



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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Vol. 42 Issue 805

Dec. 06, 2013

Worship Music

[O Holy Night-
Celine Dion](#)

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Point Of Grace](#)

Prayer

Lord, I thank You for giving me a shield of faith that completely covers me from head to toe. I don't have to constantly succumb to the devil's attacks. By holding my shield of faith above all and out in front so that it covers me completely as You intended it to do, I can be protected from the attacks that the enemy would like to wage against me. Forgive me for the times I've let my shield lay at my side while I stayed busy complaining about the devil giving me fits. I realize now that it's up to me to pick up my shield of faith and put it where it belongs. So with Your help, Lord, I am reaching out right now to pick it up, to hold it out front, and to do my part to make sure the enemy has no access to me. In Jesus' name. Amen....

I pray this in Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

Matthew 24:36 (AMP)

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

["The Cross"](#)

Billy Graham

[" The Cure "](#)

Pastor Chuck Smith

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Psalm 82:1-8 (AMP)

1 GOD STANDS in the assembly [of the representatives] of God; in the midst of the magistrates or judges He gives judgment [as] among the gods. 2 How long will you [magistrates or judges] judge unjustly and show partiality to the wicked? Selah [pause, and calmly think of that!] 3 Do justice to the weak (poor) and fatherless; maintain the rights of the afflicted and needy. 4 Deliver the poor and needy; rescue them out of the hand of the wicked. 5 [The magistrates and judges] know not, neither will they understand; they walk on in the darkness [of complacent satisfaction]; all the foundations of the earth [the fundamental principles upon which rests the administration of justice] are shaking. 6 I said, You are gods [since you judge on My behalf, as My representatives]; indeed, all of you are children of the Most High. 7 But you shall die as men and fall as one of the princes. 8 Arise, O God, judge the earth! For to You belong all the nations.

When Jesus asked, "Do you believe this?" He immediately divided all mankind into two categories: those who believe and those who don't. Those who have hope of life after death, and those who have no true hope for life after death. The Apostle Peter said, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively [living] hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith" (I Peter 1:3-5). Our hope of eternal life, according to Peter, is more than hope. It is a living hope verified by the resurrection of Jesus Christ.

At this point, you may logically argue, "If His words were true, why are there so many crosses on tombstones? What about all of the millions through the centuries that believed in Jesus and are now dead?" It is necessary to point out that the Biblical definition of death is distinctly different from the dictionary definition. Medical science considers a man clinically dead when his brain ceases to function. When a person lapses into a coma, life support systems are hooked up, along with EEG probes that allow doctors to observe brain wave activity. When the line on the monitor goes flat, that person is considered dead. Doctors often leave life support systems on for another twenty four hours. If the line remains flat, they remove the life support, and watch the monitor carefully for some flutter that would indicate the brain is calling for oxygen. If the line stays flat, they notify the family that their loved one is dead. The mind, or consciousness, has departed from the body, so the person is considered dead. Death by this definition is the separation of the consciousness from the body.

From a scriptural perspective, death is the separation of man's consciousness from God. If you are not conscious of God the Bible declares that you are dead. Paul the Apostle said that people living only for pleasure were dead while they were still alive (I Timothy 5:6). God warned Adam in the Garden that the day Adam ate the forbidden fruit he would surely die (Genesis 2:17). When Adam ate the fruit he died spiritually.

Up to that time, God had fellowship with man in the Garden. But after Adam ate the forbidden fruit, this fellowship with God was severed. Adam hid himself and God called to him, "Adam, where are you?" Adam, through sin, separated himself from God. He was spiritually dead, and that would eventually lead to physical death. By believing in Jesus Christ we experience a spiritual birth. When Paul wrote to the believers in Ephesus, he said, "And you hath he quickened [made alive], who were dead in trespasses and sins" (Ephesians 2:1). Jesus said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

What Jesus was saying to Martha when He said, "If you live and believe in Me, you will never die," was that believers will never be consciously separated from God. I am so thankful that He did not mean that our conscious states would never leave our bodies. I cannot imagine a more horrible condition than remaining conscious long after my body could not adequately function. Wouldn't it be awful to be totally helpless; to be fed and bathed by someone you could not communicate with at all? To me that would be a fate worse than death.

←—————→
Psalm 83:1-18 (AMP)

1 KEEP NOT silence, O God; hold not Your peace or be still, O God. 2 For, behold, Your enemies are in tumult, and those who hate You have raised their heads. 3 They lay crafty schemes against Your people and consult together against Your hidden and precious ones. 4 They have said, Come, and let us wipe them out as a nation; let the name of Israel be in remembrance no more. 5 For they have consulted together with one accord and one heart; against You they make a covenant— 6 The tents of Edom and the Ishmaelites, of Moab and the Hagrites, 7 Gebal and Ammon and Amalek, the Philistines, with the inhabitants of Tyre. 8 Assyria also has joined with them; they have helped the children of Lot [the Ammonites and the Moabites] and have been an arm to them. Selah [pause, and calmly think of that!] 9 Do to them as [You did to] the Midianites, as to Sisera and Jabin at the brook of Kishon, 10 Who perished at Endor, who became like manure for the earth. 11 Make their nobles like Oreb and Zeeb, yes, all their princes as Zebah and Zalmunna, 12 Who say, Let us take possession for ourselves of the pastures of God. 13 O my God, make them like whirling dust, like stubble or chaff before the wind! 14 As fire consumes the forest, and as the flame sets the mountains ablaze, 15 So pursue and afflict them with Your tempest and terrify them with Your tornado or hurricane. 16 Fill their faces with shame, that they may seek, inquire for, and insistently require Your name, O Lord. 17 Let them be put to shame and dismayed forever; yes, let them be put to shame and perish, 18 That they may know that You, Whose name alone is the Lord, are the Most High over all the earth.

Psalm 83 is a psalm where he is speaking out of the calamities that the enemies have brought upon them and asking for God's deliverance as He had in their past history. Asking God to work, "O God, help us now, Lord."

Don't keep silence, O God: don't hold your peace, don't be still, O God (Psa 83:1).

God, do something.

For, lo, thine enemies make a tumult: they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones (Psa 83:2-3).

One of the difficult things today is, more or less, the silence of God. When I see the corruption that is being foisted upon the United States through the Hollywood movie industry, I see how that crafty people are making God seem like, you know, making the worship of God or people believe in God, making them look like fools. Making a person who believes in righteousness or morality to look like an Archie Bunker type, you know, a real nut. And deliberately casting a person who would stand up for good in a bad light, and glorifying the evil kind of person, making heroes out of those that are engaged in evil. Poisoning the mind of the nation.

I sometimes with the psalmist say, "God, don't keep silence. Do something, Lord. Stop them. Break their teeth in their mouths, Lord. Smash their noses against their face. God, don't keep... do something, God." I look at these ads that have been promoted by the National Council of Churches that are against the evangelicals, Norman Lear, and I say, "God, stop these evil men." The National Council of Churches hires this atheistic, humanist Norman Lear to make these ads that are against the evangelicals. And I think, "God, stop them." Terrible that they... National Council of Churches.

Now, I know that on Sunday nights we have an extremely large radio audience. In fact, the radio surveys that are made have discovered that the Sunday night broadcast here at Calvary of our service is the most listened to radio program in Orange County. It exceeds all the news programs, rock stations or anything else. And we praise the Lord for the opportunity of being on the radio and to broadcast the Sunday night services so that a lot of the people who have small children can stay home and put the kids to bed and listen to the services.

But yet, you think of all...well, the people that are listening, and you, a lot of you are come from other churches. A lot of you are involved with churches that are related to the National Council of Churches. And I'd like to say personally, I wouldn't want the slightest relationship or association to the National Council of Churches, and I would not contribute one dime to any church that supports the National Council of Churches or the World Council of Churches. And I'm just laying it out to you straight, and I think that if some of the people will just quit supporting some of these churches that do support them, that they'll start taking another look at their relationships. But I believe that the National Council of Churches and the World Council of Churches have done more against Christianity than perhaps almost any other groups in the world. They are not representative of the true evangelical church at all. They represent humanistic concepts in religion, and they are promoting evil causes.

Oh, don't keep silent, God. Don't hold Your peace. Don't be still, God. Do something. But, "Lo, your enemies are making a tumult. Those that hate You have lifted up their head. They've taken crafty counsel against Your people." Hired crafty counselors.

They have said, Come, and let us cut them off from being a nation (Psa 83:4);

And actually they have taken a position against Israel is what he is saying. Do you know that the World Council of Churches supports the PLO to the tune of over \$2 million a year? A lot of the terrorist activities of the PLO are sponsored and paid for by the World Council of Churches that receives its monies from the churches that are related to the National Council of Churches, which part of that money goes to the World Council of Churches. And if you belong to a church that is contributing to either the National or World Council of Churches, you are actually contributing to such things as Angelo Davis' defense fund; you're contributing to the terrorist groups that are in Africa; you're contributing to those terrorists that are coming in and killing missionaries and missionary children; you're contributing to the terrorism of the PLO; you're contributing to those that are seeking to destroy the nation Israel, and I wouldn't want to have any part in the contribution to any of those causes myself.

But they've confederated against you. Let us cut Israel off.

that the name of Israel may be no more in remembrance. They have consulted together with one consent: they are confederate against God: The tabernacles (Psa 83:4-6)

And he names the nations now that have gone together.

Edom, the Ishmaelites; those of Moab, the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines and Tyre; Assur also is joined with them: and they have the help of the children of Lot (Psa 83:6-8).

Now he's saying, "God, wipe them out."

Do unto them like you did to the Midianites (Psa 83:9);

In the time... in the book of Judges when the Midianites came against the children of Israel and Gideon went out against them.

Do as you did to Sisera, and as to Jabin, there at the brook Kison (Psa 83:9):

Or Sisera, and Jabin. God, as You've driven a spike through their skull. You know, get them, God.

Make their nobles like Oreb, and Zeeb (Psa 83:11):

Who were in the book of Judges also. Oreb and Zeeb are about the eighth chapter, or the seventh chapter of the book of Judges.

And then the final thought:

Behold, O God our shield, and look upon the face of your anointed. For a day in your courts is better than a thousand anywhere else. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness (Psa 84:9-10).

Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. "A day in Thy courts is better than a thousand anyplace else. I'd rather be a doorkeeper, Lord, in Your house, the lowest place in the house of God than the highest place in the house of Baal."

For the LORD God is a sun and a shield: the LORD will give grace and glory: and no good thing will he withhold from them that walk uprightly (Psa 84:11).

Isn't that a beautiful promise? I love that promise, "No good thing will He withhold from those who walk uprightly."

O LORD of hosts, blessed [or happy] is the man that trusts in thee (Psa 84:12).

So happiness to the man whose strength is in the Lord. Happiness to the man whose trust is in the Lord.



Psalm 85:1-13 (AMP)

1 LORD, YOU have [at last] been favorable and have dealt graciously with Your land [of Canaan]; You have brought back [from Babylon] the captives of Jacob. 2 You have forgiven and taken away the iniquity of Your people, You have covered all their sin. Selah [pause, and calmly realize what that means!] 3 You have withdrawn all Your wrath and indignation, You have turned away from the blazing anger [which You had let loose]. 4 Restore us, O God of our salvation, and cause Your anger toward us to cease [forever]. 5 Will You be angry with us forever? Will You prolong Your anger [and disfavor] and spread it out to all generations? 6 Will You not revive us again, that Your people may rejoice in You? 7 Show us Your mercy and loving-kindness, O Lord, and grant us Your salvation. 8 I will listen [with expectancy] to what God the Lord will say, for He will speak peace to His people, to His saints (those who are in right standing with Him)—but let them not turn again to [self-confident] folly. 9 Surely His salvation is near to those who reverently and worshipfully fear Him, [and is ready to be appropriated] that [the manifest presence of God, His] glory may tabernacle and abide in our land. 10 Mercy and loving-kindness and truth have met together; righteousness and peace have kissed each other. 11 Truth shall spring up from the earth, and righteousness shall look down from heaven. 12 Yes, the Lord will give what is good, and our land will yield its increase. 13 Righteousness shall go before Him and shall make His footsteps a way in which to walk.

Psalm 85:

LORD, you have been favourable unto the land: you have brought back the captivity of Jacob. You have forgiven the iniquity of your people; you have covered all of their sins (Psa 85:1-2).

So the declaration of God. The favor of God to the land and to the people, bringing them back from captivity. And then the goodness of God and the forgiveness of their sins.

Thou hast taken away all thy wrath: you have turned yourself from the fierceness of your anger. Turn us, O God of our salvation, and cause your anger toward us to cease (Psa 85:3-4).

And now he's speaking unto God.

Will you always be angry with us for ever? will you draw out your anger to all generations? Will you not revive us again: that your people may rejoice in thee? Show us thy mercy, O LORD, and grant us thy salvation. I will hear what the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Surely his salvation is near them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the LORD shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us up in the way of his steps (Psa 85:5-13).

So the psalm begins with the declaration that God has brought us back. But yet, there hasn't been a full spiritual restoration. It would seem that God isn't really moving yet among His people. So the prayer, "Lord, are You going to be angry forever throughout all generations? Won't You return, you know, revive us again? And that we might have again the rejoicing of the Lord within our hearts. Let us experience, Lord, Your mercies." And then he makes in the end of the psalm the affirmation of his faith in the faithfulness of God. "Surely God's salvation is near. And mercy and truth have met. And righteousness and peace have kissed. For God will give that which is good and the land will yield her increase."

Psalm 86:1-17 (AMP)

1 **INCLINE YOUR** ear, O Lord, and answer me, for I am poor and distressed, needy and desiring. 2 Preserve my life, for I am godly and dedicated; O my God, save Your servant, for I trust in You [leaning and believing on You, committing all and confidently looking to You, without fear or doubt]. 3 Be merciful and gracious to me, O Lord, for to You do I cry all the day. 4 Make me, Your servant, to rejoice, O Lord, for to You do I lift myself up. 5 For You, O Lord, are good, and ready to forgive [our trespasses, sending them away, letting them go completely and forever]; and You are abundant in mercy and loving-kindness to all those who call upon You. 6 Give ear, O Lord, to my prayer; and listen to the cry of my supplications. 7 In the day of my trouble I will call on You, for You will answer me. 8 There is none like unto You among the gods, O Lord, neither are their works like unto Yours. 9 All nations whom You have made shall come and fall down before You, O Lord; and they shall glorify Your name. 10 For You are great and work wonders! You alone are God. 11 Teach me Your way, O Lord, that I may walk and live in Your truth; direct and unite my heart [solely, reverently] to fear and honor Your name. 12 I will confess and praise You, O Lord my God, with my whole (united) heart; and I will glorify Your name forevermore. 13 For great is Your mercy and loving-kindness toward me; and You have delivered me from the depths of Sheol [from the exceeding depths of affliction]. 14 O God, the proud and insolent are risen against me; a rabble of violent and ruthless men has sought and demanded my life, and they have not set You before them. 15 But You, O Lord, are a God merciful and gracious, slow to anger and abounding in mercy and loving-kindness and truth. 16 O turn to me and have mercy and be gracious to me; grant strength (might and inflexibility to temptation) to Your servant and save the son of Your handmaiden. 17 Show me a sign of [Your evident] goodwill and favor, that those who hate me may see it and be put to shame, because You, Lord, [will show Your approval of me when You] help and comfort me.

Psalm 86 we have another psalm of David. David said,

Bow down thine ear, O LORD, hear me: for I am poor and needy. Preserve my soul; for I am holy: O thou my God, save thy servant that is trusting in you. Be merciful unto me, O Lord: for I cry unto you daily. Rejoice the soul of your servant: for unto thee, O Lord, do I lift up my soul. For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee (Psa 86:1-5).

This particular psalm is an interesting psalm in that practically every every verse is taken from another psalm someplace. So actually the psalmist here, number one, David shows his excellent knowledge of all of the other psalms, because he is just taking verses from so many different psalms. And you can find practically every one of these a quotation from another psalm. So David is taking from all these psalms and just sort of putting together a psalm that he draws from all of the other psalms. "For thou, Lord, art good, and ready to forgive; plenteous in mercy unto all those that call upon Thee." Give ear, O LORD, unto my prayer; attend to the voice of my supplications. In the day of my trouble I will call upon thee: for thou wilt answer me. Among the gods there is none like unto thee, O Lord, [Adonai, not Jehovah here]; neither are there any works like unto thy works. All nations whom thou hast made shall come and worship before thee, O Adonai; and shall glorify thy name. For thou art great, and you do wondrous things: thou art God alone. Teach me thy way, O Jehovah; I will walk in your truth: unite my heart to fear thy name (Psa 86:6-11). One of the problems I think that we, all of us, experience is the divided heart. Here David is praying, "God, just unite my heart towards Thee." We have a divided heart. Part of us is towards God, and part of it is towards our flesh. And I'm divided by the desires of my flesh and my desires for God. David is saying, "Lord, I don't want a divided heart. Unite my heart towards Thee." I think that's an excellent prayer.

I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for ever. For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell. O God, the proud are risen against me, and the assemblies of the violent men have sought after my soul; and have not set thee before them. But thou, O Adonai, art a God full of compassion, and gracious, and longsuffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me; give thy strength unto thy servant, save the son of your handmaid. Show me a token for good; that they which hate me may see it, and be ashamed: because you, Jehovah, have helped me, and comforted me (Psa 86:12-17).

Now in verse 5, "For thou, O Lord, art good, and ready to forgive." So he's declaring here the nature of God in the psalm. And he declares that God is good and God is ready to forgive, that He is plenteous in mercy. In verse 10, he declares, "For Thou art great, and You do wondrous things: You are the only God." So verse 15, "But Thou, O Lord, art a God full of compassion, gracious, longsuffering, plenteous in mercy and truth."

So it's interesting, verses 5, 10 and 15, he declares the character of God, aspects of God's character. And so to catch... it's woven through, but then he declares the character of God and then he responds to it with his request. "Lord, You are merciful. O God, have mercy on me, you know. And Lord, You do wonderful things. You only are God. Therefore, teach me Your ways. Lord, You're a God full of compassion. You're gracious. You're longsuffering. You have plenty in mercy and truth. O God, turn to me and have mercy upon me. And and let me experience your grace. A token for good and so forth." So the character of God and then my response to the character of God.

Now when I come to God, it is important that I understand the character of God. If I do not know that God is merciful, then it's difficult for me to ask for mercy. If I do not realize that God is gracious, then it's difficult for me to ask for grace. But knowing the character of God gives me then the confidence in coming to God. It helps me when I come to God to understand the nature of God. Now we so often have misunderstood the nature of God. Thou are the God of wrath and vengeance. Thou are the God of justice. And we look at the one aspect of God's nature, but that's to those that hate Him. That's to those that are opposed to Him. But to those that love Him, to those that call upon Him, He is merciful. He's longsuffering. He's gracious. He's tender. He's kind. He's good. And so Lord, I call upon Thee. Show me a token for good and all.

The voice from heaven

'And they heard a great voice from heaven, saying unto them, Come up hither.' Revelation 11:12

Suggested Further Reading: John 13:36–14:3

'Come up hither.' The Father seems to say this to every adopted child. We say, 'Our Father which art in heaven.' The Father's heart desires to have his children round his knee, and his love each day beckons us with a tender 'Come up hither.' Nor will your Father and my Father ever be content till every one of his children shall be in the many mansions above. And Jesus whispers this in your ear too. Harken! Do you not hear him say, 'I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me;'—'the glory which I had with thee before the world was.' Jesus beckons you to the skies, believer. Lay not fast hold upon the things of earth. He who is but a lodger in an inn must not live as though he were at home. Keep your tent ready for striking. Be ever prepared to draw up your anchor, and to sail across the sea and find the better port, for while Jesus beckons, here we have no continuing city. No true wife has rest save in the house of her husband. Where her consort is, there is her home, a home which draws her soul towards it every day. Jesus, I say, invites us to the skies. He cannot be completely content until he brings his body, the church, into the glory of its Head, and conducts his elect spouse to the marriage feast of her Lord. Besides the desires of the Father and the Son, all those who have gone before, seem to be leaning over the battlements of heaven, and calling, 'Courage, brothers! Eternal glory awaits you. Fight your way, stem the current, breast the wave, and come up hither. We without you cannot be made perfect: there is no perfect church in heaven till all the chosen saints be there; therefore come up hither.'

For meditation: God calls us to himself on earth first (Matthew 11:28) and to heaven afterwards. Others have added their voices to that call (Revelation 22:17). Having come to Christ on earth, we should be calling him to come again from heaven (Revelation 22:20) to receive us, as his people, to himself (John 14:3).

Sermon no. 488

27 November (Preached 23 November 1862)

Charles Spurgeon

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 838-839)

Chapel Flock PO Box 161102 Wichita, KS 67216 (316) 243-1438

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