



# ~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing

[www.chapel-flock.com](http://www.chapel-flock.com)



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## Worship Music

[Wait And See-  
Brandon Heath](#)

[Life Is Sweeter-  
The Afters](#)

[Start Over-The Afters](#)

## Prayer

Lord, I ask You to help me keep my heart free from the things of the world. You have called me to be a committed and focused Christian soldier. I cannot permit anything to ensnare and entrap me, thus distracting me from the good fight of faith You've called me to fight and win. You are the revealer of the secrets of men's hearts, so today I am looking to You to reveal to me any areas in my soul where I have allowed something to entrap me so greatly that it threatens to eliminate me from the fight. Lord convict me when conviction is necessary, correct me when correction is necessary. Lead me in the way to go, always, the correct path. I ask it in Jesus' name. Amen.....

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.

“ God Or Self---Which? ”

Charles Spurgeon

Chapel Flock.....text a prayer..... request telephone number.....

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Or----

If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

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## Radio Stations

[KWVE ...Calvary Chapel](#)

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## Bible Study Sites

[Chuck Smith  
Through The Bible](#)

[Bob Coy/Teachings](#)

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[Virtue for Women-  
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1 REHOBOAM WENT to Shechem, for all Israel had come to Shechem to make him king. 2 And when Jeroboam son of Nebat heard of it—for he still dwelt in Egypt, where he had fled from King Solomon—[he] returned from Egypt. 3 And they sent and called him, and Jeroboam and all the assembly of Israel came and said to Rehoboam, 4 Your father made our yoke heavy; now therefore lighten the hard service and the heavy yoke your father put upon us, and we will serve you. 5 He replied, Go away for three days and then return to me. So the people departed. 6 And King Rehoboam consulted with the old men who stood before Solomon his father while he yet lived and said, How do you advise me to answer this people? 7 And they said to him, If you will be a servant to this people today and serve them and answer them with good words, they will be your servants forever. 8 But he forsook the counsel the old men gave him and consulted the young men who grew up with him and stood before him. 9 He said to them, What do you advise that we answer this people who have said, Make the yoke your father put on us lighter? 10 The young men who grew up with him answered, To the people who told you, Your father made our yoke heavy, but you make it lighter for us—say this, My little finger shall be thicker than my father's loins. 11 And now whereas my father loaded you with a heavy yoke, I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions. 12 So Jeroboam and all the people came to Rehoboam on the third day, as the king had appointed. 13 And the king answered the people roughly and forsook the counsel the old men had given him, 14 And spoke to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add to your yoke; he chastised you with whips, but I will chastise you with scorpions. 15 So the king did not hearken to the people, for the situation was from the Lord, that He might fulfill His word which He spoke by Ahijah the Shilonite to Jeroboam son of Nebat. 16 So when all Israel saw that the king did not heed them, they answered the king, What portion have we in David? We have no inheritance in the son of Jesse. To your tents, O Israel! Look now to your own house, David! So Israel went to their tents. 17 But Rehoboam reigned over the Israelites who dwelt in the cities of Judah. 18 Then King Rehoboam sent Adoram, who was over the tribute [taskmaster over the forced labor], and all Israel stoned him to death with stones. So King Rehoboam hastened to get into his chariot to flee to Jerusalem. 19 So Israel has rebelled against the house of David to this day. 20 When all Israel heard that Jeroboam had returned, they sent and called him to the assembly and made him king over all Israel. None followed the house of David except the tribe of Judah only. 21 And when Rehoboam had come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, 180,000 chosen warriors, to fight against the house of Israel to bring the kingdom back to Rehoboam son of Solomon. 22 But the word of God came to Shemaiah the man of God, saying, 23 Tell Rehoboam son of Solomon king of Judah and all the house of Judah and Benjamin and the remnant of the people, 24 Thus says the Lord, You shall not go up or fight against your brethren, the Israelites. Return every man to his house, for this thing is from Me. So they hearkened to the Lord's word and returned home, according to the Lord's word. 25 Then Jeroboam built Shechem in the hill country of Ephraim and lived there. He went out from there and built Penuel. 26 Jeroboam said in his heart, Now the kingdom will return to the house of David. 27 If this people goes up to the house of the Lord at Jerusalem to sacrifice, then the heart of this people will turn again to their lord, to Rehoboam king of Judah; and they will kill me and go back to Rehoboam king of Judah. 28 So the king took counsel and made two calves of gold. And he said to the people, It is too much for you to go [all the way] up to Jerusalem. Behold your gods, O Israel, who brought you up out of the land of Egypt. 29 And he set the one golden calf in Bethel, and the other he put in Dan. 30 And this thing became a sin; for the people went to worship each of them even as far as Dan. 31 Jeroboam also made houses on high places and made priests of people who were not Levites. 32 And Jeroboam appointed a feast on the fifteenth day of the eighth month, like the feast kept in Judah, and he offered sacrifices upon the altar. So he did in Bethel, sacrificing to the calves he had made. And he placed in Bethel the priests of the high places he had made. 33 So he offered upon the altar he had made in Bethel on the fifteenth day of the eighth month, a date which he chose individually; and he appointed a feast for the Israelites and he went up to the altar to burn incense [in defiance of God's law.]

## Chapter 12

Now Rehoboam came to Shechem: and all Israel gathered to Shechem (1Ki 12:1)

Which is just about the center of the land, just about the heart of the country. And they gathered

to make him king. And Jeroboam who was in Egypt, heard of the death of Solomon, (for he had fled to Egypt from Solomon). And they sent and called Jeroboam. And all of the congregation of Israel came to Rehoboam, and they said (1Ki 12:1-3),

Now look, when your dad was alive, he overtaxed us. And we are just tired of this heavy taxation and we want some tax relief. And so Rehoboam said, "Give me three days to think about it."

And they said, All right."

So he went to his older counselors, those men that had counseled his father Solomon.

And he said, "What shall I do?"

And they said, "You better listen to them and give them some tax relief." What they are saying is correct. The taxes are a burden; they're too high. The people are going to revolt if you don't give them some tax relief. And so he went to his young counselors, the young guys that he grew up with.

And he said, "Look, these guys are wanting tax relief. What shall we do?"

And they said, "Don't give in to their request. If you do, they're going to only come back for more later. So you got to be firm and you just go out and tell them that they haven't seen anything yet. That you're going to even be more severe than your father Solomon." That actually what they saw under your dad was nothing compared with what's coming.

So he went out and spoke roughly to them.

He said, "My father chastised you with whips, I'm going to chastise you with scorpions." And just went on and spoke very roughly to them.

And the people said, "What have we to do with you, house of David?" And they said, "To your tents, O Israel." And so the tribes of Israel at that point revolted and Rehoboam headed down to Jerusalem, to the safety of Jerusalem when he heard that the people were in an uproar. And so he gathered together an army and the Lord spoke to them and told them not to start a war at that time. And so the kingdom was divided. And this is an important point in the history of the nation.

The Northern Kingdom, as I said, was called Israel. Unfortunately they did not have one decent king. Israel was plagued with idolatry from the beginning. Judah had some good kings, some excellent kings and some bad kings. Israel never had any good kings at all. They went from bad to worst. But at least in Judah they did have some decent kings who did bring reforms there in Judah, but the kingdoms were never united again. The Northern Kingdom fell first because of its idolatry and all. It fell first to Assyria. Later on about 500 B.C. the Southern Kingdom fell to Babylon. Later there was a regathering of course after the Babylonian captivity. But the people of Judah never fully accepted the people of Samaria as true full brothers because the Samaritans could not really bring out their genealogy to prove that they were Jews all the way back.

And even at the time of Christ, there was sharp division between the Jews and the Samaritans. And they were both claiming that they had the right place to worship God; in Samaria where Abraham first built the altar there at Shechem unto the Lord. And they claim that Mount Gerizim was the only mountain on which to worship God. Whereas the Jews were saying, No, God should be worshipped on Mount Moriah there in Jerusalem. And there was this big conflict between them even at the time of Christ.

Now the prophecy of Ezekiel, when he prophesies the rebirth of the nation Israel which we have been privileged to observe, when he prophesies that God was going to take these bones that were dry and scattered and bring them together and put them in the land again and make a nation of them, he said that he saw one stick for Joseph and one stick for Judah. And that actually there would be no longer two but one. And so what God was prophesying there in Ezekiel is that when the children of Israel became a nation again, which they did in 1948, that they would no longer be a divided kingdom. They would no longer be the Northern Kingdom and the Southern Kingdom, but they would be just one nation, one king over them all. And thus, of course, is the case today. Israel is a united nation and one ruler ruling over the whole nation but they don't have the Northern Kingdom and the Southern Kingdom. That won't exist again. That is over. That's a part of the past history. That won't be repeated because God promised that there would be just one nation in the land.

Of course, Joseph Smith said that one stick for Joseph was actually his name is in the Bible and that one stick was the book of the Mormons that Joseph Smith was going to bring to all the people. If you can believe that, you can believe anything. Read it in its context. I'm surprised that people would go for that.

And so Jeroboam became the king over Israel and he built Shechem. Now Shechem is already there. It means that he built a wall around Shechem and actually the wall of the city of Shechem is, remnants of it are still there today. And he built Penuel.

But he said to himself, The people are apt to be drawn back to the king of Judah, especially if they go down to Jerusalem for the holy days. They go down for the Passover and so forth, their hearts are going to be drawn back after Rehoboam and I'm going to be in trouble. So he made two golden calves and he built altars, one in Dan, which is way up at the uttermost northern part of the kingdom. It's where the Jordan River comes right out of the ground, beautiful area of Dan. And he set up one of these golden calves in Dan; the other he set up in the southern part there at Bethel, which is of course, just fifteen, twenty miles out of Jerusalem, close by Jerusalem. So in both ends of the kingdom, the southern and the northern part of the kingdom of Israel, he set up these idols with these golden calves and he said, "These are the gods which brought you out of Egypt."

Now the worship of the calves was something that came from Egypt. You remember when the children of Israel were in the wilderness and Moses had stayed in the mount for such a long time. The people thought that he wasn't coming back and they came to Aaron and they said, "Make us a God that we might serve it for as what's happened to this Moses, we don't know." And so he had them bring all their golden earrings and all of their gold and they molded this golden calf. And of course, Moses came down from the mountain with the two tables of the law and he heard the dancing and the singing and he saw all these people in their wild orgies as they were worshipping this golden calf. And he took the two tables of stone upon which God had inscribed the Ten Commandments. The first one, "Thou shall have no other gods before me." The second one, "Thou shall not make unto thee any graven image to bow down and worship" and all. And here they were in violation of the first two commandments. They had already broken the law before they even had it. And he threw the stones on the ground and they broke and he then took this golden calf and he ground it into powder, mixed it with water and he made all the people drink it. But he dealt with it very harshly.

But now here is Jeroboam making two golden calves, setting them up with altars and saying, "These are the gods that brought you out of Egypt." And he turned the hearts of the people away from the Lord.

A.W. Tozer; Jesus, Author of Our Faith

## AND OTHER ESSAYS ON FAITH

COMPILED AND EDITED BY GERALD B. SMITH

Aiden Wilson Tozer (April 21, 1897 - May 12, 1963) was an American Protestant pastor, preacher, author, magazine editor, Bible conference speaker, and spiritual mentor. For his work, he received two honorary doctorates. Among the more than forty books that he authored, at least two are regarded as Christian classics: *The Pursuit of God* and *The Knowledge of the Holy*. His books impress on the reader the possibility and necessity for a deeper relationship with God. Living a simple and non-materialistic lifestyle, he and his wife, Ada Cecelia Pfautz, never owned a car, preferring bus and train travel. Even after becoming a well-known Christian author, Tozer signed away much of his royalties to those who were in need. Prayer was of vital personal importance for Tozer. "His preaching as well as his writings were but extensions of his prayer life", comments his biographer, James L. Snyder in the book, *In Pursuit of God: The Life Of A.W. Tozer*. "He had the ability to make his listeners face themselves in the light of what God was saying to them", writes Snyder.

Tozer himself produced the works: *Let My People Go*; *Man : the Dwelling Place of God*; *Paths to Power*; *The Divine Conquest*

*The Knowledge of the Holy*, (1961) New York: Harper & Row, ISBN 0-06-068412-7; *The Pursuit of God*, (1957) Camp Hill, PA: Christian Publications, ISBN 0-87509-522-4

*The Root of the Righteous*; There are also many compilations of sermons and other writings which were edited and published by Christian Publications, Inc., after Tozer's death. Although the books were published posthumously, authorship is attributed to A. W. Tozer.

Wikipedia



**PEOPLE ALL AROUND US REMEMBER NOAH** because he built a mammoth boat on a dry hillside—and they are still laughing at him. The Bible remembers Noah for his faith in God—and commends him for doing exactly what God told him to do.

If there were comics in Noah's day, they surely worked over the old man—building his big boat so far from water. While they were getting their laughs, they refused to believe that God had said to Noah: "I am going to put an end to all people, for the earth is filled with violence because of them" (Gen 6:13). They refused to believe that God is sovereign.

The weight of the Bible is on the side of Noah's faith. "Noah," the Scriptures declare, "did everything just as God commanded him" (Gen 6:22). The New Testament measurement of Noah's faith is brief, but stirring and memorable:

By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that comes by faith. (Heb 11:7)

Noah was not a popular figure in his day. But he was God's man in history's worst crisis, and he was faithful in the prophetic ministry God gave him.

Now, when we discuss Noah and the Flood, we must discuss sin and judgment and alarm—and none of these are topics likely to make any twentieth-century person popular. But nevertheless we will find out where the Bible takes us as we review the faith and obedience of Noah.

Unlocking the lesson of Noah.....

There are some teachers in our churches who are strong on what they call "Bible analysis." They are always searching for the "key" to the book or the "key verse" of the chapter, or perhaps even the "key word" in a Bible verse. Although it is helpful in Bible study to discern the variety in the sections and segments that compose the Scriptures, a "key" is something else. Personally, I do not think our Bible was formulated in that way. If you need to find a key and do not find it, the message remains locked in. That is not the way the Bible speaks to us and guides us. It is often remarked that the Bible is really a love letter to us from God. Suppose a sailor is stationed somewhere in the western Pacific. He writes a tender, loving letter to his wife, at home with the children half a world away. When it arrives in the mail box, the sailor's wife quickly opens the envelope. What is that wife's first thought as she begins to read? Is it, "I wonder if I am going to be able to find the key to the message in this letter"? Oh, no! That is not her thought at all. She reads with joy and blessing and satisfaction. She senses the love that authored the letter. She does not need a college degree to understand and absorb the message of every paragraph.

In considering Noah's faith, we do not have to search very far for understanding. The Bible gives us a straightforward message concerning Noah. It is simply this: "Demonstrate your faith in God in your everyday life!" It is evident that God did not say to Noah: "I am depending on you to hold the proper orthodox doctrines. Everything will be just fine if you stand up for the right doctrines!" No, that is not what God demanded of Noah. Yet we have many religiously inclined people in our day who hold to an illusion that the learning of doctrine is enough. They actually think that somehow they are better for having learned the doctrines of religion. What actually did God ask Noah to do? Just this: to believe, to trust, to obey—to carry out His word. In essence, God said to Noah, "I want to demonstrate to the whole world that your faith is genuine and that I am a rewarder of those who believe Me and trust Me!"

**Doctrine must be enfleshed.....**

I have been impressed by a statement on Christian doctrine made by Martin Lloyd-Jones, the English preacher and writer, in a published article. The gist of his message was this: It is perilously close to being sinful for any person to learn doctrine for doctrine's sake. I agree with his conclusion that doctrine is always best when it is incarnated—when it is seen fleshed out in the lives of godly men and women.

Doctrine merely stated has no arms or legs, no tongue and no teeth. Standing alone, it has no purpose, no intentions, and it certainly carries no moral imperative.

Our God Himself appeared at His very best in the Incarnation, when He came into our world and lived in our flesh. What He had been trying to say to mortal man about Himself, He was now able to demonstrate in the person and life of Jesus, the Son of Man.

How can we best explain faith? Read the Bible account of Abraham—you will see faith in his life. How can we best explain courage? Read about Elijah and his challenge to the 400 prophets of Baal—you will find courage incarnated in a man. How can we best explain faithfulness? Turn to the life of Moses. Forgiveness? Turn to Joseph.

Now, what do we see in the life of Noah? Noah demonstrates many aspects of faith, but the particular emphasis is this: Faith pays heed to the warnings that come from God.

In the kind of world in which we live, men and women can easily come to the conclusion that so many alarms are false alarms that there is really no need to be concerned. But when God sounds a loud and commanding alarm, we should listen and exercise concern. When God said to Noah, "I will destroy man, whom I have created, from the face of the earth," Noah believed God and acted in the light of the serious nature of that alarm.

When God warns a nation or a city, a church or a person, it is a grievous sin to ignore such warning. In conservative Christianity, we believe that the Christian message does indeed contain an element of alarm. Not all Christians believe this. Some have been taught that the Christian gospel is "good news" exclusively. The only way some people try to explain the full meaning of the Christian gospel is to quote one verse: "Believe in the Lord Jesus, and you will be saved" (Act 16:31). That is it! That is all there is to it, they say.

The positive suggests the negative.....

But I want to mention something here about the use of language. It is impossible to make certain definite statements without bringing to mind that which is exactly the opposite. If I should say, for example, "I was introduced to one of the largest men I have ever met," I am making a comparison in my mind. I try to describe the man as large, and I cannot do that without having also a small man in my mind. If a small man did not exist, I could not be describing the other man as large.

So when the Scriptures admonish us to believe in the Lord Jesus Christ to be saved, there comes to our minds the fact of mankind's lost condition. Why should I have to believe in Christ to be saved? Because I am lost. Because I am a sinner. Because I have believed the devil and all of his works unto near damnation! I am alienated from God.

Even in Joh 3:16, the most beautiful and rose-colored verse of all, there is an element of alarm sounding continually for the lost: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." Salvation is there, yes! But the word perish is plainly there, too. And the alarming lost condition of the human race is there.

This is the basic reality of our faith—the reality of believing and trusting. The Christian gospel always has been and must continue to be a gospel of alarm. The Christian gospel cannot always be a gospel of honey and sweetness! It follows that there is a kind of faith that responds, that believes in the soundness of a warning that comes from God.

The gospel message is a gospel of hope and good news to those who respond and believe. But the gospel message is starkly plain to those who do not believe. "Whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son" (Joh 3:18).

Noah accepted the reality of God's warning of judgment to come. He demonstrated his faith by acknowledging that God's way is best and the best of all courses of action.

But why did Noah "fear"?

Now, some voice a negative reaction to the expression in Hebrews that declares Noah was moved by a "holy fear" to do all God had commanded. The English language does not always give us a proper perspective of the word fear.

If we are familiar with the Bible and the many godly men and women who have trusted the Lord, we know that holy fear is a kind of faith closely associated with high moral wisdom. It can only be the part of wisdom for a human being to fear irrecoverable spiritual loss. It is a wise kind of fear that is willing to consider the meaning of permanent and eternal separation from God, the source of all good. Noah demonstrated a high quality of human wisdom as well as spiritual concern when he was moved to trust God and His word. Noah did not argue about his rights. He did not argue about God's assessment of man's nature and man's violence. He did not argue about God's course of action.

Noah's high regard for God's person was intermingled with his own reverent faith and holy fear. His knowledge of God was firsthand and personal. God had revealed Himself, and Noah said, "I will trust, I will follow, I will believe!"

Because Noah's fear was a holy fear, he was moved to prepare for the acts of God that were to follow. Noah's fear moved him. It is that simple and that significant. Nothing but the will of God was of any consequence to him.

I must note here a modern method of dealing with human fear, human guilt, human sin. Psychology is somewhere at the center of it. I speak of the expansion in our day of the old Greek idea that realistic drama could be utilized as a moral catharsis. The Greek authors said they wrote all of the harshness and terror, anguish and sorrow into their famed plays so those in the audience could experience the complete sweep of human emotions. Men and women were supposed to be able to live through it all by watching the portrayal by someone else.

I have never believed that the Greeks succeeded in bringing their idea to any desired moral fruition. In our day, however, the concept is still advocated. It is being carried out to a ridiculous extreme.

Many persons who make up our television and theater audiences, who may have never shed a real tear for any real person, will actually weep over the emotional trials and tribulations of the TV and movie actors. A moral catharsis, the Greeks said. Get yourself so identified with some imaginary character that you can live out all of your emotions. Then you will experience a kind of purification.

You will experience nothing of the kind!

What will happen is that you will become an artificial zombie! You will get so wrapped up in your feelings for what is unreal and artificial that you will never have right feelings of concern for what is real and true.

Noah faced reality.....

That may sound like it is far and remote from Noah's faith, but there is a connection. Noah was moved—but he was on no emotional binge. He was not moved by depraved, guilty human fear. He was moved by the personal knowledge of a revelation from a holy and sovereign God.

When something unusual happens to us, we exclaim, "That is unreal!" Noah had word from the Lord. He said: "This is real! I know this is real! It is the better part of wisdom for me to do just what God has commanded!" Many people around us are moved by their emotions, but they are not moved enough to do anything that matters. They are not happy until they have had "a good cry." I have met some of them. They can cry at the drop of a handkerchief. Then, just as suddenly, the tears are gone, and they look pleased, saying they feel "so much better." I cannot keep up with that kind of temperament or personality. I must confess it nearly kills me to cry in public. I am not one of the weepy kind. My tears are very far down in the well. If anything is powerful enough to get them to the surface, I am undergoing some deep and demanding experience within my being. But we should be moved and we should be stirred about eternal realities. Noah was moved—and he moved on to do that which was right and important. I once heard a very fine speaker, an effective preacher, describe what he had found in the emotional responses of an audience. He said he had told the story of a faithful old sheep dog. In the midst of a great storm, the herder knew that eleven young lambs were missing. Once, twice, three times he sent Old Shep, the dog, out for the missing lambs. And again and again, until the weary but faithful dog had returned with ten of the lambs.

Once again the master took Old Shep to the door. "One more, Shep, one more," he said. "Bring him in!" The dog, utterly exhausted, went out into the storm again. Much later he returned, bearing the missing lamb. The old dog slowly placed the weak, wet lamb on the floor, then slumped to the floor himself.

As the shepherd finished caring for the stray lamb, he turned to Old Shep to express his gratitude. But it was too late. Shep was dead. The faithful dog had given his all to rescue the lambs.

But reality failed to stir them.....

The preacher who was describing his telling of the story said his audience was in tears as he finished. To that audience, then, he made the gospel application, deliberately and intentionally. He told of the faithfulness of the Son of Man as He was led to Calvary. He described the kind of love that motivated Jesus to die on Calvary's cross.

"I painted the picture of Jesus as vividly as I could," said the preacher in recounting the experience. "I let the Savior hang there for men and women to see."

And what was the result? "An obvious look of stony indifference came over those people," the preacher concluded. "They had been moved by the story of the faithful dog. They had been moved to tears. But the Savior's dying on the cross? They had heard that before—and they were no longer stirred by it."

Yes, Noah had feelings. Noah was stirred. But he did not standstill, wondering and debating. He was moved to face the consequences in the glare of an unbelieving and godless generation.

Noah went out to the hillside and began the long, weary task of building the ark. He constructed it exactly to the pattern God had given him. He condemned the world in its unbelief. He became heir to the righteousness that is by faith.

What would Noah say to you if he could come and counsel you today concerning your faith? I know what he would say—and I think you know, too.

“When you hear the truth,” Noah would say, “whenever you hear God’s truth, God’s Word, you will go either in the direction you are moved, or you will just wait. If you wait, you will find that the next time you hear the truth, it will not move you quite as much. The next time, it will move you less, and the time will come when that truth will not move you at all!”

Then Noah would probably finish his counsel, saying, “If I had refused the very first time to go out and build the ark, God might have spoken again. But each time it would have been a little easier to say, ‘No, Lord, I don’t think I am going to do it.’ Soon I would be able to disregard completely the alarm that God was sounding!”

**Do not disregard the warning!**

We have to confess that there is a distressing kind of brazen unbelief all around us. Because they are completely without fear of God, men and women in our generation are paying little heed to any of God’s warning signals.

As a youngster I was a farm boy, and I came to recognize that birds and animals had their own methods of communication particularly when danger or harm were near. There were always some hungry crows flying around, and they communicated in their own ways. But only one of their sharp cries was the cry of alarm, the urgent warning of danger.

Some of the crows were brave enough to land in the field and pick away at the corn. But they had an advance and a rear guard—wily old crows perched on the stubby branch of a nearby tree, or on a post. Their instincts warned them of the farmers with their rifles who never gave up in their contest with the greedy crows. One man on the edge of the field brought that warning cry from the crow in the tree—and all of the crows took off as one, escaping to their places of safety.

Here is my point. It would have been a very foolish crow that would have belittled the alarm, that would have lingered for one more kernel of corn. He might have rejected his bird instinct and declared, “I am staying! I am not going to be stampeded.” But you know what would happen. The farmer with the rifle would blow out his poor little bird brain and that would be the end of him. He had heard the warning—it was up to him to heed it.

I also learned the lesson of the little chicks—an easy prey for the hawks overhead. Sometimes before we could even see the hawk we could hear its high-pitched cry—a piercing whistle-like sound. Mother hen also heard it, and she would use her own special cluck-cluck of warning. Her chicks would scamper to her side and soon she had them all tucked away safely under her feathers. Those chicks did not lose any time debating the value of an alarm. They responded quickly and were safe from the danger overhead.

There is such a thing as faith that believes in the soundness of a warning. There is a faith that is not ashamed to move in the direction of the ark of safety.

Noah is an everlasting example. May God give us ears to hear and hearts to obey!

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Will you be there without so much as a solitary ear? Never having ploughed nor sown, and therefore never having reaped? If so, every shout of every reaper might well strike a fresh pang into your heart as you remember that you did not sow, and therefore could not reap. If you do not love my Master, do not profess to do so. If He never bought you with His blood, do not lie unto Him, and come unto His table, and say that you are His servant; but if His dear wounds bought you, give yourself to Him; and if you love Him, feed His sheep and feed His lambs. He stands here unseen by my sight, but recognized by my faith, He exhibits to you the marks of the wounds upon His hands and His feet, and He says to you, "Peace be unto you! As My Father hath sent Me, even so send I you. Go ye into all the world, and preach the gospel to every creature; and this know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Good Master, help us to serve Thee! Amen.

Charles Spurgeon

The Bible is piled high with examples of people—people just like you— who stood in faith and endured difficulties in order to do the will of God. You are surrounded on every side with powerful examples of people who were challenged in their faith, yet who held fast to the Word of God. And as a result, these godly people saw God's promises come to pass in their lives!

You are not alone!

Look at Noah and the fight he endured.

Look at Abraham and the fight he endured.

Look at Sarah and the fight she endured.

Look at Jacob and the fight he endured.

Look at Joseph and the fight he endured.

Look at Moses and the fight he endured.

Look at Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets and the fight they all endured.

Take some time today to read some of these examples from the Old Testament—and then turn to the New Testament to see the many examples of faithful people who are also listed there. The Bible is packed full of examples of those who heard from God, who took His Word deep into their hearts, and who refused to stop until they saw the fulfillment of what God had promised them. Like you, they faced hardships and challenges. But no matter what obstacles stood in their way, they kept going and never stopped until God's plan for their lives was accomplished.

What are some of your past victories that you can encourage yourself with as you fight your current fight of faith?

In each of those past struggles, what helped you to stay in the fight until you won?

List some examples of people in your life and in the Bible who held fast to God's promises as they faced great difficulties until their victory was finally won.

Sparkling Gems from the Greek.

( Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 514-517)

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