

The Powerless Church and Her Powerful God

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Bible Text: 2 Chronicles 20:12

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Let's go straight to our text this morning. As is customary for me, I will read that text and then ask the Lord's blessing upon it. Our text this morning is found in 2 Chronicles 20:12.

O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.

Dear heavenly Father, most gracious and holy Lord, we praise thy name, we thank thee, Lord, for this hour, the hour that thou has preserved to come. We ask, O Lord, for thy presence to be mightily with us this day, that thou would prepare our hearts and our minds, bend our wills. Lord, may you place us at thy feet this morning to be instructed, to be instructed by thy voice that we may hear the sweet Gospel from thy voice, the Gospel that is good news to thy children, the Gospel that is finished work for thy children. Lord, may you glorify your name this day, may you be exalted and may all of our enemies be put under thy feet. In Jesus' name I pray. Amen.

2 Chronicles 20:12 says, "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." What we have in this verse is the experience of the Gospel. It is experiencing the finished work of Christ and you say, "Wait a minute, I hear the distress," and you'll see that here as we read and tell you what happened up to this point. There is distress in his voice but there is a great hope. There is a great rest, the rest is in the finished work of his Lord.

So, we're going to backtrack a little bit here and start right at the beginning of chapter 20 and we're going to tell you who said these words, it was Jehoshaphat. Chapter 20 begins this way, "It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazontamar, which is Engedi. And Jehoshaphat feared." This came suddenly upon King Jehoshaphat. He is the king of Judah which has a great army but this news came so suddenly upon him, just like our trials come upon us. Just like when the Lord has

purposed an event in our life and his providence brings it there and that's what we see in verse 3,

"And Jehoshaphat feared, and set himself to seek the LORD." That's what the trials are for, they bring us to the Lord. It's no different for this blessed one. As the Lord brought this noise into his ears, as he heard this great and mighty enemy that had come up around him, Jehoshaphat set himself to seek the Lord and proclaimed a fast throughout all Judah. This is what we see in the Lord's design. He is bringing his children to him.

"And Judah gathered themselves together, to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD." Now, that's something we read and we say, "Gosh, that's very foreign to us. That certainly is something a whole nation of people gathering to the Lord to seek the Lord's face." But I tell you, dear ones, it's not up to us whether that ever happens again. It's up to the one who has all power and that's what I hope you see in this passage today. I hope you see that the Lord holds all things by the mighty working of his will and his power. He brings them about when he is pleased to do so.

This nation in verse 4 decided or was brought to ask help of the Lord. What a great date that would be today. And I tell you this as sure as I stand here, as sure as the Lord has written it upon my heart: if that day ever came in this nation, it would be because it was the day of the Lord's power and no other reason. Man will never bring it about. Man's repentance will never bring it about. But what the Lord does, no man can stay. No man can thwart. This is the power of the Lord.

"And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court, And said, O LORD God of our fathers, art not thou God in heaven?" Are you not the sovereign Lord that is reigning over all things? "And rulest not thou over all the kingdoms of the heathen?" You have all power, Lord, "and in thine hand is there not power and might, so that none is able to withstand thee?" You see, when the child of God is brought to the throne of God, he is emptied. Jehoshaphat is a king. Jehoshaphat is one who has all authority. Jehoshaphat is one that all the people are looking to. He is a king with a power but yet he cries out to the Lord that he has no power. He cries out to the sovereign Lord who has ordered all events, who has all things in his mighty hands and that's what he says here. He proclaims the sovereignty. He proclaims the power. He proclaims the sovereign power that the Lord has over everything.

"That none is able to withstand thee?" Have you been brought to prayer this way? Have you been emptied of yourself and brought to the Lord to say, "Lord, thou knowest all things. Lord, everything is in thy hand and for thy purpose and for thy glory. Lord, thy will be done"?

Then we come to verse 7, he says, "Art not thou our God?" "Don't we have a covenant with thee, Lord?" Have you ever prayed that way to the Lord, "Lord, am I yours? Lord, bring me into that union. Bring me into communion with thee, Lord. Bring me to see that

all of these enemies and all of these events around me, they cannot thwart me. They cannot kill me. They cannot harm me. They cannot do anything unto me that the Lord has not purposed for my good. Lord, bring me into that place. Bring me there, Lord, to see this union that we have, to see this communion that we have that is only found in thee and that is empowered by thee."

"Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?" "Lord, thou hast done this. You have brought us up to this place." And you know, there's something to be said for that. That's the faith of the Son of God to believe that the Lord has done this in your life, that the Lord has birthed you into his kingdom. That's where true prayer is birthed from. It's the Author and Finisher of our faith who brings it. It's the Lord's presence in our soul. It's the Lord bringing us to him and not on our merits but on his. On his finished work. On what he has done for us. "Lord, you have done these things. You have brought this into my life. You Lord, have set your kingdom up in my soul."

"And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction." Do you see that? That's what the Lord does, he brings us into communion with him and as we are afflicted, as our souls are afflicted, he brings us to cry out unto him.

"Then wilt thou hear and help." I have found in my life that the Lord is a present help. He is a present help in his time. He is a present help working all things out after his counsel of his will and sometimes, a lot of times, that doesn't mesh with the way I think things should go. We're going to see that here in the next verse,

"And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade." Notice that. "Lord, I would love these enemies to be gone. There was a time that we had the upper hand over these enemies. Lord, if it was up to me, I would have done it this way. I would have provided the battle. We would have gone against these enemies. We would have put these enemies down."

"Whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not." But now those enemies are back.

"Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit." You see, he is brought to this place and he says, "Lord, there was a time we had the upper hand over these enemies." Do you ever pray that way? That you know that there is a time the Lord has given you deliverance over Satan, he's given you deliverance over the bondage of the law, he's given you deliverance over the world, the world doesn't have any pull on you? But yet those enemies are still around and then as we go along in life, those enemies come back and we desire, I desire, to be rid of those enemies. I desire to be rid of this old fallen nature in me that causes great havoc in my life every day. I desire to be rid of sin. I desire not to have the worldly allurements right

outside my door or in my home asking me and begging me and beseeching me to come and join them. I'm tired of fighting the one in my ear all the time that we're told in the word of God is always in our ears telling us what we've done wrong.

But such is life. Such is the design of our heavenly Father. Such is the design of "this isn't heaven down here." This is what the Lord said all the time he walked here, "You will have tribulation. You will have temptations. You will have trials. The wicked one is the prince of the power of the air." He has nothing in Christ. There is nothing he can tempt Christ with but you and I, there is something, it's that fallen nature. And these enemies are so gathered and I think back to the day on the cross and I say, "Lord, that was a great victory. Why couldn't it have just been the final victory?" And the Lord assures me that it was. It was but I had to live this life to see and the faith of the Son of God brings me to see his victory over those enemies. I don't see it carnally here. I don't see them defeated every day as they rise up against me but by the faith of the Son of God which, by the way, is a gift of God, I can see them. I can see them put down and then with all of that being said, we come back to verse 11 and he says,

"To come to cast us out of thy possession, which thou hast given us to inherit." "Lord, you have given it." That's what he's saying. This is experiential. Listen, this is the beauty of what the saints in the Old Testament saw. We have the advantage of the whole word of God to see what the finished work of Christ was on the cross and we still can't get to here where he's brought unless the Lord brings us. "Lord, you have done all these things. You have defeated these enemies. You have given your children an inheritance and that inheritance is thee," but yet what goes on down here? Why is this battle still raging? Why are they still here? Now they're all up in my face again. They are all up here to try me. They're all up here for my soul. They're all up here to kill me. And then we come to the experimental, the experiential words that he pours out. This is a physical enemy in front of him but you and I today do not have the Moabites and the Ammonites and all the other "ites" in front of us. What we do have is a bunch of other enemies. We have internal enemies and we have external enemies and so did Jehoshaphat. As you see the turmoil in his soul, he is fearing. He is fearing. Why? He's got a covenant Lord who has delivered him countless times and even says that but he can't see the victory. He can't get to the victory without the faith of the Son of God.

Verse 12 says, "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." That's what I said. That's the experience of the Gospel because he sees the finished work. He can't add anything. He has no strength. He has no knowledge. He has nothing outside of the Lord's provision and what the Lord provides for his people.

So, I want to look at this passage piece-by-piece. I want to say a few things today about every little section of this and may the Lord bless it and open it up to us and may the Holy Spirit come and may he witness. May he witness in us this struggle that we have. May we experience it this day. May we understand the Lord as our Deliverer.

First we have this little phrase in verse 12, "O our God." You know, we can't skip right over that. We begin with this union. We begin with this ownership. We begin with faith. That's how you can cry out something like this. That's how we can come and be brought to the end of ourselves to see that we don't have any might, we don't have any strength and we have no way to deliver ourselves.

"O our God." It reminds me of Thomas who missed out the first time that Jesus appeared and he told everyone, he said, "You know, unless I stick my hands, my fingers into his nail prints, unless I stick my hand in his side, I will never believe." Thomas was very truthful about himself. I hope you are as truthful as Thomas is, that you won't believe either unless what happened to Thomas happens to you. Even as the Lord appeared to him with a hole in his side and the holes in his hands, the Lord's command and his enabling must have come, "Be not faithless but believing." That's power and when the power of the Lord came, he believed. And what was his testimony? It's the testimony of Jehoshaphat here. It's the testimony of David who said, "The Lord has performed all things for me." It's the testimony of Peter who said, "Lord, to whom shall we go? You have the words of eternal life." It's the testimony that Thomas said, "My Lord and my God." That is the hope of salvation, the living hope that is given to every child of God and empowered by the Holy Spirit to cry out and say, "Yes Lord, you are my Lord." But that's all of him. You may not like this definition but we are very helpless people. The church is a helpless church. I defy anyone inside the true Church of God to do anything outside of Christ, to do anything outside of his finished work, to do anything outside of his power.

I was reading this morning a devotion in Mason's book and I tell you, William Mason, he wrote in the 1700s and I had read something the pastor wanted me to read this week too and it echoed something that I've read in that book too and he was talking about the Pelagians. We think of Arminianism this day and age but there is this group of people called the Pelagians and I'm not going to get into where they came from but Mason was saying this morning that the Pelagians believed that the fall in Adam could not hurt us. That sin that Adam committed, we didn't all fall in Adam, so to speak. And that itself, that's a dangerous error. But I am going to tell you something that was born out of that thought and it's a worse error and this is the one I want to bring up because it's so prevalent and so close to us here and that's the semi-Pelagian who believes that we are only half dead, that we need the power of the Lord halfway and we meet the power of the Lord halfway because we're not totally dead. We have the power and ability to seek God. We have the power to repent. We have the power to do these things in ourselves. I hope that's not you sitting in that seat today. I hope that that damnable doctrine is not something that you embrace because that's not the finished work of Christ. And it's so dangerous because it so appeals to our old nature. It appeals to us because, "Yes, if I just have a hand in something, if I just have a way that I can help God along, if I could be his copilot." I'll tell you something: if you're a copilot with the Lord, you have no pilot but yourself and that plane is sure to be destroyed. It's sure to wreck. It's sure to come down and I hope we see that in this passage today.

"O our God." The Lord is my Shepherd. Is he your Shepherd? Has the Lord spoken to you? Has he brought you out of the wilderness? Has he spoken to you these things that everything is finished in him? The Lord is my Shepherd.

"O our God." Then we come to the next phrase, "wilt thou not judge them?" Oh Lord, wilt thou not judge them? What a question. This is where we have to ask: have you ever been brought here to where you're at the same place he is? You see your enemies all around and you are caused to cry out, "Lord, wilt you not judge them?" And as I've talked today about Satan and I've talked about the burden of the law and I've talked about what obedience puts upon you and I've talked about what the world's allurements are. Jeremiah tells us in Jeremiah 17:9, he says this, "The heart is deceitful above all things." I want you to let that sit for a minute. The heart is deceitful above all things. You don't think Jeremiah knew about Satan? Satan is a deceiver. He is a deceiver from the beginning. Think about this enemy. Think about this fallen nature that's this powerful enemy that is so close to us. Think about what resides in you right now as you sit in that chair. "The heart is deceitful above all things, and desperately wicked: who can know it?" That was a rhetorical question Jeremiah asked him because no one can know it. No one knows the depths if the Lord's restraining hand was taken off of them, what they are capable of. We can point the finger at people and say, "Oh, look how they live or look at that," but what is deceitful in us is this fallen nature, this old man that is capable of spitting upon Christ, is capable of hating him.

"Lord, wilt thou not judge them?" You say, "Whoa, wait a minute. Did you hear what you just said? You're asking the Lord to judge yourself." Yes, I am. Yes, I am. Paul said it best this way in 1 Corinthians 11:32, he said, "But when we are judged," we, meaning the people of God, "when we are judged we are chastened of the Lord." That immediately takes me to Hebrews and it immediately takes me to my Lord who says he chastens the ones who he loves. Then I know, I know that he will judge my old nature. I know he will judge it in its rightful place. I know that he will put it down. And I know that he will exalt himself and that's the only way I'm going to have victory in this life is to have that old nature put down.

"But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." That's a beautiful verse. Now, we shy away from that. We say, "Oh no, we don't like that judged word. We don't want to be judged." He's not talking about the new man. This is for the fruit of the goodness of the new man. We need that old nature judged. We need to be chastened so that we know the new man is exalted and sees the love of Christ for us.

But that last part, "that we should not be condemned with the world," that's love. "Greater love has no man than a man lays down his life for his friends." He laid down his life to save us from the clutches of this world that will be thrown into the lake of fire. Do you want to go with it? Satan, who will be destroyed, do you want to go with him? Our old nature that will be put down and damned, do you want to go with it? If you're God's children, you won't because of his power, because of his finished work, because of what he's done.

"O our God, wilt thou not judge them? for we have no might against this great company that cometh against us." Wow. To be brought to this place now is the great work of God. We have no might. We spend most of our time in our own strength running from day to day to do as much as we can, to have as much strength as we can. How often in your day or in your life does the Lord bring you here to show you that you have no might against this great company of enemies that come up against you? No might. You are powerless. What resides in you is nothing to defeat God but God himself. But God himself. We have no might. We have no might. That's us in our carnal nature, we have no might. But the Lord is our strength. The Lord is our Deliverer.

As I said, this is a king who hollered this out. This is a king who uttered this but he saw the King of kings. He saw the Lord of lords. You know, a notional Christianity is nothing. A religion in your mind is nothing. But to experience Christ in the soul that he is the King of kings and Lord of lords in your life, that's where the real Christian experience is, experiencing the Lord in our souls.

Today's preaching in this world today is so void of the Holy Spirit in 2 ways: it lacks the power of the Holy Spirit and it certainly does not glorify God the Spirit in the work that he does to bring the child of God to see the finished work of Christ. The spirit that is exalted in this world is a false spirit. It's a spirit that cooperates with man's spirit. We need to hear of the power of our God over these enemies. We need to hear that he is the one with all strength because if we be in him, that strength is ours. We're going to get to that here in a minute. We must be shown that we have this perfect poverty, that what we just sang that Toplady wrote, "There is no price I bring in my hand. I have nothing in my hand to cling to but I cling to thee, Lord, simply to thy cross I cling." He didn't mean a piece of wood. He was talking about the finished work of Christ. Do you cling to that? Is that what is written upon your soul every day? Does the Lord bring that to you and as you get up and as the news of the day unfolds? Does he bring you to see that this is here, this is here in front of me, this is what the Lord has brought into this day. But his finished work has finished all of these things and all these enemies now that have risen up against me, he's got victory over every one of them. He has claimed victory over every one of them and if I be in him, I have victory over every one of them. That's experiencing Christ. That's the faithfulness of Christ to bring that to us.

Turn with me now just for a minute over to Luke 7 in this parable that Jesus told to Simon. I'm not going to go through the whole thing, I just want to bring the first part of it. Remember Simon? Remember what he said to Jesus when Mary had come in and touched him and he said in verse 39 of chapter 7, he said, "Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay," that's the point we're on. We have no might. We have no merit. "We have nothing to bring to you, Lord. We don't have the offer of Cain to bring to you of the ground because we

know it is rejected. Lord you have shown us there is nothing we have," and then this great Gospel truth, "he frankly forgave them both." He forgave them both. He's bringing a parallel to Simon who was this one who didn't sin that much. He was the 50 one. But the one that had all of the sin and so they perceived her to have more sin was the 500 one and the Lord said, "Do you know what? I frankly forgave them both because it's in my mercy and in my plan to do so."

I'll never forget and this just popped back into my head again. We used to have a little magazine, it was years ago. I mean, years ago, what was it, 10, 12 years ago and the pastor used to write these things that were called DSEs, they were daily encouragement for the sheep and I remember those. I remember one title, I'll never forget it because it ministered and still to this day, "Are you a sinner enough to be saved?" What kind of title is that? I mean, when you first hear something like that, you say, "Well, of course I am." But the Lord has to bring you there. He has to show you that you are a sinner, that you do owe 500. That you owe 50. That you owe 5,000. That whatever it is that you owe that it's in the Lord's grace and mercy to forgive it. He's got to show you that you're a sinner not by a notional thought. That's what he was telling us. That's what the whole thing was about. Not by a notional thought. Not because you heard Paul said, "I'm the chiefest of sinners," and you go, "Oh, that's the right thing to say. I am the chiefest of sinners." Oh no, because the Lord has said to you, "Thou art the man and your sins are a multitude of them but I have covered them with my blood. I have covered them and made you white as snow." Oh, what a blessing that is. What a position to be brought to.

Back to our text again, "for we have no might against this great company that cometh against us." So we have no might. Lord, that's what we are, a sinner saved by grace. We have no might. We have no merit. We have no works. "But Lord, thou knowest." Psalm 66:3 says, "through the greatness of thy power shall thine enemies submit themselves unto thee." Do you want to know how your enemies are going to be destroyed? By the greatness of his power. That's what David said, "through the greatness of thy power shall thine enemies submit themselves unto thee." By him. Paul said in Romans 7:19, "For the good that I would I do not." Have you ever been brought there? The good that I would, that I think about, I don't do it. It's true. "But the evil which I would not," because we don't want to do evil, "that I do." The temptations of the flesh, the temptations of the mind, the sin that so easily besets us. Dependency. We need the Lord. We need him to comfort us.

I know I quote this a lot lately but Ephesians 2:10 pretty well sums up the Gospel to me. It takes man totally out of it. "For we are his workmanship, created in Christ Jesus." That tells me everything I need to know about me. If I be a child of God, I am created in Christ Jesus. His holiness, his righteousness. When I hear those things in the Bible, "Be holy for I am holy," I know how, that's in Christ. That's not in me. I don't look to me to be holy. By his faith, I look to him.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." That's the Gospel. That's the good news. He's done it all. Has he done it all for you today? Are you in that camp that I've talked

about at the beginning there? There's one, "Oh, I'm just half dead. I'm not dead in trespasses. I wasn't dead. I'm a little good. I can do these things."

Then the next phrase says, "neither know we what to do." Well, you notice we have no power and no might and now we have no knowledge. None. We don't even know what to do. You say, "Well, wait a minute, don't we have the Bible in front of us?" Well, you're not going to understand it. They had Christ in front of them, the disciples, and they didn't understand him until he opened their understanding. I'll tell you what, I say it up here a lot of times: I know that you'll be willing in the day of his power and that's the only time. But that's enough because the day of his power comes many times to the child of God. It's the sustaining life that we have in him.

"Neither know we what to do." The most helpless place to be brought to but a needful place to be brought to. John 14:19 says, "because I live, ye shall live also." That's the resurrection life that the child of God is enabled by the faith of the Son of God to walk in. It credits the finished work of Christ. "What a Lord who has performed all things for me." He brings us to understand that we can do nothing without him.

"O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." That last part, but our eyes are upon thee. Where does that come from? That's the hope. That's that living hope that's the anchor of our souls. That's the seed of Christ that's in us. That's the Holy Spirit. We are not left destitute. In all of these times, in all of our hardships, we are not left to go off the deep end, so to speak, because the Lord's sustaining power is in us. The Lord's hand is holding us up. The Lord is revealing to us, Romans 8:28, "that all things work together for good to them who love God, to them who are called according to his purpose."

This is the Lord who has performed all things for me and just to prove it, what happened here, let's go on, verse 13, "And all Judah stood before the LORD, with their little ones, their wives, and their children. Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation." And when the Spirit of the Lord comes upon his anointed to speak, "Thus saith the Lord," is what's coming.

"And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you," and may the Lord say it to you right now with power, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." Wow. Do you hear that? The battle is not yours, but God's. It's his. The Lord has performed all things. The Lord fight for me.

"To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you." That's where the Lord brings us. He brings us to stand still and to wait upon him to see the salvation of the Lord, what he's done and that's the only place of rest.

"And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD." And we say, "Amen." And we say, "Thank you, Lord." We say, "Lord, thank you," and then this goes on. It goes on with the Lord defeating them. I mean, they went down to the battle and they were all dead and the Lord provided all the spoils that they had and they went and they took all the riches from them and everything is great, right? Then we go on in life and then we don't have any more struggles, right?

It's a sad ending to the message today but turn over with me to the end of this. Look at verse 35, after the Lord had spared them, after everything had been given, verse 35, "And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly: And he joined himself with him to make ships to go to Tarshish: and they made the ships in Eziongeber. Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish." Isn't that sad? But I hope you identify with it. The Lord gives us great deliverance, the Lord brings us to see what he has done and then what do we do? What do we do because we are so prone to wander? He joined himself to a wicked one. But I want you to see the Lord's mercy. He didn't destroy Jehoshaphat. He destroyed where Jehoshaphat was going and what he was doing. That's a merciful Lord. You join yourself to the wicked one and what did he do? He kept him. He kept him from going to do his plan.

Last night I read to the kids that question from Hebrews 2, "Lord, what is man that thou art mindful of him?" You think about that. Let that sink down right now that the Lord in his long-suffering toward us is mindful of his children. He is mindful of everything that we do and the long-suffering that he has toward us who continue to wander, what a merciful Shepherd to continue to bring us back to him. That's what I mean. We can be brought here and what a great battle and what a great victory and you say, "You know, if God did that for me, I'd never sin against him again." That's not true because we can't keep ourselves, we must be kept by him. And I don't know about you but that shows me my total dependency upon my Lord. May he reveal the same to you.

Dear heavenly Father, most gracious Lord, add thy power and thy clarity and, Lord, may you instruct us at thy feet for the glory of thee. In Jesus' name, I pray. Amen.