

Chapter 1 : Mans Misery and Gods Mercy

Book Gods mercy in my misery download. Book Gods mercy in my misery download PDF link Book Gods mercy in my misery download audio link Persuasive Signs: The Semiotics of Advertising (Approaches to Applied Semiotics [AAS]) Teamwork 4 Cass X2 From the Greek Septuagint text as used by First Century Christians NOTE: Recognize that the book of Psalms was the IsraElite songbook, so each Psalm was.

In the preceding part of the chapter is threatened the destruction of Ephraim. Ephraim, in the prophets, generally means the ten tribes, or the kingdom of Israel, as distinguished from the kingdom of Judah. Ephraim is put for the whole kingdom of Israel, because Samaria, the seat of the kingdom, the royal city, was in that tribe. In the verse immediately preceding the text it is declared in what a terrible manner God was about to deal with Ephraim. And here, First, God declares how he would withdraw from them. I will go away; I will leave them in that condition. I will depart from them, and they shall see no more of me. Second, what God will wait for in them before he returns to them to show them mercy. There are three things here signified. That they should be sensible of their guilt. But in their pride and perverseness, they were not well sensible of their own miserable condition, as this prophet observes in Hos. Before, they would not seek God. They were not sensible of their helplessness, as we learn in the verse but one preceding the text. And notwithstanding all the help he could afford, God wounded him, tore him as a young lion, and as he declares, would leave him, and he should cease going to any other, and should be sensible that no other could heal, and accordingly come to him for healing. That it is ordinarily thus with respect to the bestowment of great and signal mercies. That it is particularly so with respect to revealing his love and mercy to their souls. That they are made sensible of the desert of their sin. Joseph, before his great advancement in Egypt, must lie in the dungeon to humble him, and prepare him for such honor and prosperity. The children of Jacob, before Joseph reveals himself to them, and they receive that joy, and honor, and prosperity, which were consequent thereupon, pass through a train of difficulties and anxieties, till at last they are reduced to distress, and are brought to reflect upon their guilt, and to say, that they were verily guilty concerning their brother. He was reduced to great straits in his mind. He says in Gen. I will go and see him before I die. Their bondage must wax more and more extreme. Their bondage had been very extreme. But yet Pharaoh gives commandment that more work should be laid upon them, and the task-masters tell them they must get their straw where they can find it, and nothing of their work should be diminished. And quickly upon this was their deliverance. So when the children of Israel were brought to the Red sea, the Egyptians pursued them, and were just at their heels, and they were reduced to the utmost distress. They see that they must assuredly perish, unless God work a miracle for them, for they were shut up on all sides: And they cried unto the Lord. And then God wonderfully appeared for their help, and made them pass through the Red sea, and put songs of deliverance into their mouths. So before God brought the children of Israel into Canaan, he led them about in a great and terrible wilderness through a train of difficulties and temptations for forty years, that he might teach them their dependence on him, and the sinfulness of their own hearts. And he humbled thee and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. When Israel revolted, God gave them into the hands of their enemies. He let them continue in their hands, till they were reduced to great distress, and saw that they were in a helpless condition, and were brought to reflect on themselves, and to cry unto the Lord. And then God raised them up a deliverer. And the Lord said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand. Yet ye have forsaken me, and served other gods; wherefore I will deliver you no more, Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation. And the children of Israel said unto the Lord, We have sinned; do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. And they put away the strange gods from among them, and served the Lord; and his soul was grieved for the misery of Israel. The land also

shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God. Paul gives us an account how God brought him to have despair in himself before a great deliverance, which he experienced. We are come now, II. The mercy of God, which he shows to a sinner when he brings him home to the Lord Jesus Christ, is the greatest and most wonderful exhibition of mercy and love, of which men are ever the subjects. There are other things, in which God greatly expresses his mercy and goodness to men, many temporal favors. The mercies already mentioned, which God bestowed upon his people of old: But they were not equal to this of his people from under the guilt and dominion of sin. Several of them were typical of this, and as God would thus prepare men for the bestowment of those less mercies by making them sensible of their guilt and misery, so especially will he so do, before he makes known to them this great love of his in Jesus Christ. When God designs to show mercy to sinners, it is his manner thus to begin with them. He first brings them to reflect upon themselves, and consider and be sensible what they are, and what condition they are in. What has already been said proves this. First, God makes men consider and be sensible of what sin they are guilty. Before, it may be, they were very regardless of this. They went on sinning, and never reflected upon what they did. They saw no cause why they should trouble their minds about it. But when God convinces them, he brings them to reflect upon themselves. He sets their sins in order before their eyes. He brings their old sins to their minds, so that they are fresh in their memory “ things which they had almost forgotten. And many things, which they used to regard as light offenses, which were not wont to be a burden to their consciences, nor to appear worthy to be taken notice of, they are now made to reflect upon. Thus they discover of what a multitude of transgressions they have been guilty, which they have heaped up till they are grown up to heaven. There are some sins especially, of which they have been guilty, which are ever before them, so that they cannot get them out of their minds. Sometimes when men are under conviction, their sins follow them, and haunt them like a specter. God makes them sensible of the sin of their hearts, how corrupt and depraved their hearts are. And there are two ways in which he does this. One is by setting before them the sins of their lives. They are so set in order before them, they appear so many and so aggravated, that they are convinced what a fountain of corruption there is in their hearts. Their sinful natures appear by their sinful lives. There is sin enough, which every man has committed, to convince him, that he is sold under sin, that his heart is full of nothing but corruption, if God by his Spirit leads him rightly to consider it. Another way which God sometimes makes use of, is to leave men to such internal workings of corruption under the temptations which they have in their terrors and fears of hell, as shows them what a corrupt and wicked heart they have. God sometimes brings this good out of this evil, to make men see the corruption of their nature by the workings of it under temptations, which they have in their terrors about damnation. God leads them through the wilderness to prove them, and let them know what is in their hearts, as he did the children of Israel, as we have already observed. By means of the trials which the children of Israel had in the wilderness, they might be made sensible what a murmuring, perverse, rebellious, unfaithful, and idolatrous people they were. So God sometimes makes sinners sensible what wicked hearts they have, by their experience of the exercises of corruption, while they are under convictions. Not that this will in the least excuse men for allowing such workings of corruption in their hearts, because God sometimes leaves men to be wicked, that he may afterwards turn it to their good, when he in infinite wisdom sees meet so to do. We must not go and be wicked on purpose that we may get good by it. It will be very absurd, as well as horribly presumptuous, for us so to do. Though God sometimes in his sovereign mercy makes those workings of corruption, and a spirit of opposition and enmity against God, a means of showing them the vileness of their own hearts, and so to turn to their good. So God oftentimes is provoked thereby utterly to withdraw and forsake them, after the example of those murmurers, whose carcasses fell in the wilderness, of whom God swore in his wrath that they should never enter into his rest. And they who allow themselves therein, are the most likely so to provoke God. While sinners are unconvinced, sin lies hid. They take no notice of it. Having

their sins set before them, God makes them sensible of the relation which their sin has to misery. And here are two things of which they are convinced about their danger. God makes them sensible that his displeasure is very dreadful. Before they heard often about the anger of God, and the fierceness of his wrath, but they were not moved by it. But now they are made sensible that it is a dreadful thing to fall into the hands of the living God. They are made in some measure sensible of the dreadfulfulness of hell. They are led with fixedness of impression to think what a dismal thing it will be to have God an enraged enemy, setting to work the misery of a soul, and how dismal it will be to dwell in such torment forever without hope. Who among us shall dwell with the devouring fire? Their being impressed with a sense of the dreadfulfulness of its misery, is the cause why it works upon their imagination oftentimes, and it will seem as though they saw the dismal flames of hell; as though they saw God in implacable wrath exerting his fury upon them; as though they heard the cries and shrieks of the damned. They are made in some measure sensible of the connection there is between their sins and that wrath, or how their sin and guilt exposes them to that wrath, of the dreadfulfulness of which they have such lively apprehensions, and so fear takes hold of them. They are afraid that will be their portion. And they are sensible that they are in a miserable and doleful condition by reason of sin. The account we have of our first parents confirms it. They had a sense of guilt and danger, before Christ was revealed to them. They were terribly afraid when they heard God coming. And doubtless their sense of their guilt and fear, when they were brought before God, and were called to an account, and God asked them what they had done, and whether they had eaten of that tree, whereof he commanded them that they should not eat, prepared them for a discovery of mercy.

Chapter 2 : What is the difference between mercy and grace?

The sorrow which clutches at my soul has driven me to You my protector, my True Friend in time of need. You know, my God, all my failings, my faults and my sins as well as the torment gripping my soul.

Faustina, a polish nun, was gifted with mystical visions of our Lord Jesus. Her diary records her dialogue with Jesus as He proclaimed His message of mercy. All the works of My hands are crowned with mercy. In our lives we always hope that people see us at our best. We pose for pictures by turning our good side to the camera. Do we try to hide our unsightly sins from God? Mercy is the side He most wants all of us to see! Go to Him in your trials as well as your failures—His mercy heals and saves. It is our only path. All your adversaries will harm you only to the degree that I permit them to do so. You are my dwelling place and my constant repose. For your sake I will withhold the hand which punishes; for your sake I bless the earth. Our enemies hate us, and it seems religious liberty is continually losing ground in our country. However, we must remember that God has already been the victor over death, and he still is in control. You always console Me when you pray for sinners. The prayer most pleasing to Me is prayer for the conversion of sinners. Know, My daughter, that this prayer is always heard and answered. Each night, our family prays the Chaplet of Divine Mercy, and we pray petitions beforehand for friends and family members that need our prayers. I encourage you to find a time in your day to pray for the conversion of sinners as well. But fear not, because you are not alone. I am always supporting you, so lean on Me as you struggle, fearing nothing. Take the vessel of trust and draw from the fountain of life — for yourself, but also for other souls, especially such as are distrustful of My goodness. This is not an easy task. However, Jesus is here to support us. We need to trust in him each and every day, no matter how difficult the circumstances. Personally, I find it easier to trust God in the big things—like a serious illness, versus my small everyday problems. However, God is with us always, in the small struggles just as much as the big struggles. Consider attending daily Mass or receiving the sacrament of Confession more often. Every time you go to confession, immerse yourself entirely in My mercy, with great trust, so that I may pour the bounty of My grace upon your soul. When you approach the confessional, know this, that I Myself am waiting there for you. I am only hidden by the priest, but I Myself act in your soul. Here the misery of the soul meets the God of mercy. Tell souls that from this fount of mercy souls draw graces solely with the vessel of trust. If their trust is great, there is no limit to My generosity. The torrents of grace inundate humble souls. The proud remain always in poverty and misery, because My grace turns away from them to humble souls. He once more enters the physical world. We hear the sound of His voice in the words of absolution. Even the devils believe in My Justice, but do not glorify My Goodness. My Heart rejoices in this title of Mercy. It takes very little faith to believe in a God of justice only, mercy requires much more power. How often do we carry the burden of our sins even after receiving the Sacrament of Confession. We must always remember that our God is powerful enough to forgive sins! Be always merciful as I am merciful. Love everyone out of love for Me, even your greatest enemies, so that My mercy may be fully reflected in your heart. I became very angry and frustrated. As I worked to resolve the situation, I realized I needed to pray for this person, and forgive them. Thankfully, a reasonable outcome was able to be reached. How do we show mercy to our enemies? But woe to them if they do not recognize the time of My visitation. Going so far as to actually extend time to give us additional opportunities to repent; still our actions here on earth have eternal consequence. Whether by natural death or other causes, our opportunity to turn to Jesus is limited. I have set before you life and death, the blessing and the curse.

Chapter 3 : Book Gods mercy in my misery download

In the same way, however, I can and must state that there is no sin that God's mercy cannot reach and wipe away when it finds a repentant heart seeking to be reconciled with the Father" (n). Today's world is replete with many forms of misery, and abortion is one of the most profound and devastating traumas a person can experience.

After a Syrian raid on Israel, Naaman brought back his wife a gift: When she saw that Naaman suffered from a serious leprous skin disease, the Hebrew servant girl told Naaman about Elisha and the power of Yahweh. As a result, Naaman was healed. But in the background stands the servant girl. She dropped the fabric and hurried out to greet her husband. Anyroda stayed behind, busying herself with the fabric. But what she was really doing was avoiding her master. As Shamura stepped outside, Naaman stepped out of his chariot and strode quickly toward her. She could tell he was excited, but trying to hide it. The news must be good, she thought. She walked to meet him, smiling, and he kissed her and embraced her tightly. The skin was healthy and soft. Rimmon was powerless to cure my disease. I was healed by Yahweh. We were preparing fabric for a new robe when you arrived. He clapped his hands twice, which brought his young servant boy running. The boy was off. A minute later Anyroda stepped out the door apprehensively. You have nothing to fear. She straightened and her eyes widened. She walked over to them. Anyroda, I owe you more than I could ever hope to repay. The respect she now felt from him was hard to absorb. I had never noticed how beautiful it was before. I suppose it is more beautiful to me now that I know it is the land of the true God. He led her behind the horses where two mules stood, each carrying two large baskets of dirt. Never again will I sacrifice to any other god but Yahweh, for now I know that there is no other. And when I offer sacrifice, it will be on the soil Yahweh promised to give to his people, to your people. I thought I was giving you a life you would never have had otherwise. But I was a fool. I am the one who received the great favor. I would never have known him, had you not come to my house. Because of you, Miriam, Yahweh has given me a life I would never have had otherwise. The Syrians abducted a Hebrew girl from her family. It was a wicked sin. The girl, her parents, and her siblings experienced a nightmare of misery from which they could never wake. It left them traumatized and scarred. They wept for grief and pleaded with God for mercy. But he did not answer by returning the girl home unless Naaman later freed her. God answered by using her to give Naaman the mercy of healing and saving faith. God used her to give the Syrian people the mercy of seeing his reality and glory. And God used this displaced servant girl to preserve a testimony of his mercy toward undeserving sinners that has been retold to billions of people for thousands of years. Do not miss the action in the background. God will overpower every evil you will experience in this life and make you more than a conqueror through Christ who loved you Romans 8: The evil that causes your greatest misery will one day serve the omnipotent mercy of God, not only for you, but also for more people than you ever imagined.

Chapter 4 : When Misery Meets Mercy - Truth and Charity Forum

It's when my misery meets God's mercy. My weakness, my unworthiness, my sin can bring me to realize that I need God. When I'm feeling miserable, guilty, and ashamed, knowing that I'm not who I ought to be, and I bring all that into the confessional, God fills me with His healing love and gives me the grace I need to begin again.

Philpot "Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity. Nevertheless he regarded their affliction, when he heard their cry" and he remembered for them his covenant, and repented according to the multitude of his mercies. Now there were sundry reasons, and all of them stamped with the manifest impress of infinite wisdom, mercy, and grace on the part of God, why he chose a nation thus to be his peculiar people in external covenant. Now this is the reason why a Psalm like this, which gives us an epitome or brief history of the character and conduct of the children of Israel, both in the wilderness and in the promised land, as ever sinning and rebelling against God, and of his tender mercies toward them in spite of, and amid all their sins and backslidings, is so instructing, edifying, and encouraging, that we see on the one hand, in their conduct, a representation of our own; and see on the other, in the dealings of God with them, a representation of the merciful dealings of God with us. I invite you, therefore, who belong to the spiritual Israel, you who know both what you have been and are towards God, and what he has been and is towards you, to listen this morning to a history of yourself, in which you will find abundant matter for shame and sorrow, and to a history also of the goodness and mercy of God, in which you will find abundant matter for praise and thanksgiving. When we read the history of the children of Israel, as so fully and faithfully rendered in the Old Testament, how again and again do we find these words fulfilled. But out of these numerous deliverances, I can now only name a few. Look first then at that great and signal deliverance, when they were bondslaves in Egypt, in seemingly hopeless and helpless servitude. See with how fast and firm a hand the cruel Egyptian tyrant held them in that miserable country; how God sent plague after plague, and judgment after judgment upon him; and yet that wicked king hardened his heart and would not let them go. At length, when all other means failed, God sent forth the destroying Angel to smite the first-born, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive in the dungeon, so that through Egypt there was a universal cry, for there was not a house where there was not one dead. Then, and not until then, did he send them out of the land in haste. This implacable king was still determined to hold Israel. He pursued them with his chariots and his horses, and overtook them at the Red Sea. With the foaming waves before, and a ferocious foe behind, how completely did they seem cut off from all help or hope. Despair seized them, and they even quarreled with their deliverer. Why did you make us leave? But how Moses stilled their troubled hearts. Just stand where you are and watch the Lord rescue you. The Egyptians that you see today will never be seen again. The Lord himself will fight for you. In this their deep extremity, God spoke the word; he bade Moses stretch forth his hand; the mighty waters parted on either side, and through the walls thus made, all the Israelites passed safely, men, women, and children, without suffering the least injury. What a deliverance was this. See again how, when they came into the wilderness, God again and again stretched forth his hand to deliver them. He delivered them from famine by sending down manna daily for food. He delivered them from perishing by thirst by bidding Moses smite the rock, and the waters gushed out. Though he chastised them severely for their sins, and though the carcasses of the rebels fell in the wilderness, yet he never failed to supply their needs. In that beautiful epitome of their history, which we find in the prayer of the Levites, how truly and touchingly do they speak. The pillar of cloud still led them forward by day, and the pillar of fire showed them the way through the night. You sent your good Spirit to instruct them, and you did not stop giving them bread from heaven or water for their thirst. You subdued whole nations before them. Even the kings and the Canaanites, who inhabited the land, were powerless! Your people could deal with them as they pleased. Our ancestors captured fortified cities and fertile land. They took over houses full of good things, with cisterns already dug and vineyards and olive groves and orchards in abundance. So they ate until they were full and grew fat and enjoyed themselves in all your blessings. And how did they requite the Lord for all those mercies? They threw away your law, they killed the prophets who encouraged them to return to

you, and they committed terrible blasphemies. Heavy judgments, repeated captivities, grievous oppression from their enemies. But did the Lord forsake them? When they cried unto him he heard their cry. Was there not a time when, like Israel in Egypt, they were held in bondage by sin, Satan, and the world? Was not that then a great and wondrous deliverance, when by the power of his quickening grace he brought them out of their hard bondage with a strong hand and outstretched arm? Was Pharaoh a worse enemy to the children of Israel than Satan was to them? Were the stripes inflicted upon the back of those who did not render the quota of bricks heavier than the stripes laid upon them by the scourge of a guilty conscience? And yet how the Lord was pleased to stretch forth his hand, and bring them out of the world and the bondage of sin, by a power which, if not as openly and evidently miraculous, was yet as real and as effectual. Similarly when they came in soul experience to the Red Sea and feared there was no deliverance from the curse of the law, and the condemnation of a guilty conscience, Satan pressing upon them, like Pharaoh, from behind, and the anger of God against their sins meeting them like the waves of the sea in front, and there seemed to be no hope of escape, how the Lord opened a way even through those deep waters, and brought them safely through, so that they saw their enemies upon the sea shore. The cross of Christ is to these waters what the rod of Moses was to those of the Red Sea. They part asunder as it is stretched over them, and the redeemed pass safely through them; but the same waters, when they return to their strength, overwhelm their enemies. But do we find no similar parallel also in the other deliverances which I have named as given of old to Israel? Has the manna from heaven, the smitten rock, the pillar of the cloud by day and of fire by night, and other wilderness merciesâ€” have these continual deliverances from famine, from thirst, from being lost in a barren and trackless desert, no spiritual fulfillment? Taken even literally and providentially, has there been no daily food given, no daily water, no daily clothing, no deliverance from time to time out of pressing trials in providence? As the children of Israel had to learn to live by providence, so have we. And where did they learn this lesson? Not in Egypt, where they sat by the flesh pots and ate bread to the full, but in the waste, howling wilderness. So it is with the family of God. The daily providence of God over them, his watchful eye, his loving heart, his bounteous hand, his tender care, are learnedâ€” not in the world, but in the wilderness; not in wealthy Egypt, but in the barren desert. But view it spiritually and experimentally, and see in wilderness sins and wilderness mercies, a reflex image of our behavior to God, and of his dealing towards us. Out of how many trials, temptations, exercises, afflictions, how many seasons of bondage and captivity, brought upon ourselves by our own misdeeds, and wandering after our own idolatries, has he delivered us. Taking a review of all that we have been to him, and of what he has been to us, can we not set to our seal, "Many times has he delivered us? Tracing his hand in this and that deliverance; seeing how, when none but he could help or deliver, the Lord appeared in this or that conspicuous instance, we learn or at least should learn to watch his hand and ascribe all the power and the glory to him. So Israel at the Red Sea saw the Egyptians dead upon the sea shore, and under the impression of that signal deliverance feared and believed. As the Psalmist declares in the Psalm before us, faith was in their heart and praise in their mouth. Now what would we expect would be the fruit and consequence of those numerous deliverances? That for the future we should mistrust ourselves, and having seen, clearly seen, felt, deeply and painfully felt, the miserable consequences of taking counsel of the flesh, should take counsel of God. We have his word as our written guide; we have his Holy Spirit as our inward guide. Have we done so? Have we made the book of God our daily companion? Have we sought direction from the sacred page, and have we requited God as we should have done for his various deliverances? Oh, how few can say that they have! How for the most part they must confess, to come to our second point, II. Their base requitals and the sad fruits and consequences of them. Instead of taking counsel with the Spirit of God, how often we have taken counsel with our own spirit, and thus gone aside by being brought under a wrong influence. How often instead of taking counsel at the word of God and seeking direction from the sacred page, we have taken counsel with friends who have misled us with false advice, or taken counsel with our own lusts to gratify them, or taken counsel with our own pride to indulge it, with our own ambition to feed it, with our own profit to promote it, or with our own comfort to enjoy it. Instead of taking counsel to please God, we have taken counsel to please self; instead of taking counsel from the word of God, we have rather sought to blunt its edge if too pointed, to neglect its warnings, disregard its precepts, overlook its cautions and

admonitions, and pay no heed to its holy and wise instructions, and have rather listened to the pleadings of our own self-indulgent mind and the cravings of our restless, dissatisfied flesh. Such was Israel of old. They rejected the good and chose the bad. His kind and tender, suitable and salutary precepts and directions they despised; but all the promptings and inclinations, lusts, and devices of their own mind they eagerly and greedily followed. Now this must ever be the case when we slight the word of God. In religion there is no neutral position; no neutral-place between good and evil, between obedience and disobedience; no subtle balancing of motives and actions; no careful, cautious steering between the landmarks of right and wrong, as if we could just graze the edge of the shoal without touching it; no trimming between such a compliance with the will of God as shall please and satisfy him, and such a compliance with the will of the flesh as shall please and satisfy it. Saul tried this way; so did Ahithophel; so did Demas; with what success you know. To hold the gospel in the one hand and the world in the other; to please God and not displease man; to be religious enough to get a name to live, and be carnal enough to secure a good share in the profits and pleasures, esteem and favors of the world—this is the grand feat of the day; and though men unhappily need no instruction either to devise or carry out a plan so fallacious and yet so suitable, Satan equips thousands of ministers to teach them more effectually to juggle with their own consciences and smooth the road down to the chambers of death. It is now as it was of old. The people love to be deceived, and the prophets love to deceive them. But what will you do in the end? But are we, who profess to be a people separated from all such doctrines and all such ways, clear in the matter? Have not we too much provoked God by our counsel? And is not this displeasing to God? A requiting his deliverance with base ingratitude? This is not what he expects at our hands; this is not that which is worthy of his great name, and of the obligations which he has laid upon us. And yet I believe there is not one among us who, were the matter pressed home to his conscience, would not be obliged to hang down his head and blush for shame with a confession before God that the charge is true. For the Lord regards the heart; his searching eye glances into our inmost bosom, and there he reads all our counsel. The plots, the schemes, the contrivances, the speculations that take place in the chambers of imagery, all lie naked and open unto the eyes of him with whom we have to do. He sees how again and again we have consulted our own interest, comfort, and benefit, instead of the glory and honor of God; have sought to please ourselves instead of pleasing him, and to obtain something for our gratification, instead of aiming to know his will and do it. If we have sometimes had right thoughts, desires, and feelings, how they have faded away before they bore solid fruit; with what murmurings and fretfulness have we seen our idols taken away; and how grudgingly and unwillingly have we walked in a path of self-denial, and halted, looked back, or sat down at every little hill of difficulty or rough piece of road. Is not all this highly provoking to the Lord? If a father has heaped all possible benefits upon his son, given him the best of educations, liberally supplied all his needs, never denied him any one thing that was for his real good, nursed him in sickness, helped him in difficulty, discharged all his debts, and been to him the kindest and best of parents, would he not reasonably expect some return of gratitude and affection? But if instead of repaying his parents by affection and obedience, this son, so carefully educated and tenderly indulged, were to turn out a vile character, and what is worse, were he to practice every maneuver to deceive his father, hide as far as he could all his misdeeds from him, put on an appearance of what is moral and good, and yet secretly was indulging in all manner of profligacy and vice, should not we cry shame upon such a son and such a course of conduct? Or if we had a friend whom we had loaded with benefits, to whom we had done all the good we could, and sought in every way to serve and oblige, and then found that he had been taking counsel how he might injure us, and was secretly plotting some design how he might more deeply wound us, how we should lift up our hands and say, "O the ingratitude of man. And yet all this is but a faint transcript, but a feeble copy of what we are internally, for I will not say that we have practiced all this externally, before the eyes of a holy God.

Chapter 5 : 86 Quotes About Mercy | racedaydvl.com

Mercy is essentially God's relieving love poured out upon man in deep misery and trouble. Such affliction is spiritually rooted in the soul, though physical consequences.

Justice, Mercy "The high heaven covereth as well tall mountains as small mole hills, and mercy can cover all. The more desperate thy disease, the greater is the glory of thy physician, who hath perfectly cured thee. Until we see how foul our sins have made us we will never pay our tribute of praise to Christ for washing us If you would know the heart of your sin then you must know the sins of your heart! Bitterness, Mercy, The Heart "God is more willing to pardon than to punish. Mercy does more multiply in Him than sin in us. Mercy is His nature. Mercy "Your Lord is a God of mercy and bountifulness: If you will be such, you will find salvation yourself with everlasting glory. Mercy "God tolerates even our stammering, and pardons our ignorance whenever something inadvertently escapes us - as, indeed, without this mercy there would be no freedom to pray. Mercy, Prayer, Freedom "Here is the life of prayer, when in or with the Spirit, a man being made sensible of sin, and how to come to the Lord for mercy; he comes, I say, in the strength of the Spirit, and crieth Father. That one word spoken in faith is better than a thousand prayers, as men call them, written and read, in a formal, cold, lukewarm way. Faith, Mercy "Christians, you who are vessels of election - were by nature as wicked as others - but God had compassion on you and plucked you as brands out of the fire! He stopped you in your course of sinning - when you were marching to hell! He turned you back to Him by sincere repentance. Oh, here is the banner of love displayed over you! Mercy "I am an old sinner; and if God had designed mercy for me, he would have called me home to himself before now. Mercy "When our needs are permitted to grow to an extremity, and all visible hopes fail, then to have relief given wonderfully enhances the price of such a mercy Isa. Mercy "God in his infinite mercy has devised a way by which justice can be satisfied, and yet mercy can be triumphant. Jesus Christ, the only begotten of the Father, took upon himself the form of man, and offered unto Divine Justice that which was accepted as an equivalent for the punishment due to all his people. Mercy, Justice "The saints fare the better for the insolence and outrages of their enemies, whose ruin is thereby accelerated; and somewhat God will do the sooner for his people, lest the enemy exalt himself.

Chapter 6 : 14 Of The Most Inspiring Quotes from St. Faustina's Diary

" There is no misery that could be a match for My mercy, neither will misery exhaust it, because as it is being granted-it increases. The soul that trusts in My mercy is most fortunate, because I myself take care of it." ().

Sinners in the Hands of a Merciful God Romans In the first chapter, he examines the question, What motivates God to make the astonishing offer to forgive all our sins? God desires to make his mercy the apex of his own glory in the eyes of all creation. It is the ultimate reason for the creation of the world and the plan of redemption. It is the ultimate reason we should believe he is ready to do a great work of grace in us! Prior to creation God had no means of revealing one pinnacle attribute of his glory, mercy. While he could within the fellowship of the Trinity express love and maintain justice, mercy inherently requires some injustice or inadequacy before loving-kindness can be expressed in forgiveness. For this reason God set in motion redemptive history to manifest his glory by revealing this very capacity to redeem, mercy. Without sin there can be no mercy because misery is seen most clearly where sin is most abundant. That is why God endures with great patience the disobedient because without the disobedient there could be no forgiveness, and without forgiveness there could be no display of mercy. Mercy Explained As I say, this was a new thought to me, but new or not, it strikes me as eminently biblical. According to Titus 3: Mercy always comes down. It starts with God and moves to man; it begins in heaven and ends on earth. For God has bound all men over to disobedience so that he may have mercy on them all Romans Note that one word appears four times and another word appears four times in two different forms: God uses disobedience as an opportunity to display his mercy. He has already said that Israel has not been cast away and their failure to believe is not final. Now he offers his ultimate conclusion. As he ponders the ways of God in history, Paul sees a vast purpose unfolding in five movements: The Jews disobeyed by rejecting Jesus. Their disobedience opened the door for the Gentiles. Everything about s has been proven true in history. Before Abraham Genesis , the whole world fell into such sin that it was destroyed with a flood, and the nations were scattered at Babel. Then God called Israel into being and gave her a favored place among the nations, yet their greater blessing meant they would face greater judgment Amos 3: As the gospel went forth in the first century, the apostles in every city started by preaching in the synagogues, but almost always they found a better hearing among the Gentiles. But that is not the end of the story. But we have not yet considered his conclusion in verse God is the judge. Unbelief is the prison. Sin and corruption are the chains. Before God Jew and Gentile stand on exactly the same ground. The Gentile is an idolater who on his own will never get out of jail. Paul has said the same thing in chapter 3: Are we any better? Who has the advantage in the eyes of God? Do the Jews get a special dispensation from the Almighty? Is it some other group? No one is better off. Paul is teaching us the universality of sin. It has infected every part of the human race. No group is exempt. The Jews are guilty, the Gentiles are guilty, the moral man is guilty, the religious man is guilty. To make it more personal, the rich man is guilty but so is the poor man. Men are guilty and so are women. It matters not how you divide the human race. All are guilty before God. It was used for soldiers who were under the authority of a commanding officer. It means to be under the control of someone else or something else. In that case, it means that the human race is under the domination of sin. This is our number one problem. Sin is our problem. It is not the symptom, but the disease itself. Any solution to the human predicament that does not deal with the sin question is like putting a Band-Aid on cancer. The whole human race has become a massive wreck. Why did you let this happen? Mercy Illustrated Jesus told a story in Luke Two men went to the temple to pray. One man was a Pharisee; the other was a tax collector. In that day Pharisees were admired by most people because of their piety while tax collectors were regarded as scoundrels and crooks. When the Pharisee prayed, he bragged about his own righteousness, as if God owed him something. I am the worst of all sinners. I am as bad as bad can be. You are the worst of all possible sinners. A man as good as you can be on a moral basis. A man as bad as you can be in terms of the morality of this world. Over here we have the president and over there we have a prostitute. Call it the ultimate reversal of fortunes. The bad man was saved because of what he said when he prayed. Have mercy he made the right request. To me a sinner he made the right confession. Notice his basic request.

He was praying for the propitiatory mercy of God to be extended to him. In the tabernacle, inside the Holy of Holies, there was a small chest called the Ark of the Covenant. It was the most holy and sacred object in the Jewish religion. It was a box about a yard long and a foot and a half wide. Inside this box were the tablets of the Ten Commandments—the Law of God, the standard by which God would judge humanity. Two golden cherubim were on top of the Mercy Seat and their wings spread over it and in the space where the wings almost met was where the presence of God would dwell with his people. Once a year, on the Day of Atonement, the high priest would slaughter a goat and with the blood of the goat he would enter the Holy of Holies. There he would take the blood of the goat and sprinkle it on that golden lid called the Mercy Seat. When he sprinkled the blood on the Mercy Seat, the sins of the people were forgiven for another year. What is the meaning of that act? When God looked down from heaven, he saw the law by which he would judge his people. But they had broken the Law of God. Whenever God looked down and saw the Ten Commandments, that was a sign to him that his people deserved judgment, penalty and punishment, and as long as nothing came between him and his law, his people would be punished. But when the blood was sprinkled on the Mercy Seat, God saw the blood of the sacrificial substitute, and by virtue of that blood and what it represented, he turned away his judgment and his anger and he forgave the sins of the people. It points to our Lord Jesus Christ who shed his blood so that the sins of the world could be forgiven. Do you want to know what the situation is now? God is in heaven and we are on earth. If nothing comes between us and God, we are going to be judged and the whole human race will be damned. But something has come between God and the human race—something good. Do you know what it is? And now, by virtue of the blood of the Lord Jesus Christ, you and I can have our sins forgiven. Not in our own merit but by virtue of what Jesus Christ has done for us. In light of the cross, we can say it this way. God be merciful to me a sinner. God forgive me, not because of what I have done, not because I deserve it, but by virtue of the sprinkled blood of your Son the Lord Jesus Christ. Though the prayer appears in various wordings, its most basic form goes like this: It is easy to see why this prayer has endured.

Chapter 7 : 10 Quotes About God's Mercy From St. Faustina's Diary | Simple Catholic Living

There is no misery that could be a match for My mercy, neither will misery exhaust it, because as it is being granted - it increases. The soul that trusts in My mercy is most fortunate, because I Myself take care of it." (, page).

The Bible mentions mercy frequently. What are some of the more profound Bible verses about mercy? What Bible verses are your favorites when it talks about mercy? A Definition of Mercy My own personal definition about mercy is this: Mercy is where we do not really get what we truly deserve. In other words, if God was not merciful, we would receive the full measure of His wrath upon sinful human beings. God was not merciful to Jesus on the cross because the entire wrath of God was poured out on Him for what should have been ours. Webster defines mercy in a somewhat different manner but I still like it: It is compassion or forbearance shown especially to an offender—showing leniency. They scorned Jesus for eating with tax collectors and sinners. They completely missed the point. What does he mean by doubt? Jude must have been talking about witnessing because in the next verse he contrasts the gospel presentation of mercy with one of fear. I cannot count the number of people that I have counseled in presenting the gospel that believe that they have done too much to ever be forgiven. Others are more resistant and full of pride and so they may need to be told that God is angry at the sinner every day Psalm 7: For the Lord your God is gracious and merciful and will not turn away his face from you, if you return to him. Even though they had forgotten God He had not forgotten them. Even though they had made and worshipped idols which were only carven images, He told them that He would be merciful to them if they returned repented to Him. In this verse, God actually mentions grace as in His graciousness and mercy in the same sentence. In the previous verse Luke 6: If we really understand just how merciful God has been to us then I believe we would be more merciful to those who hate us and persecute us. Because God first loved us when we were still sinners and Jesus died for us while we were still His enemies Rom 5: If we give mercy, we will receive mercy. This is written for those who have trusted in Christ for through Him we can obtain mercy and find the grace we need at the time we need it. Why would we need mercy though if we are already saved? It is because we need to keep short accounts with God and confess our sins daily and plead for His mercy each and every day. This mercy might be to help alleviate some of the consequences of the sins we have committed. Many times God could have just as easily wiped Israel from off the face of the earth but God is longsuffering because He is merciful. He is forgiving, time and again, with Israel and with us, and slow to anger—He is all of these things because He is merciful. He shall save my people from the hand of the Philistines. For I have seen my people, because their cry has come to me. Here God tenderly addresses the prophet Samuel and tells him that I have seen my people and their cry came up to My ears. God heard them and responded with mercy. This sounds very much like what He told Moses when He was moving to deliver Israel from Egypt which was also a great act of mercy Ex 3: He is still delivering people today and He still is hearing their cries and having mercy upon all who would call upon Him. Yet when they turned and cried to you, you heard from heaven, and many times you delivered them according to your mercies. Time and time again Israel did evil before God and God allowed them to be taken into captivity. Even this was a merciful act because trials often bring us to our knees and as a loving father chastens his own, so too does our God chasten every child of His Heb He could have just give up on us and let us wallow in our own misery but God frequently brings us back to Himself by the fiery trials that afflict us. How many times has God delivered us? We considered him family. One day he began to get sick—very sick. We took him to the vet. The vet said that he had distemper and was going to die. We kept him for a while but as he got weaker and weaker and he could barely even walk. It was selfish of us to keep him alive as long as possible so as much as it hurt we needed to put him out of his misery and so the vet put him to sleep. No one wants an animal to suffer and to just keep him alive up until the day he died would have meant that he had a few more weeks or months with us but he would have suffered in the meantime. The merciful thing to do was to put him to sleep and so we did. That is mercy, but the mercies of God are so much more than that. He wants to extend His mercy to you and give you His grace but you must first humble yourself, bow down to Him, repent of your sins, confess them all to God, see your desperate need for a Savior—and then put your trust in Jesus

Christ.

Chapter 8 : God Makes Men Sensible of Their Misery Before He Reveals His Mercy and Love -- Jonathan

Here the misery of the soul meets the God of mercy. Tell souls that from this fount of mercy souls draw graces solely with the vessel of trust. If their trust is great, there is no limit to My generosity.

His great mercy is truly inexhaustible! These quotes are the words Jesus Himself spoke to Saint Faustina, which is why they are in bold. The couple quotes in regular type are the words of St. The numbers in parentheses refer to the paragraph number in the diary. My mercy works in all those hearts which open their doors to it. Both the sinner and the righteous person have need of My mercy. Conversion, as well as perseverance, is a grace of My mercy. Only that soul who wants it will be damned, for God condemns no one. Let all souls draw life from it. Let them approach this sea of mercy with great trust. Sinners will attain justification, and the just will be confirmed in good. Whoever places his trust in My mercy will be filled with My divine peace at the hour of death. It unites the creature with the Creator. They have the right before others to trust in the abyss of My mercy. My daughter, write about My mercy towards tormented souls. Souls that make an appeal to My mercy delight Me. To such souls I grant even more graces than they ask. I cannot punish even the greatest sinner if he makes an appeal to My compassion, but on the contrary, I justify him in My unfathomable and inscrutable mercy. I desire to pour them out upon human souls. Oh, what pain they cause Me when they do not want to accept them!. When a soul approaches Me with trust, I fill it with such an abundance of graces that it cannot contain them within itself, but radiates them to other souls. Every time you go to confession, immerse yourself entirely in My mercy, with great trust, so that I may pour the bounty of My grace upon your soul. When you approach the confessional, know this, that I Myself am waiting there for you. I am only hidden by the priest, but I myself act in your soul. Here the misery of the soul meets the God of mercy. Tell souls that from this fount of mercy souls draw graces solely with the vessel of trust. If their trust is great, there is no limit to My generosity. The torrents of grace inundate humble souls. The proud remain always in poverty and misery, because My grace turns away from them to humble souls.

Chapter 9 : Sinners in the Hands of a Merciful God | Keep Believing Ministries

The story of Job is not only a story of misery, but also of mercy. Through every flame of pain and flood of fear, God's sovereign goodness sustains.

Faustina was born in Through her and her diary, Jesus communicates to the world the message of His Mercy. Not only have we been blessed with the Divine Mercy Chaplet and Divine Mercy Novena, but here are the 14 most inspiring quotes from St. My spirit burns in active love. I waste no time in dreaming. I take every moment singly as it comes, for this is within my power. The past does not belong to me; the future is not mine; with all my soul I try to make use of the present moment. And the purer our love becomes, the less there will be within us for the flames of suffering to feed upon, and the suffering will cease to be a suffering for us; it will become a delight! By the grace of God, I have received such a disposition of heart that I am never so happy as when I suffer for Jesus, whom I love with every beat of my heart. I will spend all my free moments at the feet of the Master hidden in the Blessed Sacrament. Pride keeps it in darkness. The soul neither knows how, nor is it willing, to probe with precision the depths of its own misery. It puts on a mask and avoids everything that might bring it recovery. I have come to understand so many things, and even such that now amaze me. As often as I look upon the cross, so often will I forgive with all my heart. But as it has been given to drink a drop at a time, it has emptied the cup to the very bottom. O Christ, if You Yourself did not support the soul, how much could it do of itself? We are strong, but with Your strength; we are holy, but with Your holiness. And of ourselves, what are we? The Lord, however, strengthens my will, against which all attempts of the enemy are shattered as if against a rock. I see how many actual graces God grants me; these support me ceaselessly. I am very weak, and I attribute everything to the grace of God. A member of this group ought to perform at least one act of mercy per day; at least one, but there can be many more, for such deeds can easily be carried out by anyone, even the very poorest. For there are three ways of performing an act of mercy: And when the Last Day comes, we shall be judged from this, and on this basis we shall receive the eternal verdict. There is no misery that could be a match for My mercy, neither will misery exhaust it, because as it is being granted it increases. The soul that trusts in My mercy is most fortunate, because I Myself take care of it. In this hour you can obtain everything for yourself and for others for the asking; it was the hour of grace for the whole world it was mercy triumphed over justice. Every time you go to confession, immerse yourself entirely in My mercy, with great trust, so that I may pour the bounty of My grace upon your soul. When you approach the confessional, know this, that I Myself am waiting there for you. I am only hidden by the priest, but I Myself act in your soul. Here the misery of the soul meets the God of Mercy. Tell souls that from this fount of mercy souls draw graces solely with the vessel of trust. If their trust is great, there is no limit to My generosity. The torrent of grace inundate humble souls. The proud remain always in poverty and misery, because My grace turns away from them to humble souls.