



# ~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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## Worship Music

### Prayer

Lord, help me walk in the Spirit and not in the flesh. I realize that I must make a choice to move up into this higher realm, so today I am telling You that I want to leave the low life I've been living and come up higher. You are beckoning me to come there, and I accept Your invitation. As I start taking steps to this higher sphere of life, help me resist the yearnings of the flesh that keep trying to pull me back down. I want to become so sensitive to You that the desires of the flesh altogether cease to have any effect on my life. Lead me and guide me and change me into exactly what You want me to be. Bring conviction when it is necessary and correct me, I ask it in Jesus' name. Amen.

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[When I Speak Your Name-Kari Jobe](#)

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**1** WHEN YOU go forth to battle against your enemies and see horses and chariots and an army greater than your own, do not be afraid of them, for the Lord your God, Who brought you out of the land of Egypt, is with you. **2** And when you come near to the battle, the priest shall approach and speak to the men, **3** And shall say to them, Hear, O Israel, you draw near this day to battle against your enemies. Let not your [minds and] hearts faint; fear not, and do not tremble or be terrified [and in dread] because of them. **4** For the Lord your God is He Who goes with you to fight for you against your enemies to save you. **5** And the officers shall speak to the people, saying, What man is there who has built a new house and has not dedicated it? Let him return to his house, lest he die in the battle and another man dedicate it. **6** And what man has planted a vineyard and has not used the fruit of it? Let him also return to his house, lest he die in the battle and another man use the fruit of it. **7** And what man has betrothed a wife and has not taken her? Let him return to his house, lest he die in the battle and another man take her. **8** And the officers shall speak further to the people, and say, What man is fearful and fainthearted? Let him return to his house, lest [because of him] his brethren's [minds and] hearts faint as does his own. **9** And when the officers finish speaking to the people, they shall appoint commanders at the head of the people. **10** When you draw near to a city to fight against it, then proclaim peace to it. **11** And if that city makes an answer of peace to you and opens to you, then all the people found in it shall be tributary to you and they shall serve you. **12** But if it refuses to make peace with you and fights against you, then you shall besiege it. **13** And when the Lord your God has given it into your hands, you shall smite every male there with the edge of the sword. **14** But the women, the little ones, the beasts, and all that is in the city, all the spoil in it, you shall take for yourselves; and you shall use the spoil of your enemies which the Lord your God has given you. **15** So shall you treat all the cities that are very far off from you, that do not belong to the cities of these nations. **16** But in the cities of these people which the Lord your God gives you for an inheritance, you shall save alive nothing that breathes. **17** But you shall utterly exterminate them, the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, as the Lord your God has commanded you, **18** So that they may not teach you all the abominable practices they have carried on for their gods, and so cause you to sin against the Lord your God. **19** When you besiege a city for a long time, making war against it to take it, you shall not destroy its trees by using an ax on them, for you can eat their fruit; you must not cut them down, for is the tree of the field a man, that it should be besieged by you? **20** Only the trees which you know are not trees for food you may destroy and cut down, that you may build siege works against the city that makes war with you until it falls.

#### Chapter 20

Now when they went to war, [chapter twenty] against your enemies, and you see the horses, and chariots, don't be afraid: for the LORD is with you, who brought you out of Egypt (Deu 20:1).

Now there was among these people they were, remember, just slaves and they did have fears; fears of battle. They weren't trained fighting men. And in those days the children of Israel did not have any horses for battle, neither did they have chariots. And having a chariot was like having a tank against infantry in modern warfare. And thus, when they'd see these chariots and these horses and prancing horses and all pulling these chariots towards them it would strike fear into their hearts. Now the Lord said, "Don't be afraid when you see those because I'm going to be with you". David said, "Yea, though I walk through the valley of the shadow of death I will fear no evil for thou art with me"(Psalms 23:4).

You know, the conscienceness of the presence of God is one of the most fear dispensing things in the world. It's so glorious to realize God is with me when there are frightening situations that I'm facing. I oftentimes forget that God is with me and that's when I really get scared. But it's always a comfort when you're faced with some difficult situation to remember, "Oh well, God is with us because if God be for us, who can be against us?"

Now they're to go out to the men as they're getting ready to fight.

And you are to say unto the troops: don't let your hearts faint, don't fear, do not tremble, don't be terrified; For the LORD your God is going before you, to fight for you against your enemies, to save you. And the officers are to speak to the people, and say, If any man built a new house yet and... hasn't had a chance to live in it? Then that fellow can go home (Deu 20:3-5).

He wouldn't have to fight because if he were killed in battle then it would mean he built a house and someone else lived in it and he never got a chance to live in it, so he was to be excused from battle.

How many of you have planted vineyards and you haven't picked the grapes yet? You can all go home (Deu 20:6).

Because it wouldn't be fair for you to do all the work of planting a vineyard and perhaps be killed in battle and never be able to eat of your vineyard. So those that had built new houses and not lived.

How many of have been engaged to a wife, betrothed and you haven't yet fulfilled that time of betrothal and the marriage haven't yet taken place? (Deu 20:7)

Those who were engaged to be married were dismissed from battle and were able to go home.

[and finally] how many of you are afraid to fight? You can go on home too (Deu 20:8).

So by the time you were left with your army you had a pretty good group of really fighting men. You know, they weren't afraid and they were ready to go and they didn't have any, you know, distractions like some girlfriend that they were engaged to and looking forward to the wedding or these kinds of things. The fellows that remained to fight were those that were really ready to go.

Now the idea, and it was a very good idea, of sending home those that were fearful is that in the midst of the battle because they are afraid they might panic and start to run and that has a kind of an infecting effect upon the other troops. And so those that were fearful were sent home. They didn't want fellows there who were apt to panic in the midst of the battle, and thus, create a panic among the troops. So it was a very wise kind of a move indeed. It left you with just really quality fighting men.

Now when you come to a city to take it, first of all proclaim peace upon the city. And if they open their gates and surrender then fine, take over the city. But if they fight against you, then go in, kill all the men and leave all the women and children alive and then you can use the women and children as servants, and this cattle and the spoil you may take for your own to eat of it.

And thus you shall do to all of the cities that are far off, but those cities that are in the land where the Hittites, the Amorites, the Canaanites, the Perizzites, and the Hivites, and the Jebusites; are dwelling: then these nations you're to utterly destroy (Deu 20:15-17).

Not to make any peace treaties, you're to wipe these people out completely.

That they teach you not to do after their abominations, which they have done unto their gods; so should ye sin against Jehovah your God. When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees of it (Deu 20:18-19).

Now the purpose of the total eradication of these nations was the horrible lascivious practices that were going on in these nations, lest they would pollute you. Now the people did not obey the Lord in this. They did save some of the cities, and thus became polluted and ultimately were driven out of the land themselves because of the pollutions that they practiced after the manner of the nations that they were to have destroyed.

Again, you must see it from God's standpoint to understand it because people always have difficulty when God has ordered the total eradication of a city, of a people. People have a difficult understanding of God's command of a total eradication, wiping out everything, everybody. The reason why God commanded this is the vile, horrible practices of these people. It would not be proper in mixed company to tell you of some of the normal practices of these people, especially in their worship.

They were—well, they were beyond help. So vile, so low, there was no recovery. By their very practices they would be, in time, eradicating themselves by the incestuous practices, be the bestiality, and all of these things that they were practicing. They would have soon just become a group of idiotic kinds of people and would have destroyed themselves. Thus God ordered their destruction lest by their being alive they would pollute His people and thus bring these polluting, destructive practices among His own people.

It would be much like you being a guard at a school watching over the kindergartners. And seeing them out there in the playground and observing a little dog running up the street with foam coming out of his mouth yipping and nipping at everything. And you immediately recognize the symptoms of this dog, its actions. You know that it has hydrophobia, rabies. Now, would you be justified in killing that little rabid dog before it could get on the school grounds? Or should you just sit there and say, "Oh, look at that dog. I think it has rabies. Look at it biting all of the children. My, that isn't nice. Little dog shouldn't bite children like that." Man I'd fire you so fast. The dog is rabid. It's going to die; it can't live if it's got rabies. It's doomed to die. But if you don't protect those children, many of those innocent, little children will also die because they'll be infected by that rabid dog. Therefore you would be totally justified in killing that rabid dog.

In fact, you would be at fault if you didn't kill that rabid dog. You would be responsible if you allowed that dog to bite the children. You would be responsible for the children's death. Therefore, for the sake of the innocent children, your obligation is to kill the rabid dog lest it infect the children.

Now, these people were like rabid dogs in that their practices were self-destructive. They were destroying themselves and would have destroyed themselves. Yet the practices, because of their nature were infectious and there was a danger if God's people would come in and see these vile, abominable practices that they too might enter into some of these practices, and thus become infected with this deadly sin by which God would have to then judge and eradicate his own children. So God was seeking to protect his innocent children from these destructive practices of these people, and thus He ordered their eradications.

Where the nations weren't involved so deeply, God didn't order that kind of eradication. It was only among these people where these vile, horrible practices were going on. Thus God was protecting his innocent children trying to keep them from being infected by these deadly practices of the nation that inhabited this land.

So, God tells them when they are besieging a city, they are not to cut down any fruit trees to use as a bulwark against the city. Just cut down the trees that don't bear fruit to use, you know, to build your bulwarks and so forth. Cut down the eucalyptus and the oak and trees like that but don't cut down the olive trees or the apricot trees or those that bear fruit, because they will be food for you in time to come.

(Through The Bible; C 2000 Series; Chuck Smith; 1979-1986)

## II. PRAYER AND HUMILITY

"If two angels were to receive at the same moment a commission from God, one to go down and rule earth's grandest empire, the other to go and sweep the streets of its meanest village, it would be a matter of entire indifference to each which service fell to his lot, the post of ruler or the post of scavenger; for the joy of the angels lies only in obedience to God's will, and with equal joy they would lift a Lazarus in his rags to Abraham's bosom, or be a chariot of fire to carry an Elijah home."—John Newton

To be humble is to have a low estimate of one's self. It is to be modest, lowly, with a disposition to seek obscurity. Humility retires itself from the public gaze. It does not seek publicity nor hunt for high places, neither does it care for prominence. Humility is retiring in its nature. Self-abasement belongs to humility. It is given to self-depreciation. It never exalts itself in the eyes of others nor even in the eyes of itself. Modesty is one of its most prominent characteristics.

In humility there is the total absence of pride, and it is at the very farthest distance from anything like self-conceit. There is no self-praise in humility. Rather it has the disposition to praise others. "In honour preferring one another." It is not given to self-exaltation. Humility does not love the uppermost seats and aspire to the high places. It is willing to take the lowliest seat and prefers those places where it will be unnoticed. The prayer of humility is after this fashion:

"Never let the world break in,

Fix a mighty gulf between;

Keep me humble and unknown,

Prized and loved by God alone."

Humility does not have its eyes on self, but rather on God and others. It is poor in spirit, meek in behaviour, lowly in heart. "With all lowliness and meekness, with long-suffering, forbearing one another in love." The parable of the Pharisee and publican is a sermon in brief on humility and self-praise. The Pharisee, given over to self-conceit, wrapped up in himself, seeing only his own self-righteous deeds, catalogues his virtues before God, despising the poor publican who stands afar off. He exalts himself, gives himself over to self-praise, is self-centered, and goes away unjustified, condemned and rejected by God. The publican sees no good in himself, is overwhelmed with self-depreciation, far removed from anything which would take any credit for any good in himself, does not presume to lift his eyes to heaven, but with downcast countenance smites himself on his breast, and cries out, "God be merciful to me, a sinner." Our Lord with great preciseness gives us the sequel of the story of these two men, one utterly devoid of humility, the other utterly submerged in the spirit of self-depreciation and lowliness of mind.

"I tell you this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18:14.

God puts a great price on humility of heart. It is good to be clothed with humility as with a garment. It is written, "God resisteth the proud, but giveth grace to the humble." That which brings the praying soul near to God is humility of heart. That which gives wings to prayer is lowliness of mind. That which gives ready access to the throne of grace is self-depreciation. Pride, self-esteem, and self-praise effectually shut the door of prayer. He who would come to God must approach Him with self hid from his eyes. He must not be puffed-up with self-conceit, nor be possessed with an over-estimate of his virtues and good works. Humility is a rare Christian grace, of great price in the courts of heaven, entering into and being an inseparable condition of effectual praying. It gives access to God when other qualities fail. It takes many descriptions to describe it, and many definitions to define it. It is a rare and retiring grace. Its full portrait is found only in the Lord Jesus Christ. Our prayers must be set low before they can ever rise high. Our prayers must have much of the dust on them before they can ever have much of the glory of the skies in them. In our Lord's teaching, humility has such prominence in His system of religion, and is such a distinguishing feature of His character, that to leave it out of His lesson on prayer would be very unseemly, would not comport with His character, and would not fit into His religious system. The parable of the Pharisee and publican stands out in such bold relief that we must again refer to it. The Pharisee seemed to be inured to prayer. Certainly he should have known by that time how to pray, but alas! like many others, he seemed never to have learned this invaluable lesson. He leaves business and business hours and walks with steady and fixed steps up to the house of prayer. The position and place are well-chosen by him. There is the sacred place, the sacred hour, and the sacred name, each and all invoked by this seemingly praying man. But this praying ecclesiastic, though schooled to prayer, by training and by habit, prays not. Words are uttered by him, but words are not prayer. God hears his words only to condemn him. A death-chill has come from those formal lips of prayer—a death-curse from God is on his words of prayer. A solution of pride has entirely poisoned the prayer offering of that hour. His entire praying has been impregnated with self-praise, self-congratulation, and self-exaltation. That season of temple going has had no worship whatever in it. On the other hand, the publican, smitten with a deep sense of his sins and his inward sinfulness, realising how poor in spirit he is, how utterly devoid of anything like righteousness, goodness, or any quality which would commend him to God, his pride within utterly blasted and dead, falls down with humiliation and despair before God, while he utters a sharp cry for mercy for his sins and his guilt. A sense of sin and a realisation of utter unworthiness has fixed the roots of humility deep down in his soul, and has oppressed self and eye and heart, downward to the dust. This is the picture of humility against pride in praying. Here we see by sharp contrast the utter worthlessness of self-righteousness, self-exaltation, and self-praise in praying, and the great value, the beauty and the Divine commendation which comes to humility of heart, self-depreciation, and self-condemnation when a soul comes before God in prayer.

Happy are they who have no righteousness of their own to plead and no goodness of their own of which to boast. Humility flourishes in the soil of a true and deep sense of our sinfulness and our nothingness. Nowhere does humility grow so rankly and so rapidly and shine so brilliantly, as when it feels all guilty, confesses all sin, and trusts all grace. "I the chief of sinners am, but Jesus died for me." That is praying ground, the ground of humility, low down, far away seemingly, but in reality brought nigh by the blood of the Lord Jesus Christ. God dwells in the lowly places. He makes such lowly places really the high places to the praying soul.

"Let the world their virtue boast,

Their works of righteousness;

I, a wretch undone and lost,

Am freely saved by grace;

Other tide I disclaim,

This, only this, is all my plea,

I the chief of sinners am,

But Jesus died for me."

Humility is an indispensable requisite of true prayer. It must be an attribute, a characteristic of prayer. Humility must be in the praying character as light is in the sun. Prayer has no beginning, no ending, no being, without humility. As a ship is made for the sea, so prayer is made for humility, and so humility is made for prayer.

Humility is not abstraction from self, nor does it ignore thought about self. It is a many-phased principle. Humility is born by looking at God, and His holiness, and then looking at self and man's unholiness. Humility loves obscurity and silence, dreads applause, esteems the virtues of others, excuses their faults with mildness, easily pardons injuries, fears contempt less and less, and sees baseness and falsehood in pride. A true nobleness and greatness are in humility. It knows and reveres the inestimable riches of the Cross, and the humiliations of Jesus Christ. It fears the lustre of those virtues admired by men, and loves those that are more secret and which are prized by God. It draws comfort even from its own defects, through the abasement which they occasion. It prefers any degree of compunction before all light in the world.

Somewhat after this order of description is that definable grace of humility, so perfectly drawn in the publican's prayer, and so entirely absent from the prayer of the Pharisee. It takes many sittings to make a good picture of it.

Humility holds in its keeping the very life of prayer. Neither pride nor vanity can pray. Humility, though, is much more than the absence of vanity and pride. It is a positive quality, a substantial force, which energises prayer. There is no power in prayer to ascend without it. Humility springs from a lowly estimate of ourselves and of our deservings. The Pharisee prayed not, though well schooled and habituated to pray, because there was no humility in his praying. The publican prayed, though banned by the public and receiving no encouragement from Church sentiment, because he prayed in humility. To be clothed with humility is to be clothed with a praying garment. Humility is just feeling little because we are little. Humility is realising our unworthiness because we are unworthy, the feeling and declaring ourselves sinners because we are sinners. Kneeling well becomes us as the attitude of prayer, because it betokens humility.

The Pharisee's proud estimate of himself and his supreme contempt for his neighbour closed the gates of prayer to him, while humility opened wide those gates to the defamed and reviled publican.

That fearful saying of our Lord about the works of big, religious workers in the latter part of the Sermon on the Mount, is called out by proud estimates of work and wrong estimates of prayer: "Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Humility is the first and last attribute of Christly religion, and the first and last attribute of Christly praying. There is no Christ without humility. There is no praying without humility. If thou wouldst learn well the art of praying, then learn well the lesson of humility.

How graceful and imperative does the attitude of humility become to us! Humility is one of the unchanging and exacting attitudes of prayer. Dust, ashes, earth upon the head, sackcloth for the body, and fasting for the appetites, were the symbols of humility for the Old Testament saints. Sackcloth, fasting and ashes brought Daniel a lowliness before God, and brought Gabriel to him. The angels are fond of the sackcloth-and-ashes men.

How lowly the attitude of Abraham, the friend of God, when pleading for God to stay His wrath against Sodom! "Which am but sackcloth and ashes." With what humility does Solomon appear before God! His grandeur is abased, and his glory and majesty are retired as he assumes the rightful attitude before God: "I am but a little child, and know not how to go out or to come in."

The pride of doing sends its poison all through our praying. The same pride of being infects all our prayers, no matter how well-worded they may be. It was this lack of humility, this self-applauding, this self-exaltation, which kept the most religious man of Christ's day from being accepted of God. And the same thing will keep us in this day from being accepted of Him.

"O that now I might decrease!

O that all I am might cease!

Let me into nothing fall!

Let my Lord be all in all."

By: E.M. Bounds

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#### Isaiah 43:1-28 (AMP)

1 BUT NOW [in spite of past judgments for Israel's sins], thus says the Lord, He Who created you, O Jacob, and He Who formed you, O Israel: Fear not, for I have redeemed you [ransomed you by paying a price instead of leaving you captives]; I have called you by your name; you are Mine. 2 When you pass through the waters, I will be with you, and through the rivers, they will not overwhelm you. When you walk through the fire, you will not be burned or scorched, nor will the flame kindle upon you. 3 For I am the Lord your God, the Holy One of Israel, your Savior; I give Egypt [to the Babylonians] for your ransom, Ethiopia and Seba [a province of Ethiopia] in exchange [for your release]. 4 Because you are precious in My sight and honored, and because I love you, I will give men in return for you and peoples in exchange for your life. 5 Fear not, for I am with you; I will bring your offspring from the east [where they are dispersed] and gather you from the west. 6 I will say to the north, Give up! and to the south, Keep not back. Bring My sons from afar and My daughters from the ends of the earth— 7 Even everyone who is called by My name, whom I have created for My glory, whom I have formed, whom I have made. 8 Bring forth the blind people who have eyes and the deaf who have ears. 9 Let all the nations be gathered together and let the peoples be assembled. Who among [the idolaters] could predict this [that Cyrus would be the deliverer of Israel] and show us the former things? Let them bring their witnesses, that they may be justified, or let them hear and acknowledge, It is the truth. 10 You are My witnesses, says the Lord, and My servant whom I have chosen, that you may know Me, believe Me and remain steadfast to Me, and understand that I am He. Before Me there was no God formed, neither shall there be after Me. 11 I, even I, am the Lord, and besides Me there is no Savior. 12 I have declared [the future] and have saved [the nation in times of danger], and I have shown [that I am God]—when there was no strange and alien god among you; therefore you are My witnesses, says the Lord, that I am God. 13 Yes, from the time of the first existence of day and from this day forth I am He; and there is no one who can deliver out of My hand. I will work, and who can hinder or reverse it? 14 Thus says the Lord, your Redeemer, the Holy One of Israel: For your sake I have sent [one] to Babylon, and I will bring down all of them as fugitives, [with] all their nobles, even the Chaldeans, into the ships over which they rejoiced. 15 I am the Lord, your Holy One, the Creator of Israel, your King. 16 Thus says the Lord, Who makes a way through the sea and a path through the mighty waters, 17 Who brings forth chariot and horse, army and mighty warrior. They lie down together, they cannot rise; they are extinguished, they are quenched like a lampwick: 18 Do not [earnestly] remember the former things; neither consider the things of old. 19 Behold, I am doing a new thing! Now it springs forth; do you not perceive and know it and will you not give heed to it? I will even make a way in the wilderness and rivers in the desert. 20 The beasts of the field honor Me, the jackals and the ostriches, because I give waters in the wilderness and rivers in the desert, to give drink to My people, My chosen, 21 The people I formed for Myself, that they may set forth My praise [and they shall do it]. 22 Yet you have not called upon Me [much less toiled for Me], O Jacob; but you have been weary of Me, O Israel! 23 You have not brought Me your sheep and goats for burnt offerings, or honored Me with your sacrifices. I have not required you to serve with an offering or treated you as a slave by demanding tribute or wearied you with offering incense. 24 You have not bought Me sweet cane with money, or satiated Me with the fat of your sacrifices. But you have only burdened Me with your sins; you have wearied Me with your iniquities. 25 I, even I, am He Who blots out and cancels your transgressions, for My own sake, and I will not remember your sins. 26 Put Me in remembrance [remind Me of your merits]; let us plead and argue together. Set forth your case, that you may be justified (proved right). 27 Your first father [Jacob, in particular] sinned, and your teachers [the priests and the prophets—your mediators] transgressed against Me. 28 And so I will profane the chief ones of the sanctuary and will deliver Jacob to the curse (the ban, a solemn anathema or excommunication) and [will subject] Israel to reproaches and reviling.

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 298-299)  
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)

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