



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



Vol. 6 Issue 78

December 28 , 2010

Prayer

God Father; in Jesus' name I ask it, that after this Christmas season I ask that all remain filled with Your love and joy, give them peace. If there were disagreements among family members I pray they just forgive one another. Let us reflect this week on the past year, and pray we are thankful for what we have, not for what we have not. Shine Your face upon us Lord, and bless us and keep us, protect us Lord, it seems the wolves in sheep's clothing are more frequent. Refresh Your discernment in us, I ask my prayer in Jesus' name. Amen....

Scripture

1 In the beginning was the Word, and the Word was with God, and the Word was God. Prov 8:22; 1John 1:1; 1John 1:2; 2 The same was in the beginning with God. John 17:5; 3 All things were made by him; and without him was not any thing made that was made. Gen 1:3; Ps 33:6; Eph 3:9; Col 1:16; Heb 1:2; 4 In him was life; and the life was the light of men. John 5:26; 1John 5:11; John 8:12; John 9:5; John 12:46; 5 And the light shines in darkness; and the darkness comprehended it not. John 3:19;

6 There was a man sent from God, whose name was John. John 1:33; Mal 3:1; Matt 3:1; Mark 1:2; Mark 1:4; Luke 3:3; Luke 7:27; 7 The same came for a witness, to bear witness of the Light, that all men through him might believe. 8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true Light, which lights every man that comes into the world. John 8:12; John 9:5; John 12:46; 10 He was in the world, and the world was made by him, and the world knew him not. Heb 1:2; Heb 11:3; 11 He came to his own, and his own received him not. 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Isa 56:5; Rom 8:15; Gal 3:26; 2Pet 1:4; 1John 3:1; 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelled among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. Isa 7:14; Matt 1:16; Luke 1:31; Luke 2:7; Matt 17:2; 2Pet 1:17; Col 1:19; Col 2:9;

John 1:1-14

Worship Music

[New Years Fireworks](#)

[You Will-CeCe Winans](#)

[It's Gonna Get Better—
CeCe Winans](#)

[The Healing Part—
CeCe Winans](#)

Radio Stations...

[KWVE ...Calvary Chapel](#)

[KLOVE](#)

Bible Studies

Chuck Smith

[Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

Questions or comments? E-mail us at spirit-walker-3@sbcglobal.net

Website;
[Blessing Box Cottage
Community Center
& Gift Shop....
Chapel Flock
website](#)
My Space:
[Chapel Flock
Facebook:
Chapel Flock](#)

To remove your name from our mailing list, please [click here](#)

Matthew, Mark and Luke differ in several ways, they are similar in that they include many of the same teachings and parables of Jesus in sequential order. John, does not take such a chronological approach, but tells about Jesus in terms of themes and topics. One of the great themes in John is love, loving God, receiving His love and loving others. This is one of the most important principles of our faith and is vital to our lives as believers. John also tells how important it is to abide in Jesus. John also gives great insight into the ministry of the Holy Spirit, who is our Teacher, our Comforter, our Helper, our Counselor and the Spirit of Truth. The emphasis of John is the Deity of Jesus. It is filled with Jesus' discourses and conversations. It gives things Jesus said rather than things He did.

The Author....does not identify himself till he comes to the end of the book (John 21:20, 24) where He states that He is the disciple whom Jesus loved (13:23, 20:2, that is John the Apostle, the most intimate earthly friend of Jesus. Ancient tradition and unbroken subsequent opinion have recognized His authorship, till the rise of modern criticism, The same class of critics who deny the virgin birth of Jesus, His deity, and His bodily resurrection, basing their hypothesis on an ancient vague mention of a certain John the Presbyter of Ephesus, have inferred that the author was not John the Apostle, but another John of Ephesus. This would undermine the value of the book as a testimony to the deity of Jesus.

John....His father's name was Zebedee (Matthew 4:21). His mother seems to have been Salome (Matthew 27:56, Mark 15:40), who, by comparing John 19:25, seems to have been a sister of Mary the mother of Jesus.. If so, John was a cousin of Jesus, and , being about the same age, must have known Him from childhood. John was a business man of some means. He was one of five partners in a fishing business that employed, hired servants (Mark 1:16-20). Besides his fishing business in Capernaum, he had a house in Jerusalem (John 19:27), and was a personal acquaintance of the high priest (John 18:15,16). He was a disciple of John the Baptist (John 1:35, 40). If he was a cousin of Jesus, as seems implied in passages above cited, then he was kin to John the Baptist (Luke 1:36), and must have known of the angelic announcements about John and Jesus (Luke 1:17,32). So when John the Baptist appeared, crying that the Kingdom of Heaven was at hand, John the son of Zebedee was ready to take his stand with him. On the Baptist's testimony he became an immediate disciple of Jesus (John 1:35-51), one of the first five disciples, and returned with Jesus to Galilee (John 2:2, 11). It seems, he went back to his fishing business. Later, probably about a year, Jesus called him to leave his business, and go about with Him. He was with Jesus continually, and thus was an eyewitness of what is written in his gospel. Jesus nicknamed him; "Son of Thunder" (Mark 3:17) which seems to imply that he had a vehement, violent temper. This he brought under control.

The first chapter reminds us of the opening words of Genesis. Jesus is called God and Creator. John is very positive that Jesus was a personality existing from eternity, and that He had a hand in the creation of the Universe. In John 17:5 Jesus is quoted as referring to the "Glory He had with the Father before the Word was." Jesus is here called The Word. That is Jesus was God's expression of Himself to mankind. Jesus was God. Jesus was like God, Jesus is God. Jesus is God's message to Mankind.

Jesus said; (8:12, 9:5; 12:46). It is one of the keynotes in John' Thought about Jesus (1 John 1:5-7). It means that Jesus, as Light of the World, is the one who makes clear meaning and destiny of Human existence.

God became a Man in order to win man to Himself. God could have made man with an instinct to do His will, but He chose rather to give man the power to decide for himself His attitude toward His Creator. God is a spirit, and man is hedged in by the limitations of a material body, and has scant conception of what a Spirit is. The Creator came to His creatures in the form of one of them to give them an idea of the kind of being He is. God is like Jesus, Jesus is like God. Son of Man; was Jesus' favorite name for Himself. It occurs about 70 times in the Gospels; Matthew 30 times, Mark 5, Luke 25, John 10, in Daniel 7:13, 14, 27 as a name of the coming Messiah. Jesus adoption of it is thought to have been equivalent to a claim of Messiahship. Jesus rejoiced in His experience as God in human form, sharing the life of mankind, He carried the title with him to heaven (Acts 7:56, Revelation 1:13; 14:14).

Although a citizen of the universe, familiar with the infinite depths. Of stellar space, yet His earthly life was spent in a very limited circle, howbeit a strategically important circle. Palestine was the junction of three continents, lying between the Mediterranean Sea and the Great Arabian Desert, meeting place of the world's highways. In Jesus' day, it consisted of four divisions, all under the control of Rome; Judea, the south part, stronghold of Jewish conservatism. Galilee, the north part, with large admixture of Greek population; Samaria, in between, a hybrid race, partly of Jewish blood; Perea, east of lower Jordan, with many prosperous Roman cities. Herod ruled Galilee and Perea; Pilate ruled Judea and Samaria. Alexandria, second city of the Roman Empire, was 300 miles to the south-west. Antioch, third city of the Roman Empire, was 300 miles to the north. Along the Palestinian coast, and through Galilee, passed the commerce and armies of the world. Aside from His childhood flight to Egypt, there is no record of his going more than 70 miles away from Nazareth. Jerusalem on the south, Sidon on the north, Decapolis and Perea on the east, were the limits of His known travels. Galilee, it's population was estimated by Josephus at 3,000,000. It was covered with rich Greek cities, it was the center of world culture. It's Roman capital, and royal residence of Herod, was Sepphoris, only 4 miles from Nazareth.

John's gospel, passing over Jesus' birth, childhood, baptism and temptation, starts with this testimony of John the Baptist before the committee from the Sanhedrin as to the deity of Jesus. This was at the close of the forty days temptation. It is nowhere stated that Jesus returned from the wilderness temptation to the Jordan where John was baptizing. The three Synoptics pass directly from the temptation to the Galilean Ministry (Matthew 4:11-12; Mark 1:13-14, Luke 4:13-14). The three successive morrows (29, 35, 43), followed by the third day (2.1), for His arrival in the place where John was preaching before departing for Galilee. The Prophet (21), a prophetic name of the Messiah, and so generally understood by the people in Jesus' day (John 6:14). John had a profound humility in his devotion to Christ (27) it is recorded in all four gospels (Matthew 3:11; Mark 1:7; Luke 3:16).

The first disciples there were five of them; John, Andrew, Simon, Philip and Nathanael. They had been prepared by the preaching of John the Baptist, and all five later became Apostles. This was one of the contributions of the Baptist's ministry to the work of Christ. Temporarily, they did go back to their regular occupations, about a year later they were called to follow Jesus, continuously. John the Apostle is assumed to be the unnamed disciple (40), if he was a cousin of Jesus then he must already have known Jesus before this. The tenth hour (39), was 10 A.M. John uses Roman time, like ours, counted from midnight or noon (4:6; 19:14). Simon being a business partner of John, may already have known Jesus personally, but not that he was the Messiah till no at John the Baptist's public proclamation. The fact that Jesus gave Simon a new name at this, their first recorded meeting, seems to indicate that Jesus already had him in mind for the Apostleship. Nathanael was converted by the majesty of Jesus' person (46-49). Jesus' statement about angels (51), marks Him as the connecting highway between earth and heaven (Genesis 28:12).

There was something about Jesus that Nathanael (1:49) had a instant effect. No hint of Jesus' personal appearance is given in the New Testament. The earliest legendary description dates from the 4th century, it is an apocryphal letter ascribed to Publius Lentulus, a friend of Pilate, written to the roman Senate, It is not authentic, in part it says;

" In this time appeared a man endowed with great powers. His name is Jesus. His disciples call Him the Son of God. He is of noble and well-proportioned stature, with a face full of kindness and yet firmness, so that beholders both love Him and fear Him. His hair is the color of wine, straight and without luster, but from the level of the ears, curling and glossy. His forehead is even and smooth, His face without blemish, and enhanced by a tempered bloom, His countenance ingenious and kind, nose and mouth are in no way faulty, His beard is full, of the same color as His hair; His eyes blue and extremely brilliant. In reproof and rebuke He is formidable, in exhortation and teaching, gentle and amiable of tongue. None have seen him to laugh, but many, on the contrary, to weep. His person is tall, his hands beautiful and straight. In speaking, deliberate, grave, little give to loquacity; in beauty in beauty surpassing most men." There are other traditions, too.

(Halley's Bible Handbook; 1965; comments, commentary, scriptures, history; pages 527-532)

Psa 119:105

**Thy word [is] a lamp unto
my feet, and a light unto my path.**



Chapel Flock; "Thought For The Day"

Spirit Walker Ministry; PO Box 161102; Wichita, Kansas 67216

Telephone Number; 316-243-1438



The Nativity Story

(about one hour video)

New Year's Eve Service Times

Calvary Chapel Costa Mesa (video player; live cast)

**New Year's Eve service on Friday, December 31st,
from 9:00 p.m. to 12:00 p.m.
Communion will be served at the New Year's Eve service**

New Year's EveWest Coast; 9:00 pm ; Central Time; 11:00 pm

East Coast; 12:00 pm (midnight)