

Message No: AR140
Series: Appearance and Reality
Section: The Lord Jesus
Subsection: Strong and weak
Date preached: 17 Apr 94
Date edited: 08 Feb 06

STRONG AND WEAK

Introduction

Being strong and the desire to be so is an area the world is preoccupied with. This is true at an individual level as well as at a group level. The pages of history reveal that much of man's history has to do with power and power struggles. Many books have also been written with this as their main theme. Such power and strength is usually associated with worldly wealth, status and exploitation.

Wealth

Those who are rich are often powerful. Nations are often strong in terms of military strength and economic wealth. Often one nation dominates or conquers another through sheer military might or economic pressures.

Status

Those who are in high positions in society are often powerful. They are able to exert a strong influence on others. Such power or influence may come in different forms, such as from being a prime minister of a country, a CEO in a company, a director in the civil service or a general in the army.

Exploitation

In the world, there is a tendency for the strong to take advantage of the weak. The powerful are often cunning, shrewd, unscrupulous and proud. They will assert their influence to get what they want. And it does not matter whether what they want is morally right or not. The powerful are prepared to abuse their power and commit terrible deeds. Unspeakable cruelty and suffering have been caused to mankind, not only in the pages of history, but also today. These include cruel exploitation of the helpless, especially women, children and the aged. Millions of people all over the world suffer from such exploitation. This is a major problem area and is a manifestation of the weakness and sinfulness of fallen man.

The biblical perspective

Believers tend to be uneasy about the concepts of being strong and powerful, just as they are with concepts like success, prosperity and ambition, because of the negative connotations of worldliness. However, we need not shy away from considering these concepts. From the biblical perspective, there is nothing essentially wrong with

having power and being strong. In fact, having power and being truly strong from the perspective of God's kingdom is very important for healthy and effective Christian living. For us to fulfil the Lord's intentions for our lives, and to succeed in the Christian life, we need to be strong. What we have considered in the preceding messages on the kingdom of God and the fallen world will enable us to better appreciate this area of truth. (The preceding eight messages on the kingdom of God and the fallen world, AR132-139, have been reedited and compiled into the book *The Two Kingdoms*).

God wants us to be strong

It is clear from the Scriptures that the Lord wants us to be strong. In Joshua 1, we are told that God encouraged Joshua to be strong and courageous. In his letter to the Ephesian Christians, Paul exhorted them, "Finally, be strong in the Lord and in the strength of His might" (Eph. 6:10). He told the Corinthian believers "the kingdom of God does not consist in words but in power" (1 Cor. 4:20).

We see therefore that strength and power is an integral part of God's kingdom, and it is important for us to have a good grasp of this area and the issues involved.

The Lord wants us to be overcomers, especially in the last days. And to be overcomers, we have to be strong. If we are not, we will be overcome instead. We must therefore enter into the realities of being strong and having power in a healthy sense.

The life and teaching of the Lord Jesus Christ

Consistent with the approach taken for this whole major section on The Lord Jesus Christ (AR118-172), the starting point of our consideration of the subject of *Strong and Weak* is the life and teaching of the Lord Jesus Christ.

Let us now reflect on the life of the Lord Jesus Christ pertaining to this area.

The Lord Jesus is all-powerful

The apostle John tells us "All things came into being through Him, and apart from Him nothing came into being that has come into being" (John 1:3). The Lord Jesus is the almighty, all-powerful Creator.

It is recorded in the Gospels that the Lord Jesus manifested His power in various ways as part of His ministry on earth. He healed the sick and raised the dead. He exercised power over nature – the wind and the waves obeyed Him. He also

exercised power over the demons, many of whom He cast out from the demon-possessed.

Hebrews 1:3 tells us that He upholds all things by the word of His power.

Hebrews 1:3

And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,

Hebrews 1 reveals that in these last days, God has spoken to us in His Son, through whom He made the world. And verse 3 describes the Son, who is the radiance of His glory and the exact representation of His nature, and He *upholds all things by the word of His power*. Clearly, tremendous power is involved.

Yet the Lord Jesus appeared weak

There was obviously no lack of strength and power in the life and ministry of the Lord Jesus. Yet throughout the Gospels, in many situations, He did not appear strong. Often, He actually appeared weak, even helpless. Those who were against Him might appear to be strong or stronger than He was.

We have seen in an earlier message how as a child the Lord Jesus had to flee with His parents to Egypt because Herod wanted to kill Him. Fleeing gives the impression of weakness, the inability to stand up to another. Even as a man, He was subjected to improper treatment. Although ill-treated, He did not assert Himself or fight back and might appear weak.

The most striking illustrations of what may appear as weakness and helplessness were those occasions when He was subjected to severe and highly improper treatment in the events leading to His crucifixion.

The almighty Creator was mocked, slapped, spat upon and scourged. And He seemed so weak at a time when it was important for Him to be strong. He seemed unable to defend Himself. In the end, like a criminal, He suffered a most agonising, painful and humiliating death on the Cross.

We shall look at the Scriptures to identify with what took place.

In Mark 14:55, the Lord Jesus appeared before the Jewish Council – the Sanhedrin, or the Jewish Supreme Court. The chief priests and the whole council were trying to

obtain testimony against Jesus to put Him to death, but they were not able to find any.

Some spat at Him, blindfolded Him, beat Him with their fists, and said to Him, "Prophecy!" And the officers received Him with slaps in the face (Mk. 14:65). It was a picture of one who was weak, helpless, and seemingly defenceless.

Luke 23:8-11 records that the Lord Jesus was sent to Herod when Pilate learned that the Lord Jesus belonged to Herod's jurisdiction.

Luke 23:8-11

8 Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him.

9 And he questioned Him at some length; but He answered him nothing.

10 And the chief priests and the scribes were standing there, accusing Him vehemently.

11 And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate.

Again the Lord Jesus was treated with contempt. They mocked Him, dressed Him in a gorgeous robe and then sent Him back to Pilate.

The Council brought Him before Pilate and Mark 15 records what took place.

Mark 15:9-10

9 Pilate answered them, saying, "Do you want me to release for you the King of the Jews?"

10 For he was aware that the chief priests had handed Him over because of envy.

Pilate knew the Lord Jesus was innocent and that it was because of envy that the chief priests delivered Him up. The Lord seemed weak and helpless, subjected to the authority of the chief priests and the council, and the behaviour of the mob. Pilate wanted to release Him, but the chief priests were stirring up the multitude, and they cried, "Crucify Him!"

Mark 15:11-15

11 But the chief priests stirred up the crowd to ask him to release Barabbas for them instead.

12 Answering again, Pilate said to them, "Then what shall I do with Him whom you call the King of the Jews?"

13 They shouted back, "Crucify Him!"

14 But Pilate said to them, "Why, what evil has He done?" But they shouted all the more, "Crucify Him!"

15 Wishing to satisfy the crowd, Pilate released Barabbas for them, and after having Jesus scourged, he handed Him over to be crucified.

Pilate gave in to the demands of the mob.

Mark 15:16-20

16 The soldiers took Him away into the palace (that is, the Praetorium), and they called together the whole Roman cohort.

17 They dressed Him up in purple, and after twisting a crown of thorns, they put it on Him;

18 and they began to acclaim Him, "Hail, King of the Jews!"

19 They kept beating His head with a reed, and spitting on Him, and kneeling and bowing before Him.

20 After they had mocked Him, they took the purple robe off Him and put His own garments on Him. And they led Him out to crucify Him.

Even the soldiers mocked and ill-treated Him. Then they led Him away to be crucified.

Mark 15:24-34

24 And they crucified Him, and divided up His garments among themselves, casting lots for them to decide what each man should take.

25 It was the third hour when they crucified Him.

26 The inscription of the charge against Him read, "THE KING OF THE JEWS."

27 They crucified two robbers with Him, one on His right and one on His left.

28 [And the Scripture was fulfilled which says, "And He was numbered with transgressors."]

29 Those passing by were hurling abuse at Him, wagging their heads, and saying, "Ha! You who are going to destroy the temple and rebuild it in three days,

30 save Yourself, and come down from the cross!"

31 In the same way the chief priests also, along with the scribes, were mocking Him among themselves and saying, "He saved others; He cannot save Himself.

32 "Let this Christ, the King of Israel, now come down from the cross, so that we may see and believe!" Those who were crucified with Him were also insulting Him.

33 When the sixth hour came, darkness fell over the whole land until the ninth hour.

34 At the ninth hour Jesus cried out with a loud voice, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, My God, why have You forsaken Me?"

Isaiah 53:7 referred to what took place at the Cross. It is a prophecy of what the Lord Jesus went through.

Isaiah 53:7

He was oppressed and He was afflicted,
Yet He did not open His mouth;
Like a lamb that is led to slaughter,
And like a sheep that is silent before its shearers,
So He did not open His mouth.

Isaiah prophesied that the Lord, though oppressed and afflicted, did not open His mouth, like a lamb led to slaughter.

The picture that comes through from these passages is not one of greatness, strength and power. Rather, it seems to be a portrayal of weakness and helplessness. And yet, we are instructed and exhorted to follow in the steps of the Lord Jesus, to follow His example in approach, attitude and spirit.

Many Christians find having to go through such difficult situations distasteful and distressing, one that is incongruous with a victorious Christian life. Why should Christians have to go through them?

Many Christians want to be strong in the eyes of the world. We would rather be able to stand up and assert ourselves, than to appear weak and helpless and be unjustly treated. We resent being wronged. There is a saying attributed to the notorious warrior-general Cao Cao in Chinese history during the "Three Kingdoms" period, to the effect that he would rather wrong everyone than to be ever wronged by anyone. There are people who consider it a privilege of the strong and powerful to wrong others.

Wherein lies true strength?

What should the Christian perspective and response be? What is true strength? What is weakness, in reality?

True strength in gentleness and humility

A prominent characteristic of the Lord Jesus, often mistaken for weakness, is His gentleness and humility.

Matthew 11:28-30

28 "Come to Me, all who are weary and heavy-laden, and I will give you rest.

29 "Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls.

30 "For My yoke is easy and My burden is light."

The word "gentle" is the same word used by the Lord Jesus in Matthew 5 when He said, "Blessed are the meek." The Lord Jesus is gentle or meek, humble or lowly. He says, "Learn from Me." So we are to learn to be meek and humble. We can say these are the key qualities in God's kingdom, qualities that we must nurture. In contrast, self-confidence, arrogance and aggression are prominent characteristics of the fallen world.

It should be obvious that even when the Lord Jesus appeared weak, it was in the context of true strength. Why did He appear weak and helpless? What does it mean to be truly strong? We must seek the answers to our questions from the perspective of God's kingdom, which is different from that of the fallen world.

True strength in submission to God's perfect will

True strength in God's kingdom, and in the eyes of the Lord, involves strength of positive character and strength of convictions. This is related to the strength and degree of self-control with a moral content to it. That is, an unwavering commitment to, and perseverance in the path of truth, righteousness and the will of God, whatever it may involve.

One who is strong is able to submit to the perfect will of God and he is able to actually accomplish it. There is strength and power to live out a life of truth. It involves character, convictions, self-control and perseverance in the path the Lord desires. Such a life is very difficult. Yet such a person is not easily deterred or discouraged, provoked or pressured, to turn away from what he recognises is the path of truth.

When we understand true strength and power in this way, we can see that the Lord Jesus manifested strength even when He appeared weak. He manifested true

strength when He perfectly lived out the will of the Father in all contexts, including those in which He seemed helpless, and in the events leading to the Cross.

We should note that the Lord Jesus did not always allow others to do to Him whatever they wanted. In Luke 4:20-29, we read that while He allowed Himself to be cast out of the city, He did not permit them to throw Him down the cliff.

It is important to recognise why the Lord submitted Himself to, and patiently endured, the severe and humiliating treatment and the excruciating pain and agony of the Cross. He submitted Himself to patiently endure all these things because He recognised it was the perfect will of the Father and in line with the path of truth for Him to go through these things.

The basic posture of the Lord was, "Not My will but Yours be done". He prayed this specifically in the Garden of Gethsemane, and this was His posture throughout His life. He was always seeking to do what was pleasing to the Father. This was the basis on which He endured the agony.

The Lord Jesus did not enjoy what He had to go through and He did not find it easy. It was extremely difficult even for Him. Matthew 26:36-39 records what happened in the Garden of Gethsemane.

Matthew 26:36-39

36 Then Jesus came with them to a place called Gethsemane, and said to His disciples, "Sit here while I go over there and pray."

37 And He took with Him Peter and the two sons of Zebedee, and began to be grieved and distressed.

38 Then He said to them, "My soul is deeply grieved, to the point of death; remain here and keep watch with Me."

39 And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will."

The Lord Jesus was deeply grieved and distressed. As He faced the prospect of death at the Cross, He knew the agony would be extremely great – not just in the physical dimension, but also in the emotional, the mental and spiritual dimensions. His heart-rending cry "My God, my God, why have You forsaken Me?" (Mk 15:34) was evidence of this. He was bearing the sins of the world on the Cross, the punishment due to us. He was bearing that separation between the Father and the Son, which had never taken place before, or since.

In verse 39, the Lord Jesus said, "My Father, if it is possible, let this cup pass from Me." But, submitting to the will of the Father, He continued: "Yet not as I will, but as

You will.” He went through the suffering at the Cross in submission to the Father’s will. It is important for us to bear in mind that it was not meaningless suffering. It has great positive value and significance in the spiritual realm.

What He went through at the Cross provided the foundation for the kingdom of God and the furtherance of God’s kingdom. It provided the way of salvation and the path of true freedom – freedom from bondage to sin and the powers of darkness – and the basis for transformation of our lives and character. All true submission to God, including suffering according to His will, is not in vain, but has positive implications.

A life of true submission to God requires courage and strength of character. It requires spiritual strength and stamina to live a life of truth. It is not weakness at all.

True submission to God accomplishes much

A life of true submission to God has positive implications:

1. Such a life honours and glorifies God.

It may appear as weakness to others, but it is faithfulness to God, and a faithful representation of the character and ways of God. We need not be perturbed if others mistake it for weakness. Let us concentrate on being faithful to God.

2. It helps us grow in moral and spiritual stature.

If it is the path God desires us to go through, even if we think the suffering is unfair and unjust, we must realise that it is good for us. It will help us develop our character and nurture true and precious qualities within us. This includes the meek and quiet spirit, precious in the sight of God.

The words in James 1:2-4 are a strong encouragement to us as we go through difficulties and trials in submission to the will of God.

James 1:2-4

2 Consider it all joy, my brethren, when you encounter various trials,

3 knowing that the testing of your faith produces endurance.

4 And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing.

If we go through such situations properly, we will grow in moral and spiritual stature. As we do so in fellowship with God, there will be a deepening knowledge of God and fellowship with Him. We will move towards a life that is “perfect and complete, lacking in nothing”.

3. It advances God's kingdom

How does submission to God advance the kingdom of God?

- a. When we submit to the will of God, we are submitting to the reign of God in our hearts, and that pertains to the kingdom of God and its advancement in our own hearts.
- b. It has to do with the accomplishment of God's will and work. The Lord Jesus accomplished the work the Father entrusted to Him, which included the events of the Cross. Likewise, when we submit to God's will, we accomplish His work and thus contribute to the advancement of His kingdom. Such a submission is a true testimony of God and His kingdom.

To assert ourselves in a fleshly way may sometimes seem more effective than quiet submission to God's will. But a proper submission to God's perfect will is actually the most effective way of promoting the values of God's kingdom and drawing others in the direction of God and His kingdom. I am referring to submission that we recognise is God's desire for us, even when it may appear to be weakness and helplessness to others. Such times are also opportunities for God to manifest His power through our weakness.

Are we strong enough?

The path of true strength and meekness is not an easy one. It may appear to be weakness, but in reality it requires conviction and determination. It can be very painful and humiliating. At times, it can be overwhelming. But no situation need ever overwhelm us when we learn to properly walk with the Lord. His grace will be sufficient for us.

Instead of subscribing to, or being influenced by, the world's views of strength and weakness, we should ask ourselves: Am I strong enough to be patient and kind? Am I strong enough to be gentle, to persevere in the path of truth, in obedience to God, however painful, difficult, trying and provocative situations may be?

Are we strong enough to turn the other cheek, to go that second mile as required by the Lord Jesus, if that is the loving and appropriate thing to do? To turn the other cheek, or go the second mile may involve pain and humiliation. We may think it is unfair, but the Lord does not require it of us only when it is fair to us. However, it does not mean that we will allow others to do whatever they want to us. We have to consider what would be consistent with the ways and the character of God, and what He expects of His children.

We may put it this way: It is easy for us to react, compromise, be impatient, unkind, aggressive and cruel. Any "fool" can and the truly weak will respond this way. These are the responses the world often associates with the strong and powerful, but they are not the responses of the truly strong. From the biblical perspective, it is the path of the weak and foolish.

God wants us to be strong and courageous in the truth

Let us realise that it is important and desirable to be truly strong. In Joshua 1, Moses had passed away, and Joshua was to shoulder the responsibility of leading the nation of Israel. In verses 6, 7 and 9, the Lord told him:

Joshua 1:6,7,9

6 "Be strong and courageous, for you shall give this people possession of the land which I swore to their fathers to give them.

7 "Only be strong and very courageous; be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may have success wherever you go.

9 "Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the Lord your God is with you wherever you go."

At this very important juncture in the history of Israel and the fulfilment of God's purposes, God stressed the need to be strong and courageous. Three times the Lord emphasised to Joshua: Be strong and courageous (vs. 6, 7, 9).

"Be strong and courageous" is linked to true success. The Lord told Joshua: "Be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, *so that* you may have success wherever you go." Joshua must be strong and courageous and act according to God's instructions and ways and then he will have success.

Note that being strong and courageous is linked to the commandments of God (v. 7) – His instructions, His ways, the will of God. There is a moral content to it. Being strong will mean we do not do whatever we like, but we will act according to His ways, and we will then have success.

How can we be truly strong?

It is important to note that we can be truly strong only in the Lord. We can never be strong in ourselves. Paul exhorts us in Ephesians 6:10: "Be strong in the Lord and in the strength of His might." We can be physically strong or appear to be strong in the

eyes of the world, but the true strength that helps us persevere in accomplishing the will of God can only be from God. Man in himself can never be truly strong. We have been created this way. We can be truly strong only in the Lord and in the strength of His might.

Unless we experience the Lord's enabling, we will not be able to live the life of love, truth and righteousness. Consider Romans 7:14-19.

Romans 7:14-19

14 For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.

15 For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate.

16 But if I do the very thing I do not want to do, I agree with the Law, confessing that the Law is good.

17 So now, no longer am I the one doing it, but sin which dwells in me.

18 For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not.

19 For the good that I want, I do not do, but I practice the very evil that I do not want.

Paul describes the struggle and the sense of helplessness of one who knows the right thing to do and wants to do it, and yet is unable to do so. In ourselves we will always experience this struggle and the sense of failure.

Recognising the importance of being strong and that true strength can be found only in the Lord, we must set our hearts to seek Him and His strength. 1 Chronicles 16:11 exhorts us: "Seek the Lord and His strength; seek His face continually."

If we do so consistently, we will be able to, like the Psalmist, testify that "the Lord is my strength and song" (Psalm 118:14). This theme comes through again and again in the Psalms: "The Lord is my strength and my shield" (Psalm 28:7); "For You are my strength" (Psalm 31:4); "God is our refuge and strength" (Psalm 46:1).

We must pay heed to the Lord's pronouncement in Jeremiah 17:5 that "cursed is every man who makes flesh his strength".

Jeremiah 17:5

Thus says the Lord,
"Cursed is the man who trusts in mankind
And makes flesh his strength,
And whose heart turns away from the Lord.

Reliance on fleshly energies, capabilities and ways is the world's approach. Sadly, believers also often adopt this fleshly approach. We can be easily influenced by the ways of the world. The Lord's words are emphatic – "cursed is the man...". This is the one "whose heart turns away from the Lord". There is no true reliance on God. And he "will be like a bush in the desert" (v.6). In contrast, verses 7-8 say:

Jeremiah 17:7-8

7 "Blessed is the man who trusts in the Lord
And whose trust is the Lord.
8 "For he will be like a tree planted by the water,
That extends its roots by a stream
And will not fear when the heat comes;
But its leaves will be green,
And it will not be anxious in a year of drought
Nor cease to yield fruit.

The man who trusts and relies on the Lord is described as a tree planted by the water. In contrast to the bush in the desert, he will be fruitful, having leaves that are evergreen.

True freedom in true strength

True strength and true freedom are closely related. In John 8:36, the Lord Jesus told the Jews:

John 8:36

So if the Son makes you free, you will be free indeed.

The Lord Jesus was talking to them about freedom. If they continue in His word, then they are truly His disciples and they will know the truth, and the truth will make them free (vs. 31, 32). But the Jews did not quite understand what He was talking about and asked Him:

John 8:33

They answered Him, "We are Abraham's descendants and have never yet been enslaved to anyone; how is it that You say, 'You will become free'?"

They thought they were already "free". But the Lord replied:

John 8:34

Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin.

The Lord Jesus is here talking about the lack of freedom in the sense of being in bondage to sin. True freedom is the freedom to live out the truth. The power and strength to live out this life comes from the Son of God – so "if the Son makes you free, you will be free indeed".

In the Lord Jesus, there is freedom from bondage to sin and freedom to live out the perfect will of God. In Him is the power to live out the life of love and truth, without the sense of helplessness expressed in Romans 7:14-19. We will no longer be slaves to sin. In Romans 7:24, Paul asks, "Who will set me free from the body of this death?" The answer: "Through Jesus Christ our Lord" (v.25). The freedom from this life of helplessness and bondage to sin is along the same lines as that explained by the Lord Jesus to the Jews.

Paul explained that it is only through the Lord Jesus that we can be set free. It is the law of the Spirit of life in Christ Jesus – the fullness of the Spirit, the empowering of the Spirit, and this life in Christ – that will set us free from the law of sin and death (Rom. 8). This freedom should be very precious to us; and to be truly free, we need to be truly strong.

When I am weak, then I am strong

True strength and power go together with the recognition of weakness in ourselves. The apostle Paul testifies to this in 2 Corinthians 12:9-10. Paul talks about the "thorn" in his flesh, the messenger of Satan buffeting him. It was a difficult experience for him and he entreated the Lord three times that it might depart from him. But the Lord said to him:

2 Corinthians 12:9-10

9 And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me.

10 Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.

The "power" here refers to the power of God. There is a meaningful sense of power – the grace of God, the power of God – which is perfected in weakness.

This passage helps us see that the world's way of strength – assertion of the fleshly energy and confidence in the self – actually hinders us from becoming truly strong. If we want to be truly strong, we must be very careful not to be influenced by this fleshly approach.

Paul said, "When I am weak, then I am strong" and he would be content with weaknesses, for God's power is perfected in weakness. This weakness has to do with the recognition of our own limitations and helplessness, our inability to live out the will of God in our own strength, especially in times of difficulties. With this sense of weakness in ourselves, we turn to God in faith and rely upon Him and become strong in Him.

If we recognise our own weakness and limitations, and adopt a posture such that God can have the freedom to manifest His power through our lives, we will have the strength to go through whatever the Lord sees fitting for us to go through. God's power is always sufficient for us. We will be strong in Him, experiencing the sufficiency of His grace through weak and frail bodies.

Concluding remarks

True strength goes together with meekness and gentleness. He who is truly strong is meek and gentle, and he who is truly meek and gentle is truly strong. Such a person will know how to take his stand and to be firm whenever needful. In the Lord Jesus we find the perfect example.

To be meek and gentle may appear weak, but it requires strength to be so. If we are not strong, we cannot attain to any quality of meekness and gentleness. This meekness and gentleness is not soft. It is strong, uncompromising in the truth, with convictions and does not give way to fear.

We can be truly strong only in the Lord and in submission to His perfect will. If we learn to truly and deeply depend on the Lord, then though we may appear weak, we know it is strength indeed in His kingdom.

In the next message, we will ponder further how we can be truly strong in the Lord and what true strength is.

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