt was made to slay a truth to keep it quiet lest it appear as a material witness against an error.

The truth is that if the Bible did not teach that God possessed endless being in the ultimate meaning of that term, we would be compelled to infer it from His other attributes, and if the Holy Scriptures had no word for absolute everlastingness, it would be necessary for us to coin one to express the concept, for it is assumed, implied, and generally taken for granted everywhere throughout the inspired Scriptures. The idea of endlessness is to the kingdom of God what carbon is to the kingdom of nature. As carbon is present almost everywhere, as it is an essential element in all living matter and supplies all life with energy, so the concept of everlastingness is necessary to give meaning to any Christian doctrine. Indeed I know of no tenet of the Christian creed that could retain its significance if the idea of eternity were extracted from it.

"From everlasting to everlasting, thou art God," said Moses in the Spirit. "From the vanishing point to the vanishing point" would be another way to say it quite in keeping with the words as Moses used them. The mind looks backward in time till the dim past vanishes, then turns and looks into the future till thought and imagination collapses from exhaustion: and God is at both points, unaffected by either.

Time marks the beginning of created existence, and because God never began to exist it can have no application to Him. "Began" is a time-word, and it can have no personal meaning for the high and lofty One that inhabited eternity.

No age can heap its outward years on Thee;

Dear God! Thou art; Thyself, Thine own eternity.

Frederick F. Faber

Because God lives in an everlasting now, He has no past and no future. When time-words occur in the Scriptures they refer to our time, not to His. When the four living creatures before the throne cry day and night, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come," they are identifying God with the flow of creature-life with its familiar three tenses; and this is right and good, for God has sovereignly willed so to identify Himself. But since God is uncreated, He is not himself affected by that succession of consecutive changes we call time.

God dwells in eternity but time dwells in God. He has already lived all our tomorrows as He has lived all our yesterdays. An illustration offered by C. S. Lewis may help us here. He suggests that we think of a sheet of paper infinitely extended. That would be eternity. Then on that paper draw a short line to represent time. As the line begins and ends on that infinite expanse, so time began in God and will end in Him.

That God appears at time's beginning is not too difficult to comprehend, but that He appears at the beginning and end of time simultaneously is not so easy to grasp; yet it is true. Time is known to us by a succession of events. It is the way we account for consecutive changes in the universe. Changes take place not all at once but in succession, one after the other, and it is the relation of "after" to "before" that gives us our idea of time. We wait for the sun to move from east to west or for the hour hand to move around the face of the clock, but God is not compelled so to wait. For Him everything that will happen has already happened.

This is why God can say, "I am God, and there is none like me, declaring the end from the beginning." He sees the end and the beginning in one view. "For infinite duration, which is eternity's self, includeth all succession," says Nicholas of Cusa, "and all which seemeth to us to be in succession existeth not posterior to Thy concept, which is eternity.... Thus, because Thou art God almighty, Thou dwellest within the wall of Paradise, and this wall is that coincidence where later is one with earlier, where the end is one with the beginning, where Alpha and Omega are the same.... For NOW and THEN coincide in the circle of the wall of Paradise. But, O my God, the Absolute and Eternal, it is beyond the present and the past that Thou dost exist and utter speech."

When He was a very old man, Moses wrote the psalm from which I have quoted earlier in this chapter. In it he celebrates the eternity of God. To him this truth is a solid theological fact as firm and hard as that Mount Sinai with which he was so familiar, and for him it had two practical meanings: since God is eternal, He can be and continue forever to be the one safe home for His time-driven children. "Lord, thou hast been our dwelling place in all generations." The second thought is less comforting: God's eternity is so long and our years on earth are so few, how shall we establish the work of our hands? How shall we escape the abrasive action of events that would wear us out and destroy us? God fills and dominates the psalm, so it is to Him that Moses makes his plaintive appeal, "So teach us to number our days, that we may apply our hearts unto wisdom." May the knowledge of Thy eternity not be wasted on me!

We who live in this nervous age would be wise to meditate on our lives and our days long and often before the face of God and on the edge of eternity. For we are made for eternity as certainly as we are made for time, and as responsible moral beings we must deal with

both. "He hath set eternity in their heart," said the Preacher, and I think he here sets forth both the glory and the misery of men. To be made for eternity and forced to dwell in time is for mankind a tragedy of huge proportions. All within us cries for life and permanence, and everything around us reminds us of mortality and change. Yet that God has made us of the stuff of eternity is both a glory and a prophecy yet to be fulfilled.

I hope it will not be found unduly repetitious if I return again to that important pillar of Christian theology, the image of God in man. The marks of the divine image have been so obscured by sin that they are not easy to identify, but is it not reasonable to believe that one mark may be man's insatiable craving for immortality?

Thou wilt not leave us in the dust:

Thou madest man, he knows not why;

He thinks he was not made to die

And Thou hast made him: Thou art just.

So reasons Tennyson, and the deepest instincts of the normal human heart agree with him. The ancient image of God whispers within every man of everlasting hope; somewhere he will continue to exist. Still he cannot rejoice, for the light that lighteth every man that cometh into the world troubles his conscience, frightening him with proofs of guilt and evidences of coming death. So is he ground between the upper millstone of hope and the nether stone of fear.

Just here the sweet relevancy of the Christian message appears. "Jesus Christ ... hath abolished death, and hath brought life and immortality to light through the gospel." So wrote the greatest Christian of them all just before he went out to meet his executioner. God's eternity and man's mortality join to persuade us that faith in Jesus Christ is not optional. For every man it must be Christ or eternal tragedy. Out of eternity our Lord came into time to rescue His human brethren whose moral folly had made them not only fools of the passing world but slaves of sin and death as well.

Brief life is here our portion,

Brief sorrow, short-lived care;

The life that knows no ending,

The tearless life is there.

There God, our King and Portion,

In fullness of His grace, We then shall see forever,

And worship face to face.

Bernard of Cluny



CHAPTER 8; God's Infinitude

Our Heavenly Father: Let us see Thy glory, if it must be from the shelter of the cleft rock and from beneath the protection of Thy covering hand. Whatever the cost to us in loss of friends or goods or length of days let us know Thee as Thou art, that we may adore Thee as we should. Through Jesus Christ our Lord. Amen.

The world is evil, the times are waxing late, and the glory of God has departed from the church as the fiery cloud once lifted from the door of the Temple in the sight of Ezekiel the prophet.

The God of Abraham has withdrawn His conscious Presence from us, and another God whom our fathers knew not is making himself at home among us. This God we have made and because we have made him we can understand him; because we have created him he can never surprise us, never overwhelm us', nor astonish us, nor transcend us.

The God of glory sometimes revealed Himself like a sun to warm and bless, indeed, but often to astonish, overwhelm, and blind before He healed and bestowed permanent sight. This God of our fathers wills to be the God of their succeeding race. We have only to prepare Him a habitation in love and faith and humility. We have but to want Him badly enough, and He will come and manifest Himself to us.

Shall we allow a saintly and thoughtful man to exhort us? Hear Anselm; or better still, heed his words: Up now, slight man! Flee for a little while thy occupations; hide thyself for a time from thy disturbing thoughts. Cast aside now thy burdensome cares, and put away thy toilsome business. Yield room for some little time to God, and rest for a little time in Him. Enter the inner chamber of thy mind; shut out all thoughts save that of God and such as can aid thee in seeking Him. Speak now, my whole heart! Speak now to God, saying, I seek Thy face; Thy face, Lord, will I seek."

Of all that can be thought or said about God, His Infinitude is the most difficult to grasp. Even to try to conceive of it would appear to be self-contradictory, for such conceptualization requires us to undertake something which we know at the outset we can never accomplish. Yet we must try, for the Holy Scriptures teach that God is infinite and, if we accept His other attributes, we must of necessity accept this one too.

From the effort to understand, we must not turn back because the way is difficult and there are no mechanical aids for the ascent. The view is better farther up and the journey is not one for the feet but for the heart. Let us seek, therefore, such "trances of thought and mountings of the mind" as God may be pleased to grant us, knowing that the Lord often pours eyesight on the blind and whispers to babes and sucklings truths never dreamed of by the wise and prudent. Now the blind must see and the deaf hear. Now we must expect to receive the treasures of darkness and the hidden riches of secret places.

Infinitude, of course, means limitlessness, and it is obviously impossible for a limited mind to grasp the Unlimited. In this chapter I am compelled to think one step short of that about which I am writing, and the reader must of necessity think a degree under that about which he is trying to think. O, the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!

The reason for our dilemma has been suggested before. We are trying to envision a mode of being altogether foreign to us, and wholly unlike anything we have known in our familiar world of matter, space, and time.

"Here, and in all our meditations upon the qualities and content of God," writes Novatian, "we pass beyond our power of fit conception, nor can human eloquence put forth a power commensurate with His greatness. At the contemplation and utterance of His majesty all eloquence is rightly dumb, all mental effort is feeble. For God is greater than mind itself. His greatness cannot be conceived. Nay, could we conceive of His greatness He would be less than the human mind which could form the conception. He is greater than all language, and no statement can express Him. Indeed, if any statement could express Him, He would be less than human speech which could by such statement comprehend and gather up all that He is. All our thoughts about Him will be less than He, and our loftiest utterances will be trivialities in comparison with Him."

Unfortunately the word infinite has not always been held to its precise meaning, but has been used carelessly to mean simply much or a great deal, as when we say that an artist takes infinite pains with his picture or a teacher shows infinite patience with her class. Properly, the word can be used of no created thing, and of no one but God. Hence, to argue about whether or not space is infinite is to play with words. Infinitude can belong to but One. There can be no second.

When we say that God is infinite we mean that He knows no bounds. Whatever God is and all that God is, He is without limit. And here again we must break away from the popular meaning of words. "Unlimited wealth" and "boundless energy" are further examples of the misuse of words. Of course no wealth is unlimited and no energy boundless unless we are speaking of the wealth and energy of God.

Again, to say that God is infinite is to say that He is measureless. Measurement is the way created things have of accounting for themselves. It describes limitations, imperfections, and cannot apply to God. Weight describes the gravitational pull of the earth upon material bodies; distance describes intervals between bodies in space; length means extension in space, and there are other familiar measurements such as those for liquid, energy, sound, light, and numbers for pluralities. We also try to measure abstract qualities, and speak of great or little faith, high or low intelligence, large or meager talents.

It is not plain that all this does not and cannot apply to God? It is the way we see the works of His hands, but not the way we see Him. He is above all this, outside of it, beyond it. Our concepts of measurement embrace mountains and men, atoms and stars, gravity, energy, numbers, speed, but never God. We cannot speak of measure or amount or size or weight and at the same time be speaking of God, for these tell of degrees and there are no degrees in God. All that He is He is without growth or addition or development. Nothing in God is less or more, or large or small. He is what He is in Himself, without qualifying thought or word. He is simply God.

In the awful abyss of the divine Being may lie attributes of which we know nothing and which can have no meaning for us, just as the attributes of mercy and grace can have no personal meaning for seraphim or cherubim. These holy beings may know of these qualities in God but be unable to feel them sympathetically for the reason that they have not sinned and so do not call forth God's mercy and grace. So there may be, and I believe there surely are, other aspects of God's essential being which He has not revealed even to His ransomed and Spirit-illuminated children. These hidden facets of God's nature concern His relation to none but Himself. They are like the far side of the moon, which we know is there but which has never been explored and has no immediate meaning for men on earth. There is no reason for us to try to discover what has not been revealed. It is enough to know that God is God.

Thine own Self forever filling

With self-kindled flame,

In Thyself Thou art distilling

Unctions without name!

Without worshipping of creatures,

Without veiling of Thy features,

God always the same!

Frederick W. Faber

But God's infinitude belongs to us and is made known to us for our everlasting profit. Yet, just what does it mean to us beyond the mere wonder of thinking about it? Much every way, and more as we come to know ourselves and God better.

Because God's nature is infinite, everything that flows out of it is infinite also. We poor human creatures are constantly being frustrated by limitations imposed upon us from without and within. The days of the years of our lives are few, and swifter than a weaver's shuttle. Life is a short and fevered rehearsal for a concert we cannot stay to give. Just when we appear to have attained some proficiency we are forced to lay our instruments down. There is simply not time enough to think, to become, to perform what the constitution of our natures indicates we are capable of.

How completely satisfying to turn from our limitations to a God who has none. Eternal years lie in His heart. For Him time does not pass, it remains; and those who are in Christ share with Him all the riches of limitless time and endless years. God never hurries. There are no deadlines against which He must work. Only to know this is to quiet our spirits and relax our nerves. For those out of Christ, time is a devouring beast; before the sons of the new creation time crouches and purrs and licks their hands. The foe of the old human race becomes the friend of the new, and the stars in their courses fight for the man God delights to honor. This we may learn from the divine infinitude.

But there is more. God's gifts in nature have their limitations. They are finite because they have been created, but the gift of eternal life in Christ Jesus is as limitless as God. The Christian man possesses God's own life and shares His infinitude with Him. In God there is life enough for all and time enough to enjoy it. Whatever is possessed of natural life runs through its cycle from birth to death and ceases to be, but the life of God returns upon itself and ceases never. And this is life eternal: to know the one true God, and Jesus Christ whom He has sent.

The mercy of God is infinite too, and the man who has felt the grinding pain of inward guilt knows that this is more than academic. "Where sin abounded, grace did much more abound." Abounding sin is the terror of the world, but abounding grace is the hope of mankind. However sin may abound it still has its limits, for it is the product of finite minds and hearts; but God's much more" introduces us to infinitude. Against our deep creature-sickness stands God's infinite ability to cure.

The Christian witness through the centuries has been that "God so loved the world . . ."; it remains for us to see that love in the light of God's infinitude. His love is measureless. It is more: it is boundless. It has no bounds because it is not a thing but a facet of the essential nature of God. His love is something He is, and because He is infinite that love can enfold the whole created world in itself and have room for ten thousand times ten thousand worlds beside.

This, this is the God we adore,

Our faithful, unchangeable Friend,

Whose love is as great as His power,

And neither knows measure nor end.

'Tis Jesus, the first and the last,

Whose Spirit shall guide us safe home;

We' praise Him for all that is past,

And trust Him for all that's to come.

Joseph Hart